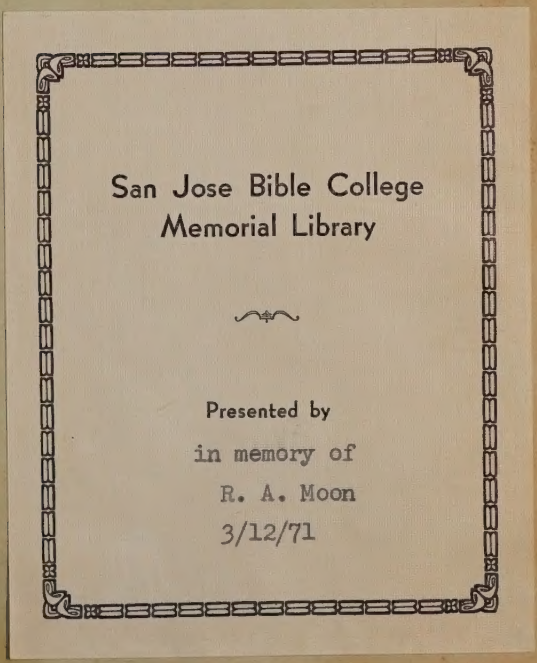
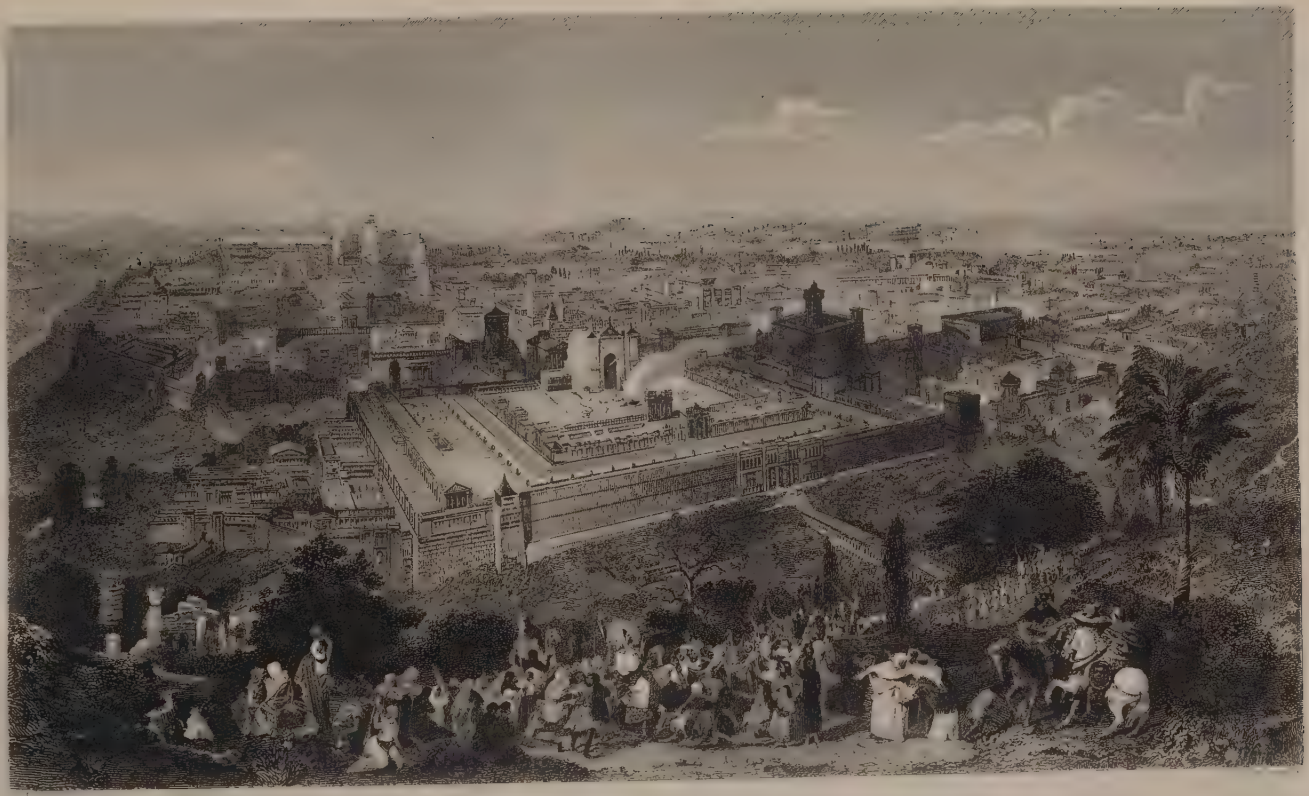
SAN JOSE BIBLE COLLEGE LIBRARY
790 S. 12th St. P.O. Box 1090
San Jose, California 95108

William Jessup University
Library
333 Sunset Blvd.
Rocklin, Ca 95765



R. G. Moon.



JERUSALEM IN HER GRANDEUR.

THE

BIBLE-WORK,

(OR, BIBLE READERS' COMMENTARY.)

THE NEW TESTAMENT,

IN TWO VOLUMES.

VOL I.

The Fourfold Gospel,

THE FOUR GOSPELS CONSOLIDATED IN A CONTINUOUS NARRATIVE, PRESENTING THE LIFE OF CHRIST IN THE ORDER OF ITS EVENTS; THE TEXT ARRANGED IN SECTIONS; WITH READINGS AND COMMENTS SELECTED FROM THE CHOICEST, MOST ILLUMINATING AND HELPFUL THOUGHT OF THE CHRISTIAN CENTURIES.

WITH ILLUSTRATIONS, MAPS AND DIAGRAMS.

PREPARED BY

J. GLENTWORTH BUTLER, D.D.

Second Edition.

So they read in the book in the law of God, distinctly, and gave the sense, and caused them to understand the reading.—NEHEMIAH viii. 8.

That form of writing which in my judgment is of all others most rich and precious, is positive divinity, collected upon particular texts of Scriptures in brief observations; not dilated into commonplaces, not chasing after controversies, not reduced into method of Art. . . . For I am persuaded that if the choice and best observations upon texts of Scripture which have been made dispersedly in sermons. . . . leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best work upon divinity which had been made since the apostles' times.—BACON, *Advancement of Learning.*

FUNK & WAGNALLS, PUBLISHERS.

NEW YORK:
18 & 20 ASTOR PLACE.

1889.

LONDON:
44 FLEET STREET.

[*All rights reserved.*]

COPYRIGHT BY
J. GLENTWORTH BUTLER,
1883.

INDEX OF CONTENTS.

PAGE

The Purpose and Plan of the Volume—Prefatory Statement 5

Preliminary Facts and Thoughts:

I. *The New Testament* 7

II. *The Fourfold Gospel* 8

III. *The Four Gospels: their Distinctive Characteristics* 9

IV. *The Life of our Lord* 16

SECTIONS

The History of Christ, as recorded by the Evangelists 1–166 19

(For Synopsis of this History, see pages 674–677.)

Summarized Topics:

Of the Divine Trinity	167	589
The Person of Christ	168	591
Doctrine of Messiah as disclosed under the Theocracy	169	592
Christ: Prophet, Priest, and King	170	594
Christ, the Divine Man: His Doctrine and Character	171	595
Admissions of Skeptics concerning Christ	172	599
The World before and at Messiah's Advent	173	604
Christ's Doctrine of the Kingdom, the Key to His Ministry	174	607
Christ and His Kingdom in Subsequent Human History	175	609
New Testament Intimations of the Second Coming of our Lord	176	611
The Miracles of Christ	177	615
The Temple: its Structures and Priesthood	178	618
The Synagogue: its Officers and Service	179	626
The Scribes: their Traditions and Schools	180	630
The Targums and Midrash; the Talmud and Masora	181	632
Pharisees, Sadducees, and Essenes	182	638
Family and Religious Life of the Jews	183	642
The Basis and Change of the Sabbath	184	644
Historical Summaries: concerning the Jews and Jerusalem	185	646
Palestine, the Scene of the Labors of our Lord	186	652
Physical Map, Descriptions and Diagrams. The Jordan and the Dead Sea	187	655
Jerusalem and its Vicinity	188	660
Galilee and its Sea	189	666

Synopsis of the History: Sections, Topics, Chapters, and Verses from Each Gospel 674

Table to find Any Verse of Any Gospel 678

Authors cited, and Key to Abbreviations 682

ILLUSTRATIONS, MAPS, AND DIAGRAMS

In Vol. I., New Testament.

	SECTION	PAGE
Frontispiece: Jerusalem in her Grandeur.* (On steel, from Selous.)		
Bethlehem. Illustration	6	33
Eastern Inn. Illustration	7	36
Nazareth and Plain of Esdraelon. Sketch-map. English survey	10	46
Nazareth. Illustration	10	48
Esdraelon and Lower Galilee. Map	11	50
Sketch-map for the Gospel History	12	56
Map of Jordan River and Valley. American survey	12	58
Rocky Hills of the Wilderness, near Jericho. Illustration	15	69
High Ridge of Central Palestine. Sketch-map	22	96
Jacob's Well, and Vale of Shechem. Illustrations	22	98
Shechem and Mountains. Sketch-map	22	100
Sea of Galilee. English survey	26	112
Plain of Gennesaret. Illustration	26	115
Country west of Sea of Galilee. English survey	34	140
Sea of Galilee. English survey	34	141
Chorazin, on the Lake. Illustration	45	178
Triclinium, or Dinner-couch. Illustration	46	182
The Demoniac from the Tombs. Illustration	59	221
Esdraelon and Lower Galilee. Map	62	233
Tiberias and Sea. Illustration	66	243
Lake of Gennesaret. Mr. Macgregor's map	67	247
Sketch-map for the Gospel History	74	270
One Source of the Jordan. Illustration	74	271
Southern Spurs of Hermon. English survey	76	281
Syrian Sheepfold. Illustration	93	335
Sketch-map for the Gospel History	114	395
Blind Bartimeus. Illustration	115	399
Bethany. Illustration	117	405
Mount of Olives. Illustration	119	412
Sea of Tiberias. Illustration	164	576
Ground Plan of Temple Area and Courts	178	619
Golden Gate of Jerusalem, and Solomon's Porch. Illustrations	178	620
Sacred Enclosure and Inner Courts	178	623
The Golden Candlestick, and The Golden Table. Illustrations	185	651
Physical or Surface Map of Palestine	187	654
West and East Profile Section	187	655
South and North Profile Section	187	656
The Valley of the Jordan. Illustration	187	657
Map and Longitudinal Section of the Dead Sea	187	658
North Bay of the Dead Sea. Illustration	187	658
The Dead Sea, midway of the Western Shore. Illustration	187	659
Rock Plan of Jerusalem	188	660
Outline of Ancient Jerusalem	188	661
Pool of Siloam, looking north. Illustration	188	662
Profile Section east and west through Jerusalem	188	663
South Wall, East Angle. Illustration	188	664
Vicinity of Jerusalem. Sketch-map	188	665
The Plain of Gennesaret. Illustration	189	668
Lake of Gennesaret. Map	189	671

* By permission of the holder of the American copyright.

THE PURPOSE AND PLAN OF THIS VOLUME.

It is a Life of Christ, wherein the words of the inspired Biographers are woven into a consecutive, complete story, and accompanied with select thoughts from garnered studies of the wise and devout that have sought to interpret that story. It is prepared, not for reference, but for continuous reading or study. It is the fruit of an endeavor to meet the needs of the large class of intelligent persons who have neither time nor taste for extended statements or discussions, and who desire matured thoughts set in few and acceptable words. It aims to answer every important question respecting the meaning of the text, and the related facts of history, geography, and social life. This it seeks to do by presenting in *readable* sentences, and in clear concise form, reliable results of Biblical scholarship and research. The reach of exploration has been widely extended; and the material finally selected has been sifted from a five-fold amount carefully gathered from more than two hundred authors.

As a valuable peculiarity, the citations are mainly taken out of *a body of continuous thought;* the matter is, therefore, characterized by peculiar freshness, vigor, and fervor. Since truth thus set forth carries with it spiritual kindling and unction, and since such living truth of itself effectively quickens feeling and moves the will, matter formally hortatory or "practical" has been omitted. Further, since the entire body of comment is selected exclusively from cultured and scholarly writers, and is infused with the results of the best criticism, matter formally critical has been found in great part unnecessary.

The Plan of the work is distinguished by these features:

I. An orderly arrangement of the text in convenient portions, or *Sections.*

II. Appended to each section is a brief *Reading.* This comprises a few suggestive sentences related to the subject-matter of the text, with more or less of an experimental bearing. Its purpose is to widen the vision and intensify the force of truth, and so help to deepen spiritual insight and quicken devout feeling.

III. A complete but compact body of *Note and Comment.* This is explanatory of the sense, or meaning of the text, and suggestive of the underlying or interwoven spirit. It is descriptive of persons, places, customs, and incidents. The matter is full, succinctly stated, and proportional; disclosing also the connections of the text. It is composed of such additions or expansions of thought as flow naturally, manifestly, and justly from the Scripture, and are demanded for an intelligent apprehension of its meaning. These thoughts are chosen from learned, judicious, and devout writers of the Christian centuries. For the most part a single statement or interpretation is given, that a clear, positive impression may be made. For a similar reason, the results only of studies or discussions, or, at most, summaries of reasoning, are presented. Redundant statements, conflicting opinions, and special allusions for the learned, have been excluded. Care has also been taken, as far as possible, to avoid mere paraphrase or amplification, which dilutes and weakens the text; fragmentary definition and piecemeal exposition; technical and obscure forms of thought and expression; all purely speculative matters; things merely curious, conjectural, or probable; and, lastly, encumbering references and distracting foot-notes.

IV. A special feature of this volume is the single continuous narrative constructed out of

the Four Gospels, giving a complete and connected view of our Lord's life and ministry. In this narrative is faithfully incorporated every word and phrase of each Gospel, or else its equivalent or concurrent expression in another, and no words are added to those found in the Gospels.

The valid objections to such a chronological narrative have been fully borne in mind. The reader is distinctly informed that inspiration has given the form of Four Gospels, and the specific form of each of the four; and the individuality of the Gospels is recognized throughout. In the introduction and in the commentary are carefully noted the distinctive characteristics of each of the four writings. And it is implied throughout that the order is assumed upon probable grounds alone.

But there are obviously so many and so great advantages in consecutively unfolding the connections of the Christ-life, as fully to justify this undertaking on behalf of the great body of intelligent and even professional readers. By exhibiting the Gospel narrative as other histories are written, the reader receives all the information furnished by the complementary accounts. With the complete detail of every transaction, parable, and conversation, as variously recorded by two or more of the Evangelists, each event or saying will be more satisfactorily studied and better understood; the interest in the study, and the impression wrought by the clearer knowledge, will be deepened. With more vividness of reality will stand forth the sequence of events, and the differing characters, motives, and utterances of persons connected with the history. And, what is of highest importance both in a critical and devotional point of view, thus only can the thread of the sacred Biography be clearly traced; the marked progress in Christ's doctrine and self-disclosure be fitly apprehended; and the silently increasing purpose of that marvellous life, with its blending of all divine and human perfections, be fully appreciated.

Patient and painstaking endeavor in the study of the four records, and comparison of the differing arrangements of leading harmonists, has been the condition under which the work has been done; and careful consideration has been given to the placing of each incident in the entire history. In its general order, the arrangement herein adopted accords with the conclusions reached by a majority of the best qualified investigators.

In addition to these prominent features, provision has been made for all needful auxiliary information. In this are included Maps and Diagrams of special interest and value, prepared with the aid of the latest and most authoritative researches. This matter, where practicable, is embodied in the comment. But a large portion of it, comprising specific topics applying to the entire narrative, is placed with orderly arrangement in sections immediately succeeding the Life of Christ. To these valuable sections the reader's attention is specially directed.

In conclusion, as summarizing the distinctive points of the volume, we may refer to *its substance*, comprising select portions of the most valuable thought contained in the entire literature of the New Testament; to *the completeness of the comment*, including the explanation of the sense, the exposition of the spirit, and all the related facts of history and incident; to *the convenience of arrangement*, by which all that bears upon the text is brought into direct connection with it (thus avoiding the recurrence to other volumes of commentary or cyclopedia); and, as a real though minor advantage, to *the attractive variety* in the subject-matter and style.

Explanation respecting points of detail.—1. To lessen the bulk and increase the richness of the volume, the citations in many cases have been condensed; yet in no case has the thought been altered or marred, nor has its form been cramped into mere aphorism. 2. To secure the uniformity essential in minor particulars, a common rule of *omission* has been applied to the *formal* use of initial capital letters, and to the prefix to apostolic and saintly names. 3. For necessary brevity, also, the names of Matthew, Luke, and John are generally represented *by the initial letters*, M., L., and J.; while the name of Mark is distinguished *by adding its terminal* k: thus, Mk.

PRELIMINARY FACTS AND THOUGHTS.

I. THE NEW TESTAMENT.

The term *New Testament* unquestionably proceeds from the institution of the Lord's Supper. The Lord designates the Eucharist the New Covenant in his blood, in the strict sense of the term. The writings which record the foundation of this new and eternal covenant are themselves called the New Covenant, the New Testament. This designation, also, indicates the connection and the contrast between these writings and those of the Old Covenant. The universal character of the New or Christian Covenant as compared with the old or Jewish is indicated by the language in which each is expressed. The Greek of the New Testament was the universal language of the civilized world, while the Hebrew of the Old was the peculiar dialect of the chosen race. *Lange.*

The New Testament begins with the person of Christ, the facts of his manifestation in the flesh, and the words he gave from his Father; and accustoms us by degrees to behold his glory, to discern the drift of his teaching, and to expect the consequences of his work. It passes on to his body the Church, and opens the dispensation of the Spirit, and carries us into the life of his people, down into the secret places of their hearts; and there translates the announcements of God into the experiences of man, and discovers a conversation in heaven and a life with Christ in God. It works out practical applications, is careful in the details of duty, provides for difficulties and perplexities, suggests the order of churches, and throws up barriers against the wiles of the devil. It shows us things to come, the course of the spiritual conflict, the close of this transient scene, the coming of the Lord, the resurrection of the dead, the eternal judgment, the new creation, and the life everlasting. *T. D. Bernard.*

The New Testament consists of twenty-seven books, which may be thus classified: 1. The Five Historical Books; namely, the *Four Gospels*, and the *Acts of the Apostles*. 2. The Fourteen Epistles of Paul; namely, *Ten* addressed to *eight Churches*, and *Four* to *three individuals*—Philemon, Timothy, and Titus. 3. The Seven General Epistles; the Second and Third of John, though addressed to individuals, being placed as appendices to the First. 4. The Revelation of John, though in the form of an Epistle to the Seven Churches of Asia, is rightly placed in a class by itself, as the one great prophetical book of the New Testament. *S.*

The unanimity of Christendom on the twenty-seven books of its sacred code is permanent, universal, unalterable, and not less firm than that of the Jews for their canon. It is even a unanimity still more astonishing; since that which we wonder at in this family of Israel, which has always kept its sacred oracles free from every mixture through thirty-four centuries, this very marvel we have here to admire in all the families of the nations, which equally preserve the New Testament in the midst of their most ardent disputes and their profoundest divisions; which preserve it in the most uncultivated churches, notwithstanding their ignorance; in the most idolatrous, notwithstanding their traditions, as in the most rationalistic, notwithstanding their infidel literature and all the wanderings of their teachers. It is a unanimity, we may say, the more striking that it is only on this one point. It is a wonderful and manifestly providential fact, that, on this point alone, there can be found nowhere in the

documents of history any account of public constraint, any collective action of counsels, any prescription of emperors—although from the fourth century they meddled with everything else in the church—in a word, not an act of human authority which was intended to impose on the churches the acceptance of a sacred code, or to force any individual conscience to admit into the canon a single one of the twenty-seven books now constituting the New Testament. *An.*

II. THE FOURFOLD GOSPEL.

The testimony of Christian Antiquity is clear and consistent, that the Four Gospels were delivered by the Holy Spirit to the Church of Christ through the instrumentality of those persons whose names they bear; that they were written in the order of time in which they are now placed; that these *Four* Gospels, and they *alone*, were received from the beginning as divinely inspired histories of our blessed Lord; and that these Four Gospels were identical in name, in form, and in matter, with those received by ourselves at the present day. *Wordsworth.*

It was no part of the design of the writers to secure that chronological accuracy of arrangement and of detail which is "essential to history, but which forms no portion of the plan of a memoir." Out of the vast array of facts and events which were crowded into the life of Jesus, the Holy Ghost leads each writer to select those which will best serve the special purpose of each; and to arrange them in accordance with his own design, now following the order of time and now departing from it. Those facts and truths were brought forward which suited the practical end in view, and they were put in that order which seemed best fitted to secure the one great result, the acceptance of Jesus as the Saviour. *Gregory.*

God has been pleased to give us the life, as never a life was given, by those four, each different, yet each the same; a separate mirror to take in the side presented to it, but all disclosing in life-like harmony the one grand person, each so absorbed in his theme that he himself is forgotten, his personality lost in the object—all eye, all ear, all heart for Christ alone. If this were not divine, we might say that it is the perfection of biography; it makes the historian nothing; it makes him he looks at all in all, and it puts every one of us where the witness himself stood, and lets us take in the great life as he did. It is one testimony to the greatness of the life that it so burned and fused itself into these men that they can do nothing but reflect it again, with this unconsciousness which is higher than the highest art. There was inspiration guiding them, true, but this inspiration took, as its most powerful instrument, the overmastering might of that wonderful personality. *Ker.*

No literary fact is more remarkable than that men, knowing what these writers knew, and feeling what they felt, should have given us chronicles so plain and calm. They have nothing to say as from themselves. Their narratives place us without preface, and keep us without comment, among external scenes, in full view of facts, and in contact with the living person whom they teach us to know. The style of simple recital, unclouded and scarcely colored by any perceptible contribution from the mind of the writers, gives us the scenes, the facts, and the person, as seen in the clearest light and through the most transparent atmosphere. Who can fail to recognize a divine provision for placing the disciples of all future ages as nearly as possible in the position of these writers? We feel that we see Jesus as he was. No human being that ever trod the earth has left behind a representation of himself more clear and living, and more certain in its truthfulness, than is that which we possess of the Prophet of Nazareth in Galilee. *Bernard.*

The truth of God was not to be presented in a fixed and absolute form, but in manifold and peculiar representations, designed to complete each other, and which, bearing the stamp at once of God's inspiration and man's imperfection, were to be developed by the activity of free minds, in free and lively appropriation of what God had given by his Spirit. *Neander.*

——Each Gospel has its own features, and the divine element has controlled the human, but

not destroyed it. But the picture which they conspire to draw is one full of harmony. The Saviour they all describe is the same loving, tender guide of his disciples, sympathizing with them in the sorrows and temptations of earthly life, yet ever ready to enlighten that life by rays of truth out of the infinite world. *Townsend.*

It can be shown that the Gospel sums up in the record of the Incarnation all that was evolved of spiritual import in the long discipline from the Captivity to the Advent; that the time at which the Gospels were written was at once most suited to their publication, and yet least likely to have given birth to them; that they grew up as it were spontaneously in the Church without effort and without design, and yet have a distinct relation in their fourfold diversity to the past and future wants of the Church; that in the difference of letter there is a perfect unity of spirit; that there is a special tendency and plan in the writing of each Evangelist; that the varieties of detail and succession of incidents converge to one common point, and conduce to one common end; and that in particular parts the teaching of the different Gospels may be combined into a whole of marvellous symmetry and completeness. And herein we see a noble view opened of the relation of the Gospel to the former and future history of the world, and of the Gospels to the Gospel itself. We feel that deep sense of the continual presence of the divine influence, and that firm conviction of the unerring truthfulness of the sacred writers, which can only be gained by a comprehensive view of the complete subordination of every part of the Scripture to the training of man and the realization of his hopes. We find nothing superfluous in the repetitions of the Gospels, and nothing inconsistent in their variety, any more than in the fresh groupings and different prospects of some earthly scene. We understand, with the great master of Alexandria, that "every word, if rightly viewed, effects a special purpose;" for revelation *is not a vain thing for us; it is our life. Westcott.*

III. THE FOUR GOSPELS:

DISTINCTIVE CHARACTERISTICS OF THE WRITINGS AND WRITERS.

1. MATTHEW.—This first Evangelical Record of Christ's miracles, preaching, death, resurrection, and ascension, was composed for the use of that country in which our Lord's life was passed. The Gospel was first offered to the *Jews.* It was circulated in that city in which our Lord suffered: a striking proof of the confidence of the Apostles in the truth of Christianity. And its reception and public reading, as not only a true history but as divinely inspired, in the church of *Jerusalem at that period*, is one of the strongest evidences that could be given of its veracity and inspiration. *Wordsworth.*

The Gospel by Matthew connects the New Testament most intimately with the Old, by the Old Testament genealogy of Jesus. In this Gospel, the life of Jesus is presented as forming part of the history and life of the Jewish nation; and hence as the fulfilment of the hereditary blessing of Abraham. Jesus is here set before us as the new-born King of the Jews, as the promised Messiah, and the aim and goal of every progressive stage of the Theocracy. He is the great Antitype of Old Testament history, in whom everything has been fulfilled—the types in the law, in worship, in historical events, and in gracious interpositions—in short, the fulfilment of the Theocracy. In and with him the Old Covenant is transformed into the New, the Theocracy into the kingdom of heaven, the demands of the law into the beatitudes, Sinai into the Mount of Beatitudes, the prophetic into the teaching office, the priesthood into redemption by suffering, and the kingship into the triumph of almighty grace, restoring, helping, and delivering a fallen world. *Lange.*

The Gospel for the Jew.—Matthew wrote his Gospel for the Jewish race, the first of the three great representative races of which the civilized world of his day was made up. A representative Jew, he was eminently fitted by his nature and by his experience, Jewish and Christian, for the work of preaching and embodying the Gospel for the Jewish race.

For the Jew, the man of the covenant and of prophecy, the credentials of Jesus must be drawn from Moses and the Prophets. In his origin, human and divine, in the capital facts of his life, in his character, private and official, in short, in his work and in his kingdom, he must be shown to meet the requirements of the Messianic Scriptures. Jesus must be set over against the prophetic Messiah, so that they shall both be seen to be one and the same. This Gospel takes the life of Jesus as it was lived on earth, and his character as it actually appeared, and places them alongside the life and character of the Messiah as sketched in the Prophets, the historic by the side of the prophetic, that the two may appear in their marvellous unity and in their perfect identity. The Jew who once took its truths and facts into his mind could not get them out again, for it connected the name of Jesus of Nazareth indissolubly and forever with all the religious knowledge and hopes of the descendant of Abraham, and with all the glories of his past national history. In short, the Old Testament doctrine of the Messiah, as announced in the Protevangelium, in the opening of Genesis, and unfolded through all the ages till the final words of Malachi, is the only key to the first Gospel. This appears in its entire plan, which is the unfolding of the central idea that Jesus is the Messiah of the Prophets. It appears likewise in the omissions and additions made by the Evangelist, both of which have been made to adapt it to the Jewish soul and its needs. It appears no less clearly in all its incidental variations from the others, and in all its incidental, at first view almost accidental, peculiarities—the entire production being moulded and shaped and colored in its narratives, sentences, and words, by its Jewish reference and adaptation.

Outline of Matthew's Gospel.—1. *The Advent of the Messiah* (1 : 1 to 4 : 12). Matthew demonstrates, by way of introduction, that Jesus had the origin and official preparation of the Messiah of the Prophets. 2. *The Public Proclamation of Messiah's Kingdom* (4 : 12 to 16 : 12). He demonstrates that Jesus did the public work and bore the public character of Messiah, the King and Prophet, in the period devoted chiefly to the proclamation of the coming kingdom of heaven, with divine power in Galilee. 3. *The Distinct and Public Claim of Messiahship* (16 : 13 to 23 : 39). He shows that, after the rejection and the retirement from the public ministry in Galilee, Jesus openly claimed to be the Messiah, and abundantly proved the righteousness of his claim both to his disciples and to the people. 4. *The Sacrifice of Messiah the Priest* (24 : 1 to 27 : 66). He demonstrates that, after his public rejection by the Jews, Jesus fully established his claim to be the Messiah by fulfilling the Messianic types and prophecies in laying the foundation for the Kingdom of Heaven by his own priestly sacrifice. 5. *The Triumph of Messiah the Saviour and King* (28 : 1 to 20). Matthew shows in conclusion that Jesus, after his death, fully established his claim to the Messiahship as the risen Lord and Redeemer. *Gregory.*

2. MARK, the Gospel for the Roman.—The second Gospel was written for the Romans, the second of the three great representative races of the then civilized world. They represented the idea of active human power in the ancient world. They embodied that idea in the state or empire, as the repository of law and justice. They came in process of time to deify the state as the grandest concrete manifestation of power. With the consciousness of being born to rule the world, they pushed the idea of national power to universal empire. For the Romans, the Gospel must present the character and career of Jesus from the Roman side or point of view, as answering to the idea of divine power, work, law, conquest, and universal sway. It must exhibit Jesus as adapted, in his power and mercy, in his mission and work, to the wants of the Roman nature and world. To the Roman these are the credentials of Jesus, no less essential than prophecy to the Jew, or philosophy to the Greek. The second Gospel itself everywhere bears the marks of its Roman origin and aim. This is manifest in its entire plan, which involves the presentation of the divine power and activity of our Lord, and which views his life as one career of conflict and conquest ending in the universal sway of the kingdom of God. It is no less manifest in the omissions and additions made by the Evangelist, all of which are explained by his Roman design.

Mark prepared this Gospel from the preaching of Peter, for Roman readers, the men who were the workers, conquerors, and rulers of the world. He was, like Peter, originally a man

of action rather than of deep and abiding principle, a man of fervor and enthusiasm rather than of persevering effort; but he was transformed, by the power of the same Christ who transformed Peter, into the man of rapid, continued, and effective effort in the missionary work of the Church. Three men had to do chiefly with the shaping of his character after the Roman ideal. He was made to feel the influence of the gentle and merciful spirit of *Barnabas*, whose fellow-worker for Christ he was in his early life. He received the impress of the tremendous sustained energy of *Paul*, whose companion he was in the Apostle's earlier ministry, and again at Rome during his captivity. He was moulded by the restless, unwearying activity of *Peter*. Thus fashioned in character by these great Apostles and preachers, he was providentially brought into the widest and most varied contact with the Empire, in its customs and language, in its law and legions, from the centre of authority at Rome to its remotest limits.

Mark was probably not personally cognizant of the facts of the Gospel, save perhaps the later ones. Peter, the man of deeds rather than words, was therefore appointed to supply in his preaching, out of his vivid memory, and after his striking manner, the materials for the Gospel; while Mark was appointed, under the influence of the Holy Spirit, and in accordance with his character and training, to give it final shaping. *Gregory.*——Like Peter, he is contented to lay the foundation of the Christian faith, and leave the superstructure to others. It is enough that Christ should be presented in the most vivid light, unfolding the truth in acts rather than in words; for faith will translate the passing deed into an abiding lesson. Everything centres in the immediate facts to be noticed. The living portraiture of Christ is offered in the clearness of his present energy, not as the fulfilment of the past, nor even as the foundation of the future. In substance and style and treatment the Gospel of Mark is essentially a transcript from life, a tracing of the life of the Lord in the fresh vigor of its outward power. If all other arguments against the mythic origin of the Evangelic narratives were wanting, this vivid and simple record, stamped with the most distinct impress of independence and originality—totally unconnected with the symbolism of the Old Dispensation, totally independent of the deeper reasonings of the New—would be sufficient to refute a theory subversive of all faith in history. *Westcott.*

Outline of Mark's Gospel.—1. *The Advent of the King and Conqueror* (1 : 1 to 2 : 12). The Evangelist brings forward the Almighty King in his Divine Person and Kingdom. Jesus appears as exercising the prerogatives of God himself. 2. *The Conflict of the Almighty King* (2 : 13 to 8 : 26). He exhibits Jesus in the teaching, work, and conflict of the period of public ministry devoted to the continued proclamation of the coming Kingdom of Power. Here, too, Jesus appears as the Son of God, wielding almighty power, in its most tangible forms. The Roman, the man of power, is thus irresistibly attracted toward him. 3. *The Claim of the Almighty King* (8 : 27 to 13 : 37). Jesus, the Almighty Conqueror, is exhibited as distinctly claiming the right to the Kingdom of Power, to be won through suffering and rejection, and both explaining and maintaining his claim. 4. *The Sacrifice of the Almighty King* (14 : 1 to 15 : 47). He exhibits Jesus preparing for the setting up of the Kingdom of Power through his sacrificial sufferings and death. The scenes of the last days are left to depend for their impressiveness upon the power of the naked facts of the final struggle with the Jewish authorities and the death upon the cross—facts depicted with the life-like touch of an eye-witness, and fitted to draw from every true Roman the exclamation of the centurion at the cross, "Truly this man was the Son of God!" 5. *The Universal Empire established* (16 : 1–20). The appropriate conclusion of this Gospel, in which Jesus, the Almighty King, is exhibited as conquering death and taking the Universal Kingdom, and as organizing the work of conquest.

All this was just what was needed to commend Jesus as a Saviour to the Romans. It was, moreover, a true view of the man of Nazareth, in whose many-sided character was found not only the Messiah, the ideal Jew, but also the universal Conqueror and King, the ideal Roman. This Jesus, the inheritor of all the true power and manhood found in the Roman nature, and adding to this a divine power and manhood, is the Jesus represented by Mark. *Gregory.*

3. LUKE, the Gospel for the Greek.—The chief facts touching the origin and design of the third Gospel, as presented by most trustworthy witnesses, are, that Luke wrote the Gospel which bears his name; that it was substantially that which he and Paul had proclaimed to the Greek world; that it was produced and published among Greek peoples; and that it was written *for the Greeks as representing the Gentile world* and suited to commend Jesus to them as their Saviour.

The Greek looked upon himself as having the mission of perfecting man. Through all the ages, in literature and art, in statecraft and gymnastics, he was working toward his one great idea of the perfect man. In his ideal, intellect and taste held the supreme place. His aim was not the beautiful man in the lower sense merely, but thinking, reasoning man, with his intellect full-summed, farthest reaching, most gracefully working. He accordingly bequeathed to the world the grandest models of beauty and of thought that the unaided human mind has ever produced. These characteristics of the Greek brought him into sympathy with man as man, and made him in the ancient world the representative of universal humanity.

A Gospel for the Greek must be shaped by the Greek idea; must present the character and career of Jesus of Nazareth from the Greek point of view, as answering to the conception of a perfect and divine humanity; must exhibit him as adapted, in his power and mercy, in his work and mission, to the wants of the Greek soul, and of humanity as represented in it. Reason and beauty, righteousness and truth, dignity and earnestness, must be exhibited as they meet in Jesus in their full splendor, and his divine tenderness and compassion must have universal sweep. It must open the way to a mission grand enough for man here, and must bring to light an immortality beyond. In short, the Gospel must meet the true and correct the false in the Greek ideal.

God was everywhere in the perfect man, Jesus. Here was just the Saviour the Greek needed. He wanted some living image of God in some truly perfect man. He had striven after this in his poor blind way; but the end was only godlessness, or the altar to "the unknown God." He had longed for humanity in its perfection and glory, for a God who should be a son of man. Jesus was that. So Luke portrays him. Jesus was Deity taking human form. Through that deep heart and matchless intellect and marvellous sense of the beautiful God himself shone. In that spotless character and that active life of love God himself lived and wrought. Jesus was most human, the great and perfect brother, and yet most divine, the great and perfect God. The Evangelist prepares for the Greek—as he announces his purpose to do—an accurate and systematic exhibition of the facts of the career of Jesus; but this is only the more perfect framework for the exquisite portraiture of the perfect man, who is himself the pledge of the blessedness of faith and the exaltation of the lowly, and who appears in the world to give light to them that sit in darkness and in the shadow of death.

Four things made Luke the proper instrument for this work: that he was of Greek origin; that Antioch was doubtless the place of his birth and residence—the city in which the great missionary impulse of that age was given, and in which the sympathy of Christianity with all the perishing world reached its greatest breadth and depth; that he was a physician by profession; and that he was the disciple and companion of Paul, the Apostle to the Gentile world. It is the unvarying testimony of the early Church that Luke's Gospel originated in his companionship and work with Paul, and that it was moulded and inspired by that great Apostle, who combined the Jewish soul with the culture of the Greek, the world-citizenship of the Roman, and the undying devotion of the chief of sinners saved by grace. Such a nature, residence, culture, companionship, joined with inspiration, fitted Luke to trace the life of Jesus, "in its wide comprehensiveness, as the Gospel of the nations, full of mercy and hope, assured to a whole world by the love of a suffering Saviour." *Gregory.*

Luke's Gospel distinctively presents Christ as the Son of Man, partaker of a common humanity, and therefore the kinsman Redeemer of the whole human family. Every stage in the development of Christ's veritable humanity is recorded—the conception, the birth, the babe, the child, the youth, and the man. So the human dependence of Christ on God, as expressed in prayers and supplications, and the human sympathies and affections of Christ, manifested toward individuals and multitudes, are particularly recorded. And here, too, the catholic

relations of his humanity come out in numerous references and incidents. Not only is the genealogy a natural or human one, as traced to Adam rather than Abraham, but the royal formula is never used in the parables; every one begins with a distinctly human reference, generally, "A certain *man*," etc. *Thomson.*

Outline of Luke's Gospel.—1. *The Advent of the Divine Man* (1 : 1 to 4 : 13). After stating the literary aim of his work, he presents *Jesus the perfect man*, first, in his origin, birth, and manifestation to men; secondly, in the development of his human nature under law, human and divine; and, thirdly, in his special preparation for the work of the Saviour of the world. This is the true unfolding of the manhood of Jesus in its relations to all mankind. 2. *The Work of the Divine Man for the Jewish World* (4 : 14 to 9 : 50). Luke exhibits Jesus as the fully-developed divine man, in his work of divine power for Israel, and in his laying the foundations of the Kingdom of God. 3. *The Work of the Divine Man for the Gentile World* (9 : 51 to 18 : 30). Luke exhibits Jesus as the divine and universal man, in his gracious work for the Gentile world, chiefly in heathen Perœa and on his last journey to Jerusalem. 4. *The Sacrifice of the Divine Man for all Mankind* (18 : 31 to 23 : 49). Luke unfolds the voluntary suffering and death of Jesus the divine man for all the lost world, showing how everything is colored by the human perfection and compassionate tenderness, and by the divine compassion and saving power, exhibited to all classes of men. 5. *The Divine Man, Saviour of all Nations* (23 : 50 to 24 : 53). The conclusion sets forth the experience of the divine man in his triumph over death, and as the Saviour of the world, showing the place of his career in the plan of God, and sending out his followers with salvation to all nations.

This was just what was needed to commend Jesus as a Saviour to the man of Greek soul. It was at the same time a true view of the Prophet of Nazareth, whose many-sided character embraced not only the Messiah, the ideal Jew, and the almighty worker and victor, the ideal Roman, but also the divine and universal man, the ideal Greek. This Jesus, the inheritor of all the real perfection and manhood, of all the natural reason and culture found in the Greek nature, and adding to all these a divine perfection and manhood and a supernatural reason and beauty, is the Jesus represented by Luke. *Gregory.*

4. JOHN, the Gospel for the Church.—Abundant testimonies, from witnesses of the highest character, justify the belief in the following facts: that the Apostle John wrote the fourth Gospel at the close of the first century; that it was substantially the embodiment of his preaching to the early Church, of those spiritual doctrines and experiences which had come from his most intimate communion with Jesus, and which, in an important sense, supplemented the other Gospels; that it was written, not for the Jew, Greek, or Roman, as such, but for the Church; and that it was fitted to commend Jesus to Christians in the Church, as the divine Son of God, the light and life of the world.

This is the Gospel which gives the Christian the requisite instruction concerning the secret springs and laws of the life of faith and obedience to God, and concerning the mission of the Holy Ghost as man's divine helper in that life. This is peculiarly the Gospel of everlasting life. It regards the divine life begun in the Christian soul as the germ of an endless life of purity and blessedness. It most clearly reveals in Christ the resurrection and the life, and the lifting up of even man's body from the grave to immortality. It alone, therefore, meets the longing of the renewed soul for the endless life in the heavenly mansions in perfect union and communion with God. This is the Gospel of the risen and living Christ. The perpetual ministrations of the risen and living Christ are brought out in the closing chapters as nowhere else in the Gospels. These chapters are accordingly among the most precious treasures of the Word of God.

John's birth and early history; his character as transformed and exalted by the power of the Gospel; his intimate union with his Master, and his intense sympathy with him; his long and profound Christian experience, and his wide acquaintance with the needs of the Church, combined to make him the fit instrument for the work to which he was divinely called. For half a century he seems to have been comparatively silent concerning the higher truths of the Christian life, although doubtless brooding over them, until God's hour came. During three-

quarters of a century he lived upon the words of his Master, the Eternal Word—in filial intercourse with Mary, in spiritual communion with the Church, in living union with the ascended Christ—until those words became the very thought of his thought and the very life of his life, and he could give them a reality in the utterance such as no other man could ever give them. *Gregory.*

The prophecies which ushered in the new dispensation failed; the tongues which gave utterance to the raptures of the first believers ceased; the knowledge of the early Church vanished before the fuller development of Christianity; but love still remained, and at Ephesus, which combined all the refinement of Greek culture with the freedom of Eastern thought, John wrote "the Gospel of the world," resolving reason into intuition and faith into sight. *Westcott.*——It presents in fairest harmony the highest knowledge and the deepest love of Christ. It sets him forth as the Eternal Word, who was the source of life from the beginning, and the organ of all the revelations of God to man, as the fountain of living water that quenches the thirst of the soul, as the light of the world that illuminates the darkness of sin and error, as the Resurrection and the Life that destroys the terrors of death. It is the Gospel of love, life, and light, the Gospel of the heart taken from the very heart of Christ, on which the beloved disciple leaned at the Last Supper. *Schaff.*

The fourth Gospel stands in a sense isolated among the four; yet it only presents a richer development, a deeper comprehension, a more heavenly mode of contemplating the same truths, the same supernatural facts. In this, at once the most heart-affecting and the most sublime of the four Gospels, these truths are contemplated and represented from their highest altitude to their lowest depths. *Da Costa.*——As the other Gospels respectively make prominent the ideas of law, of power, and of grace, so does this present the glory of Christ. John begins, not like his predecessors from an earthly starting-point, from the birth of the son of Abraham or the son of Adam, or the opening of the human ministry, but in the depths of unmeasured eternity and the recesses of the nature of God; and then, bringing the First-born into the world, traces with adoring eye the course of word and deed by which he manifested forth his glory. From the beginning of Matthew to the end of John it is one Lord Jesus Christ, as really the Son of Man in the last Gospel as in the first, as really the Son of God in the first Gospel as in the last. Only we find, in passing under the teaching of John, that here the great mystery shows more vivid and mature; that the intuitions of it have become more conscious and more clear, and the assertions of it more definite and indisputable; that we have advanced from the simple observations of facts to the state of retrospection and reflection; and that we have attained to the formation of a language fitted to the highest conceptions of him who is the Only-begotten of the Father, the Life, the Light, the Truth, and the Word Eternal. *Bernard.*

Outline of John's Gospel.—1. *The Advent and Incarnation of the Word* (1 : 1–13). The Evangelist opens his Gospel by exhibiting Christ the Eternal Word, in his Divine Origin and in his manifestation to men in the Incarnation. As the Son of God incarnate, he is the Word, the Life, the Light, the Only-begotten which is in the bosom of the Father, full of grace and truth. He is God. 2. *The Incarnate Word the only Life of the World* (1 : 14 to 6 : 71). These early chapters unfold the spiritual manifestations of Jesus in the public ministry in Judæa. He appears during this period, especially to the faithful in the world, as the incarnate Son, the only life of the world, revealing the glory of God and a supernatural fulness of grace and truth, and meeting with rising faith and unbelief. 3. *The Incarnate Word, the Life and Light, in conflict with the Spiritual Darkness* (7 : 1 to 11 : 54). The Evangelist exhibits some of the teachings of Jesus to the unbelieving Jews, during the period in which he visits Jerusalem only occasionally and privately. In these instructions Jesus presses upon them, with ever-increasing plainness and energy, his claim to be the Son of God, coequal with the Father, and, through his sacrificial death, the only source of light and freedom and life to men in their darkness and slavery and death, the only hope of a lost world. These teachings enrage the Jews beyond measure, and prepare them for his murder. 4. *The Incarnate Word securing the Life of the World through his Sacrificial Death* (11 : 55 to 19 : 42). John gives those last and clearest manifestations of Jesus as the light and life, made in connection with the close of

his career. Jesus, as he voluntarily moves toward the cross, presents his claims in the fullest manner before all classes in Jerusalem, and reveals to his disciples on the evening of the betrayal the great doctrines of the Christian system and life. He then completes his sacrifice by yielding himself up to his enemies, to the cross, and to the power of death and the grave, declaring with his closing breath that the work of redemption is "finished." 5. *The Incarnate Word, Crucified and Risen, the Saviour and Lord of all Believers* (20 : 1 to 21 : 25). The Evangelist presents the manifestations of the risen Saviour to the faith of his followers, establishing his identity, and the reality of his presence of sympathy and power with his Church in all ages. *Gregory.*

The fourth Gospel carries its evidence in itself, for of it, as of Him of whom it tells us, we may confidently say, "Never man spake like this." An air as from Paradise breathes through its verses, and he who walks before us in its holy light is instinctively felt to be Divine. "We may conclude from the experience of the past," says Meyer, "that this Gospel will always emerge from all the storms of criticism radiant and victorious in its calm inner majesty, as the last star of evangelical history and teaching, shining with the purest and highest light within the limits of the Apostolic age; the spiritual creation of that disciple, who was most intimate with his Master. Nor will it ever set." *Geikie.*

5. CONCLUSION. I. The Gospel for Man.—There is a central mass of fact and truth around which Matthew, Mark, Luke, and John alike group their other material. These chief facts and truths may be summed up in four particulars. The *first* is found in the incarnation of the Son of God. The four Evangelists set it forth in such a way as to make it patent to every candid reader. The *second* is found in the life of the Son of God on earth in human form and subject to human conditions and laws. This makes up the central portion of each of the Gospels. The *third* is found in the death upon the cross. As this is the all-essential fact, all the Gospels devote large space to it, delineating also the events centring in it. The *fourth* is found in the rising of Jesus from the dead, in his giving the Apostles their great commission to preach the Gospel to all the world, and in his ascension to heaven, at once establishing his claim to be the Saviour of mankind, and organizing and beginning his saving work.

All these—the incarnation, the life, the death, the resurrection—are the essential facts and truths of the Gospel, those which at the first made it *good news* to men. Without any one of them all it would cease to be good news; for, without the incarnation, the Son of God would have no part in our human nature; without the life on earth, he could neither be our righteousness nor our example; without the death he could not be our sacrifice for sin; and without the resurrection and ascension his claims would be proved baseless and the world would be left to perish without a Saviour. The Son of God became incarnate, lived, died, rose from the dead, for the redemption of the lost—this cannot grow old but must be glad tidings for man, the sinner, till the end of time.

II. The Gospel for all Men.—There is an element of fact and truth peculiar to each of the Evangelists. It was by means of this, as has been seen, that the essential and fundamental Gospel truth was brought by Matthew, Mark, Luke, and John, favorably before the minds of the Jew, Roman, Greek, and Christian, and Jesus of Nazareth commended to them all as the Saviour of the world. It is this fourfold difference that completes the rounded, perfect fitness of the four Gospels to constitute the perpetual Evangel for the world of the ages subsequent to the apostolic.

Not only is it ever true that man is a sinner and needs the good news of Christ's incarnation, life, death, and resurrection; but it remains equally true that the world of mankind is always divided into the same great classes and always exhibits the same generic phases of thought. In all ages the Jewish, Roman, and Greek natures reappear among men, and, in fact, make up the world of natural men; while the Christian nature and wants likewise remain essentially identical. From age to age the four Gospels appeal to the classes who, in temperament, mental constitution, training, and modes of thought, are like those for whom of old, in obedience to the inspiring breath of God, they were prepared. Thus it is that these brief but all-important productions have had power to captivate men by a perpetual fitness

and a perennial freshness. Thus it is that the one Gospel of God in fourfold form, which was exactly fitted to commend Jesus of Nazareth to the ancient world, and which could not then have been put in other shape without a radical change in the races and history of the apostolic age, is still so perfectly adapted to meet the wants of the modern world, that it would require a revolution in the mental structure and experience of man, before any other number of Gospels or any different ones from the four in the New Testament could meet the necessities of ruined and redeemed humanity.

God appears, therefore, in his Word no less than in his world, as a God of order. The same perfect, divine plan which science is finding in the latter, a rational and reverential study finds in the former. The Gospels are the perfect thought of God for the restoration of a lost world. The four Gospels, therefore, in their essential unity and harmony, and in their fourfold difference and contrast, illustrate at once and equally well the wonders of the divine love and the comprehensiveness of the divine plan—a love reaching out after and laying hold of all the great classes of sinners to be found in the race; a plan comprehending and providing for the spiritual wants of all men to the end of time. In contemplating, in the writings of the Evangelists, this sublime plan of the Heavenly Father, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," the devout soul must ever bow with an humble, grateful adoration, growing with increasing knowledge, and exclaim, *To God alone be all the glory! Gregory.*

IV. THE LIFE OF OUR LORD.

Amid whatever changes of arts, letters, institutions, empires, one figure continues supreme in history. It is that of the man whom John baptized, whom Pilate crucified; who built no capital, led no army, wrote no volume; who seemed to the principal persons of his time to have fitly closed a restless yet an obscure life in an ignoble death; but who named himself, and who now is named in all the written languages of mankind, the Son of God.

More than sixty generations of men—vexed with thought, burdened with cares, and each accomplishing, wearily or victoriously, its office in the world—have lived, and wrought, and passed away, since the young child Jesus lay on his Mother's breast at Bethlehem. Yet they are to-day more numerous in the world and more influential than ever before, who turn with profoundly attentive minds, because with profoundly adoring hearts, to consider what he was, and to ponder the things which he said and which he did.

This supreme man was born to no rank, and trained in no school, held himself aloof from none, and did not shrink from the touch of the sinful, sought no fame, and seemed content to strew his words on the vanishing winds. But he perfectly expressed in his crystalline character whatever all peoples concede most precious, and to-day governs governments; his words are the light, his temper the model, and his life the inspiration, of all that is noblest in the modern as in ancient character and thought; and from his inconspicuous advent the new ages of liberty, of discovery, and of progress, date their birth.

Only in general do we know where he tarried or wrought. Only the significant facts of his life are left on record for our instruction. For these make impression on the soul, not the sense; and, by reason of their wonderfulness, they are as near and as glorious to those who look up to them from the banks of Indian or American rivers as if these had followed the winding Jordan from its sweet fountains to its salt grave, or had climbed to the crest of Tabor

or of Hermon. Not so much by what they are, as by what they evidently contain and declare, do the facts which confront us in the life of the Lord engage and reward the thoughts of disciples. The secret of their preciousness, the hiding of their power, is in this: that—admitting the Lord to have been what faith, from both prophecy and history, affirms him to have been—through these facts are declared to us, in the sharpness and fulness of a personal revelation, the life, the might, and the character of the Most High; that he whom men had blindly groped after, and whom, as Paul declared of the Athenians, they unknowingly had worshipped, is here set forth in the perfect discovery of his grace and his glory, to draw men in penitent love to himself.

Not only is the life of the Lord, in its entireness, the inestimable means for bringing us to such a knowledge of God, and to such an experience conditioned upon it; but it is wonderful to see how each separate part, the most unobtrusive and familiar particular, in that brief but ample and crowded career, bears on the result; how each fraction of it is freighted with divinest meaning when we have found the secret of its glory, in the manifestation it makes of God. Not only do the miracles attest his power, and unveil the energy to which the act of creation was but a choice. Not only do the signal utterances of truth show forth his wisdom, and tell us, as sunbeams tell of the sun, of that effulgent and unsearchable mind before which angels bow in awe. The silent years, so many in comparison with the three of the ministry, yet of which our records are so brief, reflect the patience of the eternal, and his recognition of the fitness of times in his most gracious operations. The tears of Jesus become to us drops from the infinite sympathy, beneath which our inmost hearts are melted. His interest in the humblest things reproduces before us the mind supreme, to which nothing is small, and which equally rounds the drop of dew and the photosphere of suns. His benediction of the children whom he took in his arms makes us say "Our Father" with warmer heart. His very delay in answering some requests interprets the pauses in God's ways, and gives us new motives to continuance in prayer. His smile lights up the very heavens, as it reveals the omnipresent compassion, and pours a sunshine on our souls which brightest mornings could not image. While still from his sad rebuking glance flashes a light that illumines all warnings of the word, and is itself yet more admonitory; that makes what is meant by the "outer darkness" almost palpable to our thoughts, and lifts the judgment before our minds as real and near.

Through prayer must we gain an inward and quickening sympathy with the Lord, before the very narratives of the Gospel can make him live and move before us, whom Paul and John adoringly served; in whom we meet the ideal of humanity, but are faced as well, and overshadowed, by the present divinity; through whose tender and kindling eyes we see the Creator's face shining on us, and are conscious that it is not a mere human career—the most eminent of the ages—which we observe, but that still through those eyes, "as meditation soars upward, it meets the arched firmament, with all its suspended lamps of light."

Through such a sympathy, wrought within us by the Spirit of God, may we come to what Pasquier Quesnel called "the sacrament of the Gospels," and look to find the Lord whom they present made evident to our souls. We learn then how matchless was the wisdom that formed these, and that still has preserved them, amid the disasters of letters and of empires, and has kept them as fresh and full as at first;—written with a beauty, and an unconscious pathos, which inspiration alone could have secured; their simplicity as inimitable as their sublimity; even the apparent discrepancies between them becoming but the hooks to hold

more firmly and closely to them the thoughts of their students; their fourfold unity presenting with a perfection not otherwise attainable the image of him, fairer than men, to whom alike they all give witness.

Then is the work of the Gospels complete for him who studies them. Then is the fruit of that divine guidance by which they were prepared presented in his surpassing experience. For then, in the light that has shined from them on the person of the Lord, all things are transfigured. Life is sacred. Death is sweet. Heroism is easy; self-sacrifice a delight. Each work for the Master becomes a worship. The eating of bread in his dear name is not a form, nor an outward memorial, but a mystical sacrament, through which his present love is declared. The Church expands to a vast and vital fellowship of believers, knit together in him,—many on earth, and more on high. The whole earth is a temple, since the Lord hath been in it. The grave is perfumed, since he there lay. The future is resplendent with immortal invitations. Indeed, that future is not far off. It invests our life, at such an hour, and is prophesied in it. For the experience then already attained needs only to burst its imprisoning shell to be revealed in all the glory of the life everlasting.

No man has derived the highest advantage from the study of the Gospels, till he has known this grandest experience. No man has known this until he has studied them, not with a common cursory carelessness, but with prolonged and searching thoughtfulness, and with the heart engaged to the work as well as the intellect. But whosoever has gained and felt this has known that in it he drew nearer than elsewhere to the gates of pearl, and the instant vision of the King in his beauty. And so it is that from all the other portions of the Scriptures,—fascinating as are many of them with narrative or portraiture, resplendent as often they are with miracle, or wondrous with prophecy, full as they all are of the truth of the Most High, and its renovating power,—the hearts of Christians instinctively turn to these which are central in the series. So it is that with each successive revival of God's great spiritual work in the world, the sign of its coming, the pledge of its reality, are found in the fact that through the Gospels the person, the work, and the character of the Lord become present and paramount in men's thoughts. And so it is, through a clearer and more general revelation of the Lord to the mind of mankind, that the infinite Spirit is now working in the earth to bring in the final glory of his reign. It is among the brightest signs of that approaching millennial day of light and love for which the world still waits and moans, and which the Church surely expects, that he of whom the martyrs witnessed, and in whose holy faith and service millions of men have nobly lived and gladly died, is more plainly declared from press and pulpit, is more evidently seen through the Scriptural record, than for centuries he has been. A new spiritual coming and triumph of the Lord are surely to be evolved from this closer struggle of his holy kingdom with the kingdom of evil. God hasten it, in his grace! to his own honor, and the infinite rest and welfare of the world. *R. S. Storrs.*

THE HISTORY OF CHRIST,

AS RECORDED BY THE EVANGELISTS.

Section 1.—Luke's Preface. Annunciation to Zacharias.

Luke i. 1–25.

1 Forasmuch as many have taken in hand to set forth in order a declaration of those
2 things which are most surely believed among us, even as they delivered them unto us, which
3 from the beginning were eyewitnesses, and ministers of the word; it seemed good to me
also, having had perfect understanding of all things from the very first, to write unto thee
4 in order, most excellent Theophilus, that thou mightest know the certainty of those things
wherein thou hast been instructed.
5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias,
of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisa-
6 beth. And they were both righteous before God, walking in all the commandments and
7 ordinances of the Lord blameless. And they had no child, because that Elisabeth was
barren, and they both were *now* well stricken in years.
8 And it came to pass, that, while he executed the priest's office before God in the order
9 of his course, according to the custom of the priest's office, his lot was to burn incense
10 when he went into the temple of the Lord. And the whole multitude of the people were
praying without, at the time of incense.
11 And there appeared unto him an angel of the Lord standing on the right side of the altar
12 of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him.
13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife
14 Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have
15 joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of
the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the
16 Holy Ghost, even from his mother's womb. And many of the children of Israel shall he
17 turn to the Lord their God. And he shall go before him in the spirit and power of Elias,
to turn the hearts of the fathers to the children, and the disobedient to the wisdom of
the just; to make ready a people prepared for the Lord.
18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and
19 my wife well stricken in years. And the angel answering, said unto him, I am Gabriel,
that stand in the presence of God; and am sent to speak unto thee, and to show thee
20 these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day
that these things shall be performed, because thou believest not my words, which shall be
fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the
22 temple. And when he came out he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.
23 And it came to pass, that as soon as the days of his ministration were accomplished,
24 he departed to his own house. And after those days his wife Elisabeth conceived, and hid
25 herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

THE LIFE OF OUR LORD is the centre of the whole of the dispensations of God, the point to which all previous revelations converge, and whence light streams down to our own times. The Gospel may be called a biography; but it is a biography that illustrates and harmonizes ALL HISTORY, forms the basis of all evangelic truth, and sums up all previous disclosures of the divine will. It is a life, illimitable in duration, connection, and dependencies. The plans which it embodies were formed before the foundation of the earth; and the victories it achieved are, in their influence, everlasting. He is the Alpha and Omega, the beginning and the ending. He is the subject of the first and of the latest promise. He begins and closes both dispensations; and his work and honor will form the theme of an eternal song. J. A.

The Gospel was no sudden or solitary message. Christianity is, in one sense, as ancient as the Creation, resting on a foundation wide as the world and old as time. Step by step the groundwork of the Church was laid in the silent depths, and at last, when all was now ready, it rose above the earth, that all men might consciously combine to rear the spiritual temple of the living God. B. F. W.

The history of Jesus, his words and miracles, his crucifixion and resurrection, witnessed by the rulers and the people, friend and foe, related by his disciples with unmistakable simplicity and honesty, proclaimed from Jerusalem to Rome, believed by contemporaries of every grade of culture, sealed by the blood of martyrs, producing the mightiest results, felt and demonstrated in its power from day to day wherever his name is known, is the best-authenticated history in the world.

Without Jesus of Nazareth history is an inextricable enigma, a chaos of facts without meaning, connection, and aim. With him it is a beautiful, harmonious revelation, the slow but sure unfolding of a plan of infinite wisdom and love; all ancient history converging to his coming, all modern history receiving from him his higher life and impulse. He is the glory of the past, the life of the present, the hope of the future. We cannot even understand ourselves without him. According to an old Jewish proverb: "The secret of man is the secret of the Messiah." He is the great central light of history as a whole, and at the same time the light of every soul; he alone can solve the mystery of our being, and fulfil our desires after truth, our aspirations after holiness, and the longing of our hearts after peace and happiness. P. S.

THE state of the world at the epoch when our Lord appeared was exactly that which, according to our mere human conceptions, might seem most fitted for the reception of Christianity. Judaism, on the one hand, had lost all those external glories and prerogatives which, at an earlier period, would have prevented any recognition of the Messiah, save as a national ruler and king. There would have been no Israel of God with chastened hearts and more spiritualized expectancies waiting, as we know they now were, for a truer redemption of Israel. Heathenism, on the other hand, had now gained by its contact with Judaism truer conceptions of the unity of God; and many a proselyte of the gate was there who, like the centurion of Capernaum, loved well the nation that had taught him to kneel to the one God, and could bear to receive from that despised people a knowledge of his own and the world's salvation. When we add to this the recent consolidation of the power of Rome, and recognize a political centralization, which could not but aid, however unwillingly and unwittingly, the pervasive influences of the new faith, we may well feel that *the very appearance of Christianity, at the time when it did appear, is in itself an indirect evidence of its divine nature and truth.* E.

Times of triumph and sorrow, the government of judges, kings, and priests, the open manifestation of divine power and the brilliant display of human courage, the teaching of prophets and the teaching of experience, the concentration of Eastern meditation and the activity of Western thought, the skepticism of learning and the enthusiasm of hope, each form of discipline and each phase of

speculation, had contributed to bring out into clear forms upon one narrow stage the spiritual capacities and aspirations of men. Everything was ready, and a brief space was sufficient for the prophetic work of Messiah. Disciples were waiting to recognize him; enemies had already rejected him. His words found everywhere a direct and characteristic application. His presence was an instantaneous test of all that was partial or transitory. The simple announcement of his advent was the gospel; the record of his works and words in various scenes and before various classes, the fulness of its special adaptations, not for one time only, but for all times. For the manifoldness of the elements which were combined in the Jewish people at Christ's coming provided not only for the rapidity of its comprehension, but also for the typical completeness of its history. B. F. W.

1. It appears from the Acts of the Apostles and the Apostolic Epistles, that the earliest preaching of the gospel consisted of a brief summary of the facts of our Lord's earthly history, with a few words of pointed application to the parties addressed. Of these astonishing facts, notes would voluntarily be taken and *digests* put into circulation. To such Luke here refers as narratives of what was believed surely among Christians, and drawn up from the testimony of eye-witnesses; and he puts in a virtual claim for his own gospel to supersede these "many" narrations. B.——All the evidence which can be gathered from the circumstances of the early Church, and the traditions of the origin of the gospels, has tended to establish the existence of an original oral gospel, definite in general outline and even in language, which was committed to writing in the lapse of time in various special shapes. The more exactly any one compares parallel passages of the gospels the more certainly he will feel that their likenesses are to be referred to the use of a common source, and not to the immediate influence of one gospel upon another. The general form is evidently derived from some one original type; the special elaboration of it is due to personal knowledge and apprehension of the events. The evidence of the evangelists is thus one and yet independent. They do not reproduce one uniform history; but give distinct histories according to the outlines of a comprehensive and common plan. In proportion as it can be shown that there is a distinctness of purpose, though most free from the marks of conscious design, in the several gospels, in proportion that there can be shown to exist in them significant differences consistent with absolute truth, there is a sure pledge of their plenary inspiration in the truest and noblest sense of the words. Nothing less than the constant presence of the Holy Spirit, if we can in any way apprehend the method of his working, could preserve perfect truthfulness with remarkable variations; a perfect plan with childly simplicity; an unbroken spiritual concord in independent histories. B. F. W.

5. The forerunner of Jesus was, by both his parents, of sacerdotal, just as Jesus himself was of royal, extraction, though at the same time also the great High Priest. Priestly descent was necessary for the forerunner, in order to secure for him when he appeared the respect of the people. C. B.—— The descendants of Eleazar and Ithamar, the sons of Aaron, were exclusively called to the service of the sanctuary, and divided into four-and-twenty classes or orders, each of which ministered in the temple during a week. The descendants of Eleazar, the elder son, formed sixteen of these classes or courses; those of Ithamar, the younger, only eight —that of Abijah being (1 Chron. 24 : 10) the eighth. From the days of Solomon, these four-and-twenty courses relieved each other weekly in the temple service. *Lange.*

8, 9. Every morning, before the break of day, the captain or chief officer of the temple guard opened the door of the court, where the priests "in residence" for the week had slept, and the procession of ten passed round the court in white robes and bare feet to kill the morning sacrifice. As the first rays of the rising sun struck upon the golden lamp above the porch, the trumpets sounded; and those of the priests who had drawn the lot entered the temple for the offering of incense. That was the moment for any preternatural visitation to the priests. Then they came out, and, having slain the lamb on the altar, they pronounced the benediction. A. P. S.

10. The people praying without at the time of the incense. As the daily sacrifice represented the sacrifice of Christ, and the incense the prayers of the saints, the incense was ordered to be burnt while the sacrifice was being offered, thus indicating that through the sacrifice of Christ they had access to God. Accordingly the sacrifices and incense, both morning and evening, were fitly accompanied with the prayers of the people, not in the temple only, but everywhere; and these hours were called the hours of prayer (Acts 3 : 1).——**13. John.** In the Hebrew language this name signifies *the grace of God:* hence it was fitly given to the Messiah's forerunner. M.——**17.** Because during these four hundred years the Jewish people did not improve the direction furnished by the Scriptures of the Old Testament, and all the previous dealings of God—because the good spirit which had been evoked by the Babylonish captivity and the events of the Maccabean reign had again *gone down* in Pharisaism and Sadduceeism—it was necessary that a special forerunner, representing once more

the truth and rigor of the Old Testament, should go before Christ. This, John, the son of Zacharias, was to be.

19. Gabriel. The same angel appeared to Daniel (9 : 21), and foretold the time of Messiah. In the book of Daniel, Michael also is mentioned by name, as one of the highest angels. Elsewhere seven angels of the highest rank, who stand before God, are spoken of (Rev. 8 : 2). C. B.

Within the half century that embraced the life of Christ, we have more instances of angelic interposition than in all the foregoing centuries of the world's history. At its opening and at its close angels appear as taking a special interest in events which had little of outward mark to distinguish them. H.

21, 22. His appearance, at last, explained all. They could receive no blessing that day, and Zacharias could no longer minister in his course, for he was speechless; all he could do was to tell them by signs what had happened. Had they known it, his silence for the time was but the prelude to the lasting silence of the Law, of which he was a minister, now that Christ was about to come. G.

Section 2.—Annunciation to Mary.

LUKE i. 26–38.

26 AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee,
27 named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house
28 of David; and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among
29 women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his
32 name JESUS. He shall be great, and shall be called the Son of the Highest; and the
33 Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
34, 35 Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall
36 be born *of thee*, shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was
37 called barren. For with God nothing shall be impossible.
38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

THE angel said to the virgin-mother, "Thou shalt call his name Jesus;" and that to-day has become the greatest of all names. Learning has labored for ages with loving delight to explain the far-reaching and gracious words which flowed from his lips. Poetry, inspired by the history of his life and death, the perfection of his character, and the genius of his gospel, has exerted all her powers to praise his holy name. The early Christians portrayed him in the Catacombs of Rome as "the good Shepherd" coming down from the hills of Judah, the shepherd's staff in his hand, his hair wet with dew, and on his arm a helpless lamb. And from their time Art has exerted her highest powers to set forth the beauty and majesty of his form and character. Eloquence has woven her choicest garlands to crown his sacred head. Music has breathed her sweetest, loftiest notes in singing the glories of "the Messiah." Children are taught to lisp his praise, and dying saints depart saying, "Lord Jesus, receive our spirits." Countless multitudes, who believe in him, meet week after week on every side of the globe, in temples built to his name; and the burden of their worship is, "Thou art the King of Glory, O Christ. Thou art the ever-

lasting Son of the Father." "Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever."

Great Name! Divine Name! Dear Name! Jesus Christ our Saviour! It is the Life of the Church, the Light of the world, and the Hope of humanity. As it was in the past, and is now, it shall be in the future. "His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." *An.*

---

26. The angel Gabriel. It is remarkable that this annunciation is made by the same archangel Gabriel who had formerly appeared to the prophet Daniel (8 : 16; 9 : 21) and probably to the prophet Zechariah (2 : 1–4), and described to both so circumstantially the coming of Christ, his rejection by the Jews, and the final establishment of his kingdom. *Hales.*

34. The question, not of outwardly expressed doubt, like that of Zacharias, or of an inwardly felt sense of impossibility, like that of Abraham and Sarah, but of a childlike innocence that sought to realize to itself, in the very face of seeming impossibilities, the full assurance of its own blessedness. There was no lack of real faith in that question. E.——**35. Shall be called the Son of God.** That Christ is the Son of God in his divine and eternal nature is clear from all the New Testament; yet here we see that Sonship efflorescing into human manifestation by his being born, through "the power of the Highest," an infant of days. We must neither think of a *double* Sonship nor deny what is here plainly expressed, the connection between his human birth and his proper personal Sonship. B.

38. As if one so unworthy of the least of God's mercies had no right or title to question his doings, however great a gift it pleased him to confer, she sinks all thought of self in thought of him, and says, "Behold the handmaid of the Lord; be it unto me according to thy word." A finer instance of humble, childlike, unbroken trust, we shall scarcely find in any record human or divine. H.

In no part is the singular simplicity of the gospel narrative more striking than in the relation of this incident. So early does this remarkable characteristic of the evangelic narrative develop itself: the manner in which they relate, in the same calm and equable tone, the most extraordinary and most trivial events; the apparent absence either of wonder in the writer, or the desire of producing a strong effect on the mind of the reader. H. M.

Section 3.—Mary visits Elisabeth.

LUKE i. 39–56.

39 AND Mary arose in those days, and went into the hill country with haste, into a city
40, 41 of Juda, and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb:
42 and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice
43 and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And
44 whence *is* this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy.
45 And blessed *is* she that believeth: for there shall be a performance of those things which were told her from the Lord.
46, 47 And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God
48 my Saviour. For he hath regarded the low estate of his handmaiden: for behold, from
49 henceforth all generations shall call me blessed. For he that is mighty hath done to me
50 great things; and holy *is* his name. And his mercy *is* on them that fear him, from
51 generation to generation. He hath shewed strength with his arm; he hath scattered
52 the proud in the imagination of their hearts. He hath put down the mighty from their
53 seats, and exalted them of low degree. He hath filled the hungry with good things, and

54 the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance
55, 56 of *his* mercy; as he spake to our fathers, to Abraham, and to his seed, for ever. And
Mary abode with her about three months, and returned to her own house.

A MAGNIFICENT canticle, in which the strain of Hannah's ancient song, in like circumstances, is caught up, and slightly modified and sublimed. Is it unnatural to suppose that the spirit of the blessed Virgin had been drawn beforehand into mysterious sympathy with the ideas and the tone of this hymn, so that when the life and fire of inspiration penetrated her whole soul it spontaneously swept the chords of this song, enriching the Hymnal of the Church with that spirit-stirring canticle which has resounded ever since from its temple walls? In both songs, those holy women, filled with wonder to behold "the proud, the mighty, the rich," passed by, and, in their persons, the lowliest chosen to usher in the greatest events, sing of this as no capricious movement, but *a great law of the kingdom of God*, by which he delights to "*put down the mighty from their seats and exalt them of low degree.*" In both songs the strain dies away on Christ; in Hannah's, under the name of "Jehovah's King"—to whom, through all his line, from David onward to himself, he will "give strength;" his "Anointed," whose horn he will exalt; in the Virgin's song, it is as the "Help" promised to Israel by all the prophets. B.

---

39. What were the thoughts of Mary in her solitary journey—for solitary she must have been, with such a secret in her heart, even if she travelled with a company? The intimation made to her was one which she could hardly grasp in its full significance. Her Son was to sit upon the throne of his father David, and reign over the house of Jacob, founding a kingdom which should endure forever. Long years after this she only partially realized the import of such words. In her Son's youth she was perplexed to know what was meant by his answer, when he staid behind in the temple, and years after that she failed, once again, to realize her true relations to him. Nor does she seem to have risen to the full sublimity of her position, and of his, while he lived, though the deathless love of a mother for her child brought her to the foot of the cross. But in such slowness to believe, and such abidingly imperfect conceptions, she was only on a footing with those who enjoyed habitual intercourse with him, hearing his words and seeing his miracles, day by day; for even the disciples remained to the end Jewish peasants in their ideas respecting him, thinking that he was only a political deliverer of the nation. G.

43. That the mother of my Lord should come to me. If in Mary we have one of the rarest exhibitions of humility toward God, of entire acquiescence in his will, in Elisabeth we have as rare and beautiful an instance of humility toward others, the entire absence of all selfish and envious feelings. Elisabeth leaves out of sight all the outer distinctions between herself and her humble relative, forgets the difference of age and rank, recognizes at once, and ungrudgingly, the far higher distinction which had been conferred by God upon Mary. H.——**My Lord.** We shall never be able to see the propriety of calling an unborn child "Lord" but by supposing Elisabeth, like the prophets of old, enlightened to perceive the Messiah's divine nature. O.——**47, 48. My Saviour.** Mary never dreamed, we see, of her own "immaculate conception" any more than of her own immaculate life. B.——**Shall call.** Or shall *count* me happy. In James 5 : 11 the word is the same. There is no allusion to a *title* to be given to her. A.

46-55. The high intellectual emotion and eloquence of the *Magnificat* reveal a nature of no common mould, as its intense religious fervor shows spiritual characteristics of the noblest type. But the strain throughout is strictly limited to what we might have expected in a Jewish maiden. It is intensely national when it is not personal. The whole hymn is a mosaic of Old Testament imagery and language, and shows a mind so colored by the sacred writings of her people that her whole utterance becomes, spontaneously, as by a second nature, an echo of that of prophets and saints. G.——Of the Virgin Mary very little is recorded, and *that* little is very different from what might have been expected. None of the inspired writers, except the evangelists, mention her name, and of these, but two record the conception of Christ. One of these, John, her adopted son, though, in all likelihood, he outlived her many years, does not record her death; nor does he give any particulars of her life; and yet he wrote to supply the omissions of the other evangelists. It is only incidentally mentioned that Jesus committed her to his care. Why this infrequent mention of her, but to guard against

that superstitious veneration, to which, as experience has shown, there is naturally so strong a tendency in the minds of Christians? J. A.——The cultus or worship of the Virgin Mary is unquestionably of pagan origin. It is first mentioned by Epiphanius in the fifth century, who talks of a certain body of women who had transferred the rites of the pagan goddess Ceres to the Virgin. In different parts of the Roman Empire, where a like compromise was effected between paganism and Christianity, the worship formerly given to Cybele, *the mother of the gods*, according to the heathen mythology, was given to the Virgin Mary, and the festival of Hilaria, celebrated on the 25th of March in honor of Cybele, actually became "Lady-day" in honor of our Lord's mother! Nor were the Greeks and Romans solitary in the worship of a divine mother of Divinity. The Egyptians worshipped the divine mother Isis, nursing her divine babe Horus; so the Scythians worshipped the divine mother Freya, and the Hindoos Maja, another divine mother; while the Phœnicians kissed the hand of adoration to the mooned Ashtaroth, "Queen of Heaven," and "Mother of their God." *An.*

Section 4.—Birth of John the Baptist.

LUKE i. 57–80.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth
58 a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.
59 And it came to pass, that on the eighth day they came to circumcise the child; and
60 they called him Zacharias, after the name of his father. And his mother answered and
61 said, Not *so;* but he shall be called John. And they said unto her, There is none of thy
62 kindred that is called by this name. And they made signs to his father, how he would
63 have him called. And he asked for a writing table, and wrote, saying, His name is
64 John. And they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.
65 And fear came on all that dwelt round about them: and all these sayings were
66 noised abroad throughout all the hill country of Judea. And all they that heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68, 69 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, and
70 hath raised up an horn of salvation for us, in the house of his servant David: as he
71 spake by the mouth of his holy prophets, which have been since the world began: that
72 we should be saved from our enemies, and from the hand of all that hate us; to per-
73 form the mercy *promised* to our fathers, and to remember his holy covenant; the oath
74 which he sware to our father Abraham, that he would grant unto us, that we, being
75 delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.
76 And thou, child, shalt be called the prophet of the Highest, for thou shalt go before
77 the face of the Lord to prepare his ways; to give knowledge of salvation unto his
78 people, by the remission of their sins, through the tender mercy of our God; whereby
79 the dayspring from on high hath visited us, to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

WHEN we take up that long line of predictions, extending over more than three thousand years, from the first dim intimation that the seed of the woman should bruise the head of the serpent, down to the

last prophecy of Malachi, that the Lord, whom the Jews sought, should come suddenly to his temple as the Messenger of the Covenant, whom they delighted in; when we mark the growing brightness and fulness that characterize each succeeding prediction, as feature after feature in the life and character of the great Messiah is added to the picture; when we compare the actual events with the passages in those ancient writings, in which they were repeatedly foretold, what a strong confirmation is given thereby to our faith, that he, of whom all those things had been spoken so long beforehand, was indeed the Christ, the Son of the living God! H.

Although, in one sense, nothing can serve as a preparation to the incarnation of the eternal Word, the instruction contained in the books of the ancient covenant is nevertheless a progressive instruction, which, from epoch to epoch, leads us gradually forward toward the gospel. As prophet follows prophet, who sees not how the horizon is streaked with light, how the east is kindling up, and the first rays of the star of day darting from behind the hills? The sole object of grace is still absent, but he is already designated and characterized by prophecy. This new prophet is not yet called by his name. An articulate description is not yet given, either of all the circumstances of his advent or all the clauses of his covenant, but at length he is revealed as the prophet of grace, of love, and of free-will: as the deliverer, the founder of worship in Spirit and in truth; as, moreover, the messenger, the Son of God. He is heir at once of the miseries of man and of the love of God. The religion of love furnishes a foretaste; the air of liberty is already breathed; the depths of mercy are stirred, and the human heart begins to cherish unknown hopes. A. V.

No one can close the Old Testament and open the New without seeing that, during the interval, immense progress had been made in the unfolding of religious truth. The expectation of a Redeemer and a redemption had become clear and concentrated, and the belief in an eternal life, and in the resurrection, was held by many. *Ker.*

59. The *naming* of children at baptism has its origin in the Jewish custom at circumcision. The names of Abram and Sarai were changed at its first performance. B.——**63. Is John.** He meant that this name was already given him by the angel (ver. 13). A.——**67.** All discoursing on the mighty acts of God is in Scripture called *prophesying*. C. B.——**68.** In the O. T. God is said to "visit" chiefly for *judgment;* in the N. T., for *mercy*. **69. House of David.** This shows that Mary must have been known to be of the royal line, independent of Joseph. B.

68-79. Zacharias's song of praise consists of two parts. Of these we have the first in ver. 68–75; the second in ver. 76–79. In the first, Zacharias makes no mention of his son, overlooks at the outset all that is personal to him, and directs his view exclusively to the great salvation of the people, whose dawn the birth of his son prognosticated. In this part of his song he describes more the external aspect of the salvation which his people were now to experience, by being delivered from their enemies, and translated into a condition of perfect security and freedom from hostile assault. In the second part, he describes the conditions which must first be fulfilled before that period of outward prosperity can arrive. These are: knowledge of the ground of all salvation—viz., forgiveness of sins, and, consequently, the penitential seeking of it (which was to be the object of John's ministry), and guiding the feet into the way of peace. Part first, accordingly, describes the temporal, and part second the spiritual, restitution of the people; and it is thus declared that the former cannot come without the latter—that it is for the sake of the latter that Christ appears—and that to coöperate toward it was also the vocation of John, as Christ's forerunner. C. B.

70, 71. Since the world began. All the prophets, from Adam downward, spake of the salvation and deliverance from the power of Satan, to be accomplished by Christ, as foretold at Gen. 3: 15. J. L.——Of the *civil* liberty of the Jews, there was in the days in which Christ was born scarcely the shadow remaining. Degraded to a conquered province of the Romans, harassed by the arbitrary conduct of Herod, torn by internal dissension, the land of Judea was a scene of political wretchedness. The lofty courage of the Maccabean heroic age had long since departed. On the one hand was creeping baseness that bowed profoundly to Rome; on the other impotent rage that set itself constantly against Rome. Both exhibited their fatal operation, but inward and deep lived in the heart of the better disposed the desire for a prince of David's house, who should redeem Israel "out of the hand of all his enemies." *Van O.*

72. In the accomplishment of the prophecies, Zacharias recognizes the divine faithfulness and mercy as shown to the fathers, to whom these promises were made. These fathers he figures to himself (and with truth, for to God they all live) as still in existence, and taking an interest in the des-

tinies of their nation. C. B.——**76. The Highest: the Lord.** John is here said to be the prophet of "the Highest," and to go before the face of "the Lord." But it was Christ, before whose face he was sent as a messenger, and whose prophet he was. Therefore Christ is "the Highest," and "the Lord." W. J.

77. The doctrine of salvation by the remission of sins, through faith in a Redeemer, was, from the beginning, the sum and substance of true religion, which subsisted in promise, prophecy, and figure, till John preached their accomplishment in the person of Jesus. *Horne.*——He preached repentance and baptized with the baptism of repentance, in order that men might understand what he meant when he pointed to the Lamb who taketh away the sins of the world.

78, 79. Jesus, as the Sun of grace and the Sun of righteousness, is here compared to the rising sun illumining our path and guiding our bewildered footsteps into the way of peace. C. B.——The blessed effects of the dayspring which then dawned from on high were: the dispersion of ignorance, which is the darkness of the intellectual world; the awakening of men from sin, which is the sleep of the soul; and the direction of their hearts into "the way of peace;" that is, of peace with God by the blood of Christ, peace with themselves by the answer of a conscience cleansed from sin, and peace with one another by mutual love. *Horne.*

80. And the child. A concluding paragraph, indicating, in strokes full of grandeur, the bodily and mental development of the Baptist; and bringing his life up to the period of his public appearance. O.——In the deserts—probably "the wilderness of Judea" whither he had retired early in life, in the *Nazarite* spirit, and where, free from rabbinical influences and alone with God, his spirit would be educated, like Moses in the desert, for his future high vocation, his showing unto Israel—the presentation of himself before his nation, as Messiah's forerunner. B.

It was a time of transition, universal doubt, uncertainty, and expectation. The drama of ancient society had been played out; a vast empire had risen on the ruins of the nationalities that had, hitherto, kept men apart, and its triumphs had discredited the local gods, to whom men had everywhere looked for protection. A calm had followed ages of universal war between city and city, and state and state, and had revolutionized life. Corruption and oppression had followed in the wake of dominion, and had filled the world with vague longings for a higher morality, and the hopes of a nobler religion than the decayed systems around them. The very triumph of one power over all others had, indeed, before all things besides, opened the way for the new faith of Christ. The isolation of hostile races had been broken down, and the dim but magnificent conception of a brotherhood of men, though, as yet, only as subjects of a universal despotism, had risen in the mind of all peoples. The highways of Rome invited communication with all lands; her government and laws guaranteed order and safety, wherever they obtained; but, above all, she had prepared the world for a religion which should address all humanity, by levelling the innumerable barriers of rival nationality—with their jealousies and impenetrable prejudices, and linking all races into a single grand federation, with common sympathies, and as fellow-citizens of the same great dominion. It was amid such a state of things, when the fabric of society seemed dissolving, and the new world had not yet risen from the chaos of the old, that John, the destined herald of a new moral order, was born, apparently, in Hebron.

The wilderness to which John withdrew stretches, far and near, over the whole eastern part of Judea, beginning almost at Jerusalem, and reaching away, under different names, to the Dead Sea and the southern desert, as its distant limits. It is a dreary waste of rocky valleys; in some parts stern and terrible—the rocks cleft and shattered by earthquakes and convulsions into rifts and gorges sometimes a thousand feet in depth, though only thirty or forty in width; in others, stretching out in bare chalk-hills full of caves, or in white, flint-bound ridges, and winding, muddy wadys, with an occasional reservoir, hewn in the hard limestone, to supply water in a country destitute of springs. The whole district is, in fact, the slope of the midland chalk and limestone hills, from their highest point of nearly three thousand feet, near Hebron, to one thousand or fifteen hundred feet, at the valley of the Dead Sea. The Hebrews fitly call it Jeshimon —"the appalling desolation"—for it is not possible to conceive a more desolate region. On the northern side, valleys of great depth, sinking toward the Dead Sea, almost preclude travelling except in their troughs, and farther south the country is absolutely impassable. Huge perpendicular gorges, of from a thousand to fifteen hundred feet in depth, and in some places nearly a mile in width, have been hollowed out by the great torrents, rushing in winter over the precipices, toward the Dead Sea.

At what age he retired from Hebron to this hermit life we have no means of knowing; but his whole later bearing, his mode of life, his sad, passionate earnestness, and even his lofty resolve to come forth as a prophet, imply a long abode in the solemn freedom of the desert, far from the distracting and enfeebling tumult of life. John sought

the wilderness to ponder over the mysteries of the long-delayed kingdom of God, and to aid in bringing about its accomplishment. Disdaining self-indulgent ease, his soul kindled under the influences of home, of the times, and of religion, into a fervent enthusiasm, which formed its loftiest conception of life in asceticism and joyful self-sacrifice. Feeling the pulses of the spiritual excitement which throbbed through the people around him: pondering their sufferings, their sins, and their hopes, John gave himself up, though born a priest, to the higher mission of a prophet, and devoted his life to the reform of the evils he so deeply deplored, and to the revival of the religion of his fathers. The struggles of soul, in all natures like his, were unspeakably real, and we cannot doubt that his days and nights saw him pleading, by long earnest prayer, with many tears and sore fasting, that God in his mercy would, at last, send the Messiah to his people. G.

Section 5.—The Genealogies: from Abraham, by Matthew; and from Adam, by Luke.

MATTHEW i. 1–17. LUKE iii. 23–38.

M. 1 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
3 and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom
4 begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson
5 begat Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and
6 Obed begat Jesse; and Jesse begat David the king;
7 And David the king begat Solomon of her *that had been the wife* of Urias; and Solo-
8 mon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat
9 Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joa-
10 tham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Ma-
11 nasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias
and his brethren, about the time they were carried away to Babylon.
12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel
13 begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim
14 begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15, 16 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and
Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17 So all the generations from Abraham to David *are* fourteen generations; and from
David until the carrying away into Babylon *are* fourteen generations; and from the
carrying away into Babylon unto Christ *are* fourteen generations.

L. 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the
24 son of Joseph, which was *the son* of Heli, which was *the son* of Matthat, which was *the*
son of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son*
25 of Joseph, which was *the son* of Mattathias, which was *the son* of Amos, which was *the*
26 *son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, which was *the son*
of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the*
27 *son* of Joseph, which was *the son* of Juda, which was *the son* of Joanna, which was *the*
son of Rhesa, which was *the son* of Zerobabel, which was *the son* of Salathiel, which was
28 *the son* of Neri, which was *the son* of Melchi, which was *the son* of Addi, which was *the*
29 *son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, which was *the*
son of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son*
30 of Matthat, which was *the son* of Levi, which was *the son* of Simeon, which was *the son*
of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of
31 Eliakim, which was *the son* of Melea, which was *the son* of Menan, which was *the son* of

32 Mattatha, which was *the son* of Nathan, which was *the son* of David, which was *the son*
of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of
33 Salmon, which was *the son* of Naasson, which was *the son* of Aminadab, which was *the*
son of Aram, which was *the son* of Esrom, which was *the son* of Pharez, which was *the*
34 *son* of Juda, which was *the son* of Jacob, which was *the son* of Isaac, which was *the son*
35 of Abraham, which was *the son* of Thara, which was *the son* of Nachor, which was *the*
son of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the*
36 *son* of Heber, which was *the son* of Sala, which was *the son* of Cainan, which was *the son*
of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son*
37 of Lamech, which was *the son* of Mathusala, which was *the son* of Enoch, which was *the*
38 *son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan, which was *the*
son of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son*
of God.

Up to the giving of the Law no personal trait of the promised Redeemer is found. Hope was centred in a narrower circle at each great crisis in the spiritual history of mankind—in a race, in a nation, in a tribe. For the first time, the work of Moses furnished occasion to a special portraiture of Messiah's office. He was to be the mediator of a new Law. To establish an abiding covenant between God and man was declared to be the substance of his work. The Law alone was unable to train the Jews to their appointed work. A kingdom was established, and with it a new conception of Messiah was added. The king, who gave unity and security to the nation, was but a type of the Son of David, whose kingdom should extend in eternal blessings over all the world. The earthly sovereignty of the line of David fell. The chosen people passed into captivity, and under the pressure of national disaster learnt from the teaching of prophets to see in their promised Messiah "the Son of Man," who should sympathize with the sufferings of those whom he came to save as well as to govern. Thus the central belief, in virtue of which Judaism lived, was providentially shaped in the progress of the history of the chosen people. Nothing was lost as the conception of the Redeemer was gradually completed. Each period added something which belongs essentially to the fulness of the conception. And so at last the Lawgiver, the King, the Prophet, the Priest, the Man, are all included in the Christ whom the gospels present to us. B. F. W.

The object of both genealogies of Jesus in the gospels is to show that, according to the flesh, the holy child was lineally descended from King David. This fact was often asserted in our Lord's lifetime, and never denied by the Jews, as they would have been glad to have done had it been in their power. The fact that the descent of Jesus from David could be established by registers, and the presence of two such minute pedigrees as those of Matthew and Luke, evince that the Jews were, up to this time, still careful in the registration of family descents. The division of the whole Hebrew nation into tribes, and the allotment to each tribe, and to every family in each tribe, of its distinct portion of territory, as an inalienable possession, rendered it indispensable that genealogical tables should be preserved. That such registers existed to even a later date is shown by Josephus, who declared that he traced his own descent in the tribe of Levi by public registers; and he expressly informs that, however dispersed and dispossessed his nation were, they never failed to have exact genealogical tables prepared from the authentic documents which were kept at Jerusalem; and that, in all their sufferings, they were particularly careful to preserve these tables, which were renewed from time to time. Since, however, the period of their destruction as a nation by the Romans, all their tables of descent seem to be lost, and now they are utterly unable to trace the pedigree of any one Israelite who might lay claim to be their promised and still expected Messiah. K.

The genealogies coincide until David, when Matthew takes the reigning line, whereas Luke takes the younger and inferior line by David's son Nathan. They concur, indeed, in Salathiel and Zorobabel, at the time of the captivity, but then diverge again, and even at the close the difference is maintained; for Matthew makes Joseph the son of Jacob, whereas Luke represents him as the son of Heli, or Eli. He could not have been naturally the son of *both* these persons; and the essential difference in the two lines of descent allows no satisfactory solution in the idea that Jacob and Heli are different names for the same person. They are obviously two different genealogies from the common ancestor, David. This being the case, there can be little doubt that

the genealogy of Matthew is that of Joseph, and the one of Luke that of Mary—the former being the *legal* and the latter the *real* genealogy of Jesus. L. ——Matthew was writing for the Jews, and tracing his *legal* descent from David, which legal descent was always reckoned in the male line, and was, therefore, properly traced through the husband of his mother. Luke, composing his gospel for the use of the Gentiles, and intending to prove that Christ was the seed of the woman, necessarily reckons by the line of his mother, Mary, the daughter of Heli. But it was never usual with the Jews to mention the names of females in their genealogies; on this account, Mary is not mentioned here by Luke, but is only intimated or included, when the line is commenced from her father, Heli. J. L.——Indeed, Luke seems to have indicated his meaning as clearly as could be, consistently with the absence of a woman's name in a pedigree, by distinguishing the real from the legal genealogy in a parenthetical remark, "Jesus being (as was reputed) the son of Joseph (*but in reality*) the son of Heli," or his grandson by the mother's side; for so the ellipsis should be supplied. Furthermore, Mary is always called by the Jews "the daughter of Heli." The conclusion, then, is, that Jesus was, in the most perfect sense, a descendant of David, not only by law in the royal line of kings through his reputed father, but by direct personal descent through his mother. L.

L. 38. Which was the son of Adam. Matthew had contented himself with showing Jesus to be the son of Abraham, from whom the Scriptures had taught the Jews to expect that the Messiah would spring. Luke, on the contrary, traces this lineage up to Adam; and thus signifies, among other important truths, that he is the seed of the woman promised to our first parents as the common Saviour of them and of all their posterity, without distinction of Greek or Jew, bond or free. *Townson.*

Chronological Outline from B. C. 4 to A. D. 30, including the Leading Events of our Saviour's Life.

B. C.	Judea.	Galilee.	N. E. Palestine.	Rome.
4	Nativity. Death of HEROD. ARCHELAUS, *Ethnarch* of Judea, Samaria, and Idumea.	HEROD ANTIPAS, *Tetrarch* of Perea and Galilee.	HEROD PHILIP, *Tetrarch* of Batania, Iturea, Trachonitis, etc.	AUGUSTUS CÆSAR.
A. D.				
6	Archelaus banished, and Judea annexed to the province of Syria. First Roman Procurator.			
8 April 9	Jesus at the Passover (12 years).			
14				Augustus dies. TIBERIUS, emperor.
26	PONTIUS PILATE, sixth Procurator.			
27 April 9	Baptism, Temptation. First Passover.			
28 March 29	Second Passover at Jerusalem.	First circuit in Galilee. Apostles chosen. Second circuit.		
29 April 16 Oct. 11 Dec. 12	Third Passover—*not* at Jerusalem. Feast of Tabernacles. Feast of Dedication.	Third circuit. Circuit in Perea.	Transfiguration.	
30 April 5 April 6 April 8 May 17 May 27	Passover. Crucifixion. Resurrection. Ascension. Pentecost.			

Section 6.—The Birth at Bethlehem.

MATTHEW i. 18–25. LUKE ii. 1–7.

M. 18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy
19 Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a
20 public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is con-
21 ceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt
22 call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him,
25 and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

L. 1 And it came to pass in those days, that there went out a decree from Cæsar Augus-
2 tus, that all the world should be taxed. (And this taxing was first made when Cyre-
3 nius was governor of Syria.) And all went to be taxed, every one into his own city.
4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and
5 lineage of David,) to be taxed with Mary his espoused wife, being great with child.
6 And so it was, that while they were there, the days were accomplished that she
7 should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

THE birth of Christ most aptly introduces the whole subsequent history of his life, and both his birth and life as aptly represent the spiritual fortunes of his gospel as a great salvation for the world. And the reason why Jesus cannot find room for his gospel is closely analogous to that which he encountered in his birth, viz., that men's hearts are preoccupied; they are filled to the full with their own objects already. It is now as then and then as now; the selfishness and self-accommodation, the want of right sensibility, the crowding, eager state of men, in a world too small for their ambition—all these preoccupy the inn of their affections, leaving only the stable or some by-place in their hearts, as little worthy of his occupancy and the glorious errand on which he comes.

And a main part of the difficulty is, that Christ is a grace too great for men's thoughts, and of course too great for their faith—the Eternal Word of God robed in flesh, the humanly manifested love and feeling of God, a free justification for the greatest of sinners and for all sin, a power of victory in the soul that raises it above temptation, supports it in peace, and makes obedience itself its liberty. Such a Christ of salvation fully received, embraced in the plenitude of his gifts—what fires would he kindle, what tongues of eloquence loosen, what heroic witnessings inspire!

Is it not true that Christ our Master should begin to be fitly represented by his people—received in his true grandeur and fulness as the Lord of Life, and Saviour of mankind; able to save to the uttermost; a grace all victorious; light, peace, liberty, and power; wisdom, righteousness, sanctification, and redemption? Be it ours then so to make room for him, even according to the greatness of his power. H. B.

18. Before they came together. Though betrothal was virtually marriage, and could only be broken off by a formal "bill of divorcement," the betrothed did not at once go to her husband's house. To give her time for preparation, and to soften the pain of parting from her friends, an interval elapsed before the final ceremony; it might be so many weeks, or months, or even a whole year. G.——**19. Her husband.** Between the betrothal, or formal agreement to marry, and the actual marriage, the parties became, in the eye of the law, man and wife, and were so spoken of. K.——**20. Son of David.** These words would recall Joseph's mind to the promised seed, the expectation of the families of the lineage of David, and at once stamp the message as the announcement of the birth of the Messiah.

21. From their sins. It is remarkable that in this early part of the evangelic history, in the midst of prodigies, and the disturbance of thrones by the supposed *temporal* King of the Jews, we have so clear an indication of the *spiritual nature of the office of Christ.* One circumstance of this kind outweighs a thousand cavils against the historic reality of the narrative. It bears the internal impress of a message from God, treasured up and related in its original formal terms. A.——The three names of our Saviour—Christ, "the anointed high priest;" Immanuel, "God with us;" and Jesus, "he that saves"—embody the great doctrines of the gospel, that he makes atonement for the past, is our companion in the present, and so delivers us from the power of sin now, and its penalty hereafter. L. A.——This is the name which we engrave in our hearts, and write upon our foreheads, and pronounce with our most harmonious accents, and rest our faith upon, and place our hopes in, and love with the overflowings of charity, joy, and adoration. J. T.

24. If his own dream was to be believed (of which he was able to judge), still more was Mary's vision credible. The one confirmed and authenticated the other. The usual time for taking her home had already come; and he delayed not to afford her the protection which the formal completion of his marriage with her would supply. Hence, Jesus came to be formally recognized as the son of Joseph; and his early years rested under the shield of a poor man's honor, until the time came for him to assert the claims of his heavenly parentage. K.

L. 1. Taxed. This taxing was an enrolment, or account of the inhabitants and their estates, and was ordered by Providence to verify the truth of ancient prophecies. D.——The taxing is mentioned by Luke, not only to mark the time of Christ's birth, but to prove that he was born in Bethlehem, and that his parents were at that time known to be branches of the royal family of David. M.——Perhaps the best explanation is, that the design of Augustus was first *fully executed* when Cyrenius was governor, though the decree went forth and the enrolment commenced ten years earlier. There is abundant reason to believe that an enrolment was actually set on foot shortly before the death of Herod. G. R.

2. Though the home of Joseph and Mary was at Nazareth, the sure word of prophecy had declared that the Christ should be born at Bethlehem, the native place of his royal father David; and this was accomplished by the agency of the Roman emperor. S.——Augustus had ordered a general census of the Roman Empire, partly to obtain correct statistics of its resources, and partly for purposes of taxation. As Judea was then a dependency of the empire, and Augustus probably intended to reduce it entirely to the state of a Roman province, he wished to secure similar statistics of that country, and ordered King Herod to take the census. In performing this duty, Herod followed the Jewish usage, viz., a division by tribes. Joseph and Mary belonged to the tribe of David, and therefore had to repair to Bethlehem, the seat of that tribe. N.

4. The town of Bethlehem is six miles to the south of Jerusalem, a little to the east of the main road to Hebron. A thousand years before it gave the world the thorn-crowned King—the King of the realm of truth, it bestowed upon the house of Israel its royal psalmist and divine hero. Both David and Christ sprung from Bethlehem. *Tisch.*——It was the scene of the events so touchingly related in the book of Ruth. It was here that the good Boaz abode; and here the foreign damsel—destined to become the foremother of David and of Jesus—gleaned his field. Still earlier, it was here that the beloved wife for whom Jacob had served fourteen years was taken away from him. Rachel, Naomi, Ruth, Mary: a cluster of lovely names connected with Bethlehem, in incidents on which the heart loves to dwell. K.——The little town has an imposing aspect and a commanding site. It stands on the summit of a narrow ridge, which projects eastward from the central mountain-chain of Judah, and breaks down abruptly into deep valleys on the north, east, and south. The steep slopes beneath the village are carefully terraced; and the terraces—clothed with olives, vines, and fig-trees—sweep in graceful curves round the ridge, regular as stairs. Below these slopes, in the bottom of the valleys, are fields whose fertility gave the place its name, "House of Bread." J. L. P.——Bethlehem stands nearly three hundred feet higher than Jerusalem. It is only a short distance from the edge of the great wilderness of Judah (or Judea), which lies (ten miles in breadth) along the west flank of the Dead Sea. In

Bethlehem.

this direction fertile valleys are seen for only a few miles, after which is a billowy waste of rocky ridges, their general level declining rapidly toward the deep, steaming chasm of the Dead Sea. Beyond the sea the blue masses of Moab appear. . . . It is worthy of mention that, attractive as Bethlehem is *to us*—mainly as the Saviour's birthplace—it appears never to have had any special attraction for the Saviour himself. We never find *him* visiting it from Jerusalem. N. C. B.

It is remarkable that the scenes of the most wondrous events in gospel history were never even incidentally alluded to by the sacred writers after the events themselves had transpired. The reason is obvious, and its lesson most instructive. It was not until the first deep and holy impressions of heavenly doctrines began to be obliterated, until *sense* began to usurp its former ascendency over *spirit*, that holy places were diligently sought out, and fitted up as shrines for a mistaken devotion. J. L. P.——Alike in sacred topography and in sacred history, there is a wide, free atmosphere of truth above, a firm ground of reality beneath, which no doubts or controversies concerning this or that particular spot, this or that particular opinion or sect, can affect or disturb. We have still [Bethlehem and Nazareth, Jerusalem,] the Mount of Olives, and the Sea of Galilee: the sky, the flowers, the trees, the fields, which suggested the Parables—the holy hills, which cannot be moved, but stand fast forever. A. P. S.——Great natural objects in Palestine—the knowledge of which helps to confirm our faith, and to illustrate the Scriptures—are capable of being identified; but minute objects which would be almost certain, if known, to be abused to purposes of superstition, are left undiscoverable. God would cut us off from temptations to superstition. Moreover, he would prevent us from localizing a religion which was designed to be universal, from attaching that kind and measure of interest to places which can only properly belong to the facts of which those places were the scene. *A. Thomson.*

7. In the rude limestone grotto attached to the inn as a stable, among the hay and straw spread for the food and rest of the cattle, weary with their day's journey, far from home, in the midst of strangers — in circumstances so devoid of all earthly comfort or splendor that it is impossible to imagine a humbler nativity — Christ was born. And the gospels, always truthful and bearing on every page that simplicity which is the stamp of honest narrative, indicate this fact without comment. There is in them nothing of the exuberance of marvel, and mystery, and miracle, which appears alike in the Jewish imaginations about their coming Messiah, and in the apocryphal narratives about the infant Christ. There is no more decisive criterion of their absolute credibility as simple histories, than the marked and violent contrast which they offer to all the spurious gospels of the early centuries, and all the imaginative legends which have clustered about them. F.——By the manner of his entrance into this world, Christ hath dignified the estate of infancy, and hallowed the bond which binds the mother to her new-born child. The grave, we say,

has been hallowed—has not the cradle also—by Christ's having lain in it? H.

Our common era begins in any case *more than four years too late;* that is, from *four to five years*, at the least, after the actual birth of Christ. This era was first used in historical works by the Venerable Bede, early in the eighth century, and was not long after introduced in public transactions by the Frank kings Pepin and Charlemagne. R.

The throne of the Cæsars, the throne of mere human authority and power, has perished. That name, at which nations trembled, carries no power over the spirits of men. But the empire of Jesus, the empire of pure, undying, self-sacrificing love, will never perish; its sway over the conscience and hearts of men, as the world grows older, becomes ever wider and stronger. He has exalted the spiritual above the material; the empire of love above the empire of power. H.——That Child of Bethlehem, becoming the carpenter of Nazareth, and the companion of fishermen, having in his poverty "not where to lay his head," and publishing his gospel of self-denial to illiterate men, and feeble women and children, proves himself mightier than all empires and all philosophers, and, by a society whose character and weapons are not carnal but spiritual, overturns the defences of human depravity, pulls down the strongholds of Satan, and marches irresistibly to universal and blessed conquest. N. C. B.

The *Progress of the World*—the secular, scientific, and governmental development which mankind has realized since his era—bears witness to the celestial origin, the divine character, power, and mission, of the Lord whom the Gospels present to us. The courses of human history have been changed; the level of moral and spiritual life throughout Christendom has been lifted; society has had more of courtesy, chivalry, liberty in it, in the last eighteen centuries, than had ever been seen or dreamed of before. It goes forward now, with measurable and irresistible motion, instead of whirling round and round, as before Christ it did, in a grand but dreary Sahara dance. It is hopeful, as it was not. Its expectation surpasses now its recollection. Its golden age is not chronicled in the Past, but prophesied in the Future. Philanthropies are now organized, and enlist wide enthusiasm, of which Athens, with all her intellectual vivacity and her æsthetic training, never thought. Popular education, the sacredness of the family, the social and civil obligations of men, the elevation of woman, the enfranchisement of the poor, all useful and elevating knowledges, inventions, and moral ideas—in all, the race has made such progress in the course of these centuries as never was imagined or foreshadowed until Christ. Justly does Christendom reckon from his birth its years and centuries; for from him, and him alone, has proceeded that new and superior influence which Christendom exhibits. R. S. S.

Section 7.—The Watching Shepherds.

Luke ii. 8–20.

8 And there were in the same country shepherds abiding in the field, keeping watch
9 over their flock by night. And lo, the angel of the Lord came upon them, and the
10 glory of the Lord shone round about them; and they were sore afraid. And the angel
said unto them, Fear not: for, behold, I bring you good tidings of great joy, which
11 shall be to all people. For unto you is born this day, in the city of David, a Saviour,
12 which is Christ the Lord. And this *shall be* a sign unto you; Ye shall find the babe
wrapped in swaddling clothes, lying in a manger.
13 And suddenly there was with the angel a multitude of the heavenly host praising
14 God, and saying, Glory to God in the highest, and on earth peace, good-will toward
men.
15 And it came to pass, as the angels were gone away from them into heaven, the shep-
herds said one to another, Let us now go even unto Bethlehem, and see this thing
16 which is come to pass, which the Lord hath made known unto us. And they came
17 with haste, and found Mary, and Joseph, and the babe lying in a manger. And when
they had seen *it*, they made known abroad the saying which was told them concern-
18 ing this child. And all they that heard *it*, wondered at those things which were told
19 them by the shepherds. But Mary kept all these things, and pondered *them* in her

20 heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

THE foundations of the first creation were laid with shouts of joy, and the sons of God sang together. The foundations of the new heaven and the new earth are here laid, and all is gladness again. The angels celebrate his praise: devout shepherds, hardly catching the meaning of the strain, repeat the song. This joy may soon be hushed in tears, but its final issue will certainly be glorious; and, therefore, though the angels come to announce the advent of an infinitely holy Being to a world that was ruined and fallen, they come "singing 'Glory to God in the highest, and on earth peace, good-will toward men.'" J. A.

We bend over this infant in that manger at Bethlehem, and strange scenes in his after-life rise upon our memory. Those little, tender feet are yet to tread upon the roughened waters of a stormy lake, as men tread the solid earth. At the touch of that little, feeble hand, the blind eye is to open, and the tied tongue to be unloosed, and diseases of all kinds to flee away. That voice, whose gentle breathings in his infant slumbers can scarce be heard, is to speak to the winds and the waves, and they shall obey it; is to summon the dead from the sepulchre, and they shall come forth. Who, then, and what was he, whose birth the angels celebrated in such high strains? None other than he of whom Isaiah, anticipating the angels, had declared: "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." It was He, the Word, who was from the beginning with God and who was God, who was thus made flesh and came to dwell among us. This is, in truth, the central fact or doctrine of our religion, the mystery of mysteries, the one great miracle of divine, everlasting love. H.

---

8. In all the early history of Christianity, nothing is more beautiful, nor in more perfect unison with the future character of the religion, than the first revelation of its benign principles by voices from heaven to the lowly shepherds. H. M.——That the visitation might be answerable to the homeliness of the place, attendants, provision, who shall come to congratulate his birth but poor shepherds? The kings of the earth rest at home, and have no summons to attend him by whom they reign. Unto obscure men doth God manifest the light of his Son by glorious angels. *Bp. H.*

The glory of the Lord. The celestial splendor round about God—the Shechinah of the Rabbis. The expression is used of the heavenly splendor revealed to Stephen, of the overpowering light that will surround Christ at his second coming (2 Thess. 1 : 9), of the radiant splendor of the New Jerusalem (Rev. 21 : 11, 23). This latter verse may be fitly quoted in connection with the vision seen by the shepherds—"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." G.——**9, 10.** The same evangelist that tells us that the mid-day sun was darkened during the last hours of the Redeemer's earthly life, tells us also that in his first hours the night was turned into more than day; and that heavenly glories shone forth, not unwitnessed, while angels announce to shepherd-watchers on the grassy slopes of Bethlehem the tidings of great joy. E.

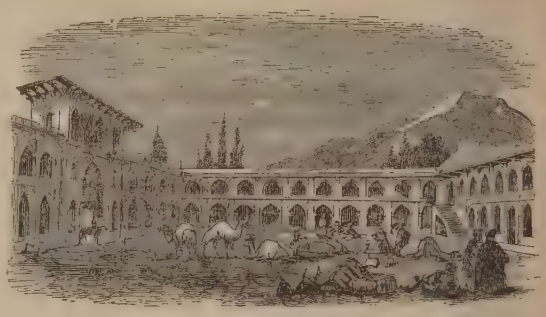
11. Mary had been told that her child was to be called Jesus, that he was to be great, to be son of the Highest, the heir to his father David's throne, the head of an everlasting monarchy. Joseph had been told that he was to call the child born of Mary, Jesus, for he was to save his people from their sins —a simpler and less Jewish description of his office. The angel speaks of him to these shepherds in still broader and sublimer terms. Unto them and unto all people this child was to be born, and unto them and unto all he was to be a Saviour, Christ the Lord, the only instance in which the double epithet, Christ the Lord, is given in this form to him. A universal, a divine Messiahship was to be his. H.——**Christ the Lord.** This is the only place where these words come together; and I see no way of understanding this "Lord" but as corresponding to the Hebrew Jehovah. A.——**12.** The sign was to consist solely in the overpowering *contrast* between the things just said of him and the lowly condition in which they would find him—"Him whose goings forth have been from of old, from everlasting, 'ye shall find a Babe,' whom the heaven of heavens cannot contain, 'wrapt in swaddling bands,' the 'Saviour, Christ the Lord,' lying in a manger!" Thus early were these amazing contrasts held forth.

14. Brief but transporting hymn—not only in articulate human speech, for our behoof, but in tunable measure, in the form of a Hebrew parallelism of two complete clauses, and a third one only amplifying the second, and so without a connecting

"and." The "*glory to God*," which the new-born "Saviour" was to bring, is the first note of this sublime hymn: to this answers, in the second clause, "the *peace on earth*," of which he was to be "the Prince" (Is. 9 : 6); while quick follows the glad echo of this note, "*Good-will to men*." B.——God is praised in heaven, by the angels, on account of the birth of the Messiah; and peace, with all its joys, has begun its reign on earth, among men who enjoy the favor of God. *Meyer*.

As that babe was born in Bethlehem, this world lay around him in silence, in darkness, in ignorant unconcern. But all heaven was moved; for, large as that company of angels was which the shepherds saw, what were they to the thousands that encircle the throne of the Eternal! And the song of praise the shepherds heard, what was it to the voice, as of many waters, which rose triumphant around that throne! If there be indeed a world of spirits, and in that world Christ fills the place our faith attributes to him; if in that world there be an innumerable company of angels; if the great design of our Lord's visit to this earth was to redeem our sinful race to God, and unite us with the unfallen members of his great family, then it was not unnatural that those who had worshipped around his throne should bend in wonder over his cradle, stand by his side in his deep agony, roll away the stone rejoicing from his sepulchre, and attend him as the everlasting doors were lifted up, when, triumphant over death and hell, he resumed his place in the eternal throne. H. ——Thus introducing the friend and Saviour of mankind with declarations of universal peace and goodwill, the angels only speak the constant language of Scripture in describing the Messiah. They speak of him in a manner in which he loves to speak of himself, in which the prophets spake of him before and the apostles after him. P.——The life of the Lord Jesus Christ upon the earth was the working out and development of the song of the angels. It was "Glory to God" illustrated in his obedience, in his personal sacrifice, in his prayers and teachings, in his consecration and death. It was "peace" in all the utterance of his lips; peace beaming from his gentle eye; peace spoken by daily acts; peace in his bearing humbly and patiently the buffetings and strokes and insults and injuries that were put upon him. It was "good-will to man;" for every thought, word, and act of that blessed life was the translation of God's infinite love into forms visible to the mortal eyes that saw him. *McClintock*.

15. With this ever-memorable anthem—the first and last melody of heaven ever heard by mortal ears—the light faded from the hills, as the angels went away into heaven, and left earth once more in the shadow of night. Wondering at such a vision, and full



Eastern Inn.—From an Original Sketch.

of simple trust, the shepherds had only one thought—to see the babe and its mother for themselves.

16. No details are given: no heightening of the picture of this first act of reverence to the new-born Saviour. Nor are they needed. The lowliness of the visitors, the pure image of the Virgin Mother and her Child, are better left in their own simplicity. Infancy is forever dignified by the manger of Bethlehem: womanhood is ennobled to its purest ideal in Mary: man, as such, receives abiding honor in the earliest accepted homage to her Son being that of the simple poor. G.

19. But was this pondering the words in her heart already the true faith that carries the blessing—the fruitful seed of a personal relation to the Saviour? The gospels leave us too clearly to think the opposite. There was a time, long after this, when Christ was already a teacher, when she wavered between him and his brethren who did not believe in him; when she went out with them to draw him away from his course, and bring him back to her narrower circle of home-life, as one who was hardly in his right mind. Firm, unwavering trust, that knows no passing cloud, is a work of time with all who have an inner personal nearness to the Saviour; and it was so with Mary. She reached it only, like us all, through manifold doubts and struggles of heart, by that grace from above which roused her ever anew, and led her on from step to step. *Schleiermacher*.

With this beautiful simplicity was ushered in the grandest event in the history of the world—the incarnation of the Son of God for our redemption. In

the stillness of the night, to a few shepherds watching their flock in the lovely fields that slope away from the hill of Bethlehem, came the wondrous song of the angels announcing the birth of the Redeemer; and these honest, simple-minded men went and saw the babe, and then told all that they had heard and seen. Thus Christ challenges our faith in his divinity by the lowly and gentle way in which he entered into our humanity. The voices of nature, of humanity, and of divinity, blended sweetly in his advent. The very air seems holy since it has borne such a message from heaven; the very earth is consecrated by the coming of the Son of God. May our hearts receive the Lord of heaven and earth, who still comes as a little child to every soul that seeks his peace! J. P. T.

Section 8.—The Circumcision, Naming, and Presentation in the Temple.

LUKE ii. 21–39.

21 AND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (as it is written in
23 the law of the Lord, Every male that openeth the womb shall be called holy to the
24 Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was
26 upon him. And it was revealed unto him by the Holy Ghost, that he should not see
27 death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom
28, 29 of the law, then took he him up in his arms, and blessed God, and said, Lord, now
30 lettest thou thy servant depart in peace, according to thy word: for mine eyes have
31, 32 seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.
34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
35 (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity:
37 and she *was* a widow of about fourscore and four years, which departed not from the
38 temple, but served *God* with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

THIS child, so passive on its mother's breast, and unconscious of what is being done with him by the officiating priest, is, as his birth had proclaimed him to be, one of the seed of Abraham, and yet he afterward said of himself, "Before Abraham was, I am." He is, as the angel had proclaimed him to be, David's son and David's heir; but as he said afterward of himself, the root as well as the branch of David: David's Lord as well as David's son. He is the infant of a few weeks old, but also the Ancient

of Days, whose goings forth were from of old, from everlasting. Here then at last is the Lord, the Jehovah, whom so many of the Jews were seeking, brought suddenly, almost unconsciously, into his own temple. Here is the Lamb of God, of old provided, now publicly designated and set apart—of which the paschal lamb was but the imperfect type. Here is the one and only true High Priest over the house of God, consecrated to his office, of whose all-prevailing, everlasting, and unchangeable priesthood, the Aaronic priesthood, the priesthood of the first-born, was but the dim shadow. Here is the Son presented to the Father, within the holy place on earth, as he enters upon that life of service, suffering, sacrifice, the glorious issue of which was to be his entering, not by the blood of bulls and goats, but by his own blood, into that holy place not made with hands, having obtained eternal redemption for us, there forever to present himself before the Father, as the living head of the great community of the redeemed, the general assembly and church of the first-born which are written in heaven. H.

---

21. The circumcising. It was a proof that he was of the promised seed, the seed of Abraham. It was a mark of his regular initiation into the Jewish church. Without this, Jesus would have been driven from the thresholds of their temple, their synagogues, and their dwellings, as unclean and profane. Circumcision was one of the matters which the law regarded as of essential importance; had it been neglected, he could not have been made in all things "obedient unto the law." Besides, being born in the likeness of sinful man, he, by his submission to this rite, gave public testimony that he would fulfil the whole law for us. K.

He *publicly received the name of* JESUS, which the command of the angel Gabriel had already announced. "Hoshea" meant salvation; Joshua, "whose salvation is Jehovah;" Jesus is but the English modification of the Greek form of the name. The Hebrew "Messiah" and the Greek "Christ" were names which represented his office as the Anointed Prophet, Priest, and King; but "Jesus" was the personal name which he bore as a sinless man among sinful men. F.

22. To present him to the Lord. The blessed Virgin had received a greater favor than ever was received by the daughters of Adam; and knowing from whence, and for whose glory she had received it, she returns the holy Jesus as a gift to God again; for she had nothing, the world had nothing, so precious as himself, of which to make an oblation. Never was there before an act of adoration proportionable to the honor and majesty of the great God. But now there was; and it was made at the presentation of the child Jesus in the temple. J. T.——He who was thus offered in the temple, afterward offered, and still continues to present himself, to appear in the presence of God for us. *Horne.*

22 24. From the intermediate offering of "a pair of turtle-doves or two young pigeons," we gather that Joseph and the Virgin were in poor circumstances, though not in poverty. Being a first-born male, they "bring him to Jerusalem, to present him to the Lord." All such had been claimed as "holy to the Lord," or set apart to sacred uses, in memory of the deliverance of the first-born of Israel from destruction in Egypt, through the sprinkling of blood. In lieu of these, however, one whole tribe, that of Levi, was accepted, and set apart to occupations exclusively sacred; and whereas there were 273 fewer Levites than first-born of all Israel on the first reckoning, each of these first-born was to be redeemed by the payment of five shekels, yet not without being "*presented* (or brought) *unto the Lord*," in token of his rightful claim to them and their service. It was in obedience to this "law of Moses," that the Virgin presented her babe. B.

How little did that Jewish priest, who took the infant Saviour and held him up before the altar, imagine that a greater than Moses, one greater than the temple, was in his arms! How little did he imagine, as he inscribed the new name of Jesus in the roll of the first-born of Israel, that he was signing the death-warrant of the Mosaic economy, now waxing old and ready to vanish away; that he was ushering in that better, brighter day, when neither of the temple upon Mount Zion, nor of that upon Gerizim, it should be said that there only was the true worship of Jehovah celebrated; but when, taught by this very Jesus to know God as our Father in heaven, unfettered and redeemed humanity in every land should worship him who is a Spirit in spirit and in truth! H.

25. How beautiful is the old age of piety—the faith and devotion that through a long life have waited upon God, merging into the peace of Christ's coming and the joy of the heavenly rest!—no fears, no anxieties, no cares, no doubts, but a trust in God so calm and full, that even death is waited for in holy expectation, as the consolation promised to Israel, as the longed-for vision of Christ. This rich peace in prospect of death comes of a life of faith, "just and devout, according to the word of God." A holy life is the prelude of a happy death. J. P. T.

25-27. All the ancient proofs of God's peculiar superintendence of the race of Abraham were ac-

cumulated at this period. The vision of angels was granted to Zacharias in the temple, as the age of miraculous interference returned, and all the priests in the temple, the dwellers at Jerusalem, and consequently the whole nation, who were accustomed to visit Jerusalem every year, must have been acquainted with these events. When his miraculous dumbness ceased, the spirit of prophecy came upon him, and he predicted the glory of his own son, as the forerunner of the Messiah; together with the approaching blessings of the Messiah's kingdom. The superhuman dream, another mode by which God imparted his will to mankind, was revived in the vision of Joseph. The descent of the spirit of prophecy upon women was renewed in the salutation of Elisabeth and the prediction of Anna. The same spirit of prophecy returned also in the speech of the aged Simeon. G. T.

28-32. SIMEON, forewarned by the Holy Spirit that he should not die till he had seen the "Anointed of Jehovah," was now guided by the same Spirit into the temple; and, taking the child in his arms, he proclaimed him, for the first time, as the CHRIST OF GOD, and declared that his eyes had seen the Salvation of God, the Light of the Gentiles, and the Glory of Israel. Thus does his sacred song embody the full doctrine of the personal glory of Christ, the spiritual purpose of his mission, and its universal extent; truths which, when fully learned, prepare the Christian to repeat from the heart his "*Nunc Dimittis*." S.——His hope and joy were not for himself alone. He longed and prayed for a salvation which, coming with a peculiar glory to his own beloved nation, should also shine upon the face of all people. He who would keep his own heart fresh, his own piety glowing, should carry in his heart, and remember in his prayers, the welfare of the whole world. Thus loving and praying, he can never grow old, never be weary, never really die; for he is identified with that kingdom which is undying and sure. J. P. T.

34, 35. Christ was set for the fall and rising again of many in Israel; he is set for the fall and rising again of many still. His gospel never leaves us as it finds us. It softens or it hardens, it kills or it makes alive. No such revealer of the thoughts of men's hearts has the world ever seen as Jesus Christ. His presence, his character, his ministry brought to light the hidden things of many a human spirit. He walked abroad applying upon all sides the infallible test which tried the temper of the soul: "If I had not come," he said, "they had not had sin, but now they have no cloak for their sin." In its uncloaked nakedness he made the sin be seen. "I know you," said he to the Jews, "that ye have not the love of God in you;" and the reason that he gave for this was, that they had rejected him. Coming into contact with them all in turn, he revealed the hypocrisy of the Pharisees, the worldliness of the young ruler, the faith of the Syro-Phœnician woman, the malice of the Sanhedrim, the weakness of Pilate, the treachery of Judas, the rashness of Peter, the tender care and sympathy of Mary. Throughout the whole of his earthly life, the description given here by Simeon was continually being verified. H.

By their treatment of Christ himself, men still show what they are. The veil will be stripped off from them—such is the figure—by their own language and their own conduct toward Christ. By their estimate of his character, his mighty works, and divine doctrine—by their acceptance or rejection of him whose appeal was ever to the conscience of man, as in the sight of a heart-searching God—men will disclose their true disposition, will show whether they love the world, whether they echo its lying voice, whether they desire darkness lest their deeds should be reproved—or whether, on the other hand, they are brave to see and bold to confess the truth, whether they have an ear to hear the voice of God, and a will to follow him whithersoever he goeth. V.

Section 9.—Wise Men, from the Far East, pay Homage to Christ.

MATTHEW ii. 1-12.

1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king,
2 behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with
4 him. And when he had gathered all the chief priests and scribes of the people together,

5 he demanded of them where Christ should be born. And they said unto him, In Beth-
6 lehem of Judea: for thus it is written by the prophet, And thou, Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
7 Then Herod, when he had privily called the wise men, inquired of them diligently
8 what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that
9 I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over
10 where the young child was. When they saw the star, they rejoiced with exceeding great joy.
11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures,
12 they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

No distant, silent star beckons us, like them, to seek Christ. We have a more sure word of prophecy —a Bible, in which prophets and apostles conspire to bring us to the Saviour; his history is finished; we have not only his manger, but his cross, his tomb. Judea, Samaria, Galilee are imprinted with his familiar footsteps; his resurrection and ascension, the gift of the Holy Ghost, the testimony and blood of martyrs, the conversion of souls already without number, all perform that office for us which that solitary star rendered to these wise men. But faith is not in proportion to the amount of evidence. "Prophets teach the Jews in vain; a silent star beckons the Gentiles; they arise and follow." Still he that seeketh findeth, if he seeks, like these wise men, with all the heart. N. A.

The world had been preparing for Christianity in every way—by Grecian culture, Roman dominion, the Old Testament revelation, the amalgamation of Judaism and heathenism, the distraction and misery, the longings and hopes of the age; but no tendency of antiquity was able to generate the true religion, or satisfy the infinite needs of the human heart. The Greek religion, which aimed only to deify earthly existence, could afford no comfort in misfortune, nor ever beget the spirit of martyrdom. The Roman religion was stripped of its power by being degraded into a mere tool for political ends, and by the exaltation of worthless despots to the rank of gods. The Jewish religion, in Pharisaism, had stiffened into a spiritless, self-righteous formalism; in Sadducism had been emptied of all its moral and religious earnestness. Expectations of the coming of a Messiah, in various forms and degrees of clearness, were at that time, by the political, intellectual, and religious contact of the nations, spread over the whole world. The Persians were looking for their Sosiosch, who should conquer Ahriman and his kingdom of darkness. The Chinese sage, Confucius, pointed his disciples to a holy one, who should appear in the West. The Western nations, on the contrary, looked toward the East. Suetonius and Tacitus speak of a current saying in the Roman Empire, that in the east, and more particularly in Judea, a new universal empire would soon be founded. Thus in an age sunk in unbelief and superstition, yet anxiously awaiting for deliverance from its outward and inward misery, appeared the Saviour of sinners. Says Augustine, with as much beauty as truth: "Christ appeared to the men of the aged dying world, that, while everything around them (even that which had once been the object of their enthusiastic love) had withered away, they should receive through him a new, youthful life." P. S.

The great bulk of the Jewish nation had never returned from Babylon, but remained, in distinct communities, spread over the surface of that empire. From Babylon, the Jew had gone through every region of the East, and wherever he went he became a zealous missionary of his faith. Among the Jewish ideas diffused far and near by this universal agency, none would find so easy and wide a circulation as that which, above all others, filled the mind and heart of every Jew in that age—the expected appearance of a great prince, of whom they spoke as the Messiah or "Anointed." No indication

of popular feeling can be more sure than that supplied by the literature of a period; and Jewish literature, from the date of Daniel to the age of Christ, was more and more completely Messianic. The Book of Enoch, the Jewish Sibylline books, the Psalter of Solomon, the Ascension of Moses, the Ascension of Isaiah, the Fourth Book of Esdras, the Targums of Onkelos and Jonathan, and other writings of later Judaism, strove to sustain and rouse the nation, in those dark days, by prophetic anticipations of Messianic deliverance. G.

1. Three striking incidents marked the birth and infancy of our Lord: First, the midnight appearance of the angelic host to the shepherds on the plains of Bethlehem, and their visit to the village in which the great birth had that night occurred; second, the presentation of Jesus as a first-born child in the temple, and the testimony there given to him in the prophetic utterances of Simeon and Anna; and third, the visit of the wise men from the east, and the worship and offerings which they presented to the new-born child. Each of these had its special wonders; in each a supernatural attestation to the greatness of the event was given; and, woven together, they form the wreath of heavenly glory hung by the divine hand around the infancy of the Son of Mary.

2. Wise Men; *Magi, from the East.* The birthplace and natural home of the Magian worship was in Persia. And there the Magi had a place and power such as the Chaldeans had in Babylon, the Hierophants in Egypt, the Druids in Gaul, and the Brahmins still have in India. They formed a tribe or caste, priestly in office, princely in rank. They were the depositaries of nearly all the knowledge or science existing in the country where they lived; they were the first professors and practisers of astrology, worshippers of the sun and the other heavenly bodies, from whose appearance and movements they drew their divination as to earthly events—all illustrious births below being indicated, as they deemed, by certain peculiar conjunctions of the stars above. Both as priests and diviners they had great power. In political affairs their influence was predominant. The education of royalty was in their hands; they filled all the chief offices of state; they constituted the supreme council of the realm. As originally applied to this Median priest-caste, the term Magi was one of dignity and honor. Afterward, when transferred to other countries, and employed to designate all professors of astrology and practisers of divination, as these astrologers and diviners sunk in character, and had recourse to mean imposture, the name of magian or magician was turned into one of dishonor and reproach. H.——The word Magus, or Magi (in the plural), is used by Matthew (who was a Hebrew) in the Persian or national and honorable sense of the term, as given above; while Luke (who, though born in Syria, was probably a Greek, and who wrote for the Roman world) uses the term (Acts 13 : 6, 8) in a later and dishonorable sense as an equivalent to sorcerer; for in the Roman world those who practised magic and divination sought credit for their black arts by adopting the honorable title of Magi. The honor paid to these foreigners by King Herod shows them to have been persons of high consideration, persons in royal service at the court of the Parthian kings. The same thing may be inferred from the costly presents which they brought to Bethlehem. The word for *the East* is twice used, but in the second instance there is a slight change of form, which indicates a change of the sense. When used together geographically, the first of these two forms must point to some country more distant than the second; and the one should be translated "the Far East," the other "the East." The latter indicates Babylonia, and the former the high plateau of Persia lying beyond. *Upham.*

Christ was promised as the Saviour and Deliverer of all nations, and proofs of his descent into this world, to fulfil his high mission, were given to the pious Jew, and also to the Gentile. To both were declarations made, while he was yet an infant, of his high official character. The Magi, as well as the shepherds, were brought by divine direction to pay their homage to him, not as to one who had yet to earn the dignity ascribed to him, but who was already invested with it. Such testimonies as these we can only attribute to the Deity; imposture or collusion on his part, during a state of infancy, was a physical impossibility: and it certainly appears impossible to reconcile such evidences with the supposed *mere* humanity of Christ. G. T.—— It is an ignorant conceit, that inquiry into Nature should make men atheistic. No man is so apt to see the star of Christ as a diligent disciple of philosophy. Those sages were in a mean between the angels and the shepherds. God would, in all the ranks of intelligent creatures, have some to be witnesses of his Son. *Bp. H.*——If the shepherds in his immediate neighborhood had the *first*, the sages from afar had the *next* sight of the new-born King. Even so still, simplicity first, science next, finds its way to Christ. B.

3. Herod the King. Of three Herods who appear prominently in the pages of the New Testament, the first was Herod the Great, the son of a crafty and wealthy Idumean or Edomite, who, during the reign of the last of the Asmonean princes, attained to great political influence in Judea, securing for his eldest son Phasael the governorship of Jerusalem; and for Herod, his younger son, the chief command in Galilee. Phasael was cut off in a political commotion, but Herod escaped all the perils to which

he was exposed, distinguished himself by his address and bravery, showed great political foresight in allying himself closely with the power which he saw was to prevail in Judea as over all other lands, sought and won the personal friendship of Cassius and of Mark Antony, and, mainly by the influence of the latter, was proclaimed King of the Jews. H.

Herod was now master of a kingdom which included all the land originally divided among the twelve tribes, together with Idumea. Exclusive of the latter country, the whole was divided into four districts, a clear conception of which is needful for understanding the topography of our Lord's ministry: —1. *Judea*. 2. *Samaria*. 3. *Galilee*, *Lower* and *Upper*; extending northward as far as the parallel of Mount Hermon; but shut out from the sea by the narrow strip of Phœnice. 4. *Perea*, the name of the whole region E. of Jordan and the Dead Sea as far S. as the Arnon (see map, Sec. 12). This fair kingdom had been won by a man of ability, magnificence, and taste; but utterly regardless of his people's most cherished feelings, and insensible to the high destiny of the "Holy Nation."

Of his ten wives, we need only notice the offspring of the first five. 1. He married *Doris* before his accession to the throne; and her only son Antipater was the last victim of his dying father's rage. 2. Aristobulus, his eldest son by *Mariamne*, the granddaughter of Hyrcanus, was the parent of a large family, and from him were descended the two Agrippas, the first of whom was the "King Herod" who slew James and imprisoned Peter; the second, the "King Agrippa" before whom Paul pleaded. 3. After the judicial murder of Mariamne, Herod married another *Mariamne*, daughter of the high-priest, Simon: her son was Herod Philip, whose marriage with his niece Herodias, daughter of Aristobulus, followed by her divorce of him to marry his half-brother, Herod Antipas, led to the martyrdom of John the Baptist. He is often confounded with his half-brother Philip, the tetrarch of Iturea. 4. His next wife, *Malthace*, a Samaritan, was the mother of Herod Antipas and Archelaus. 5. By *Cleopatra*, a maiden of Jerusalem, he had two sons, the younger of whom was Philip, the tetrarch of Iturea and the adjacent districts, with Trachonitis. 6–10. His other wives and their children are of no consequence in the history. These complicated relations will be made clearer by the following conspectus of the chief personages with whom the N. T. history is concerned, for the four generations of the family:

A. Herod the Great.

Wives.	*Sons.*	
1. Doris	1. Antipater	Executed by their father in his lifetime.
2. Mariamne, grandd. of Hyrcanus II.	2. Aristobulus	Executed by their father in his lifetime.
	3. Alexander	Executed by their father in his lifetime.
3. Mariamne, d. of Simon	4. Herod Philip I. m. Herodias.	Lived as a private person in Rome.
4. Malthace, a Samaritan	5. Herod Antipas	Tetrarch of Galilee.
	6. Archelaus	Ethnarch of Judea.
5. Cleopatra	7. Herod Philip II. m. Salome, d. of Philip I. and Herodias.	Tetrarch of Northern Perea, etc.

B. Children of Aristobulus.

1. Herod Agrippa I.	Named in Acts xii.	King of Judea.
2. Herodias, married: (1) Herod Philip I. (2) Herod Antipas.		

C. Children of Herod Agrippa I.

1. Herod Agrippa II. (titular king).	Named in Acts xxv.	Tetrarch of Northern Perea, etc.
2. Berenice	Named in Acts xxv.	
3. Drusilla, m. to Felix	Named in Acts xxiv.	

S.

The political and personal relations of Herod were evidently well adapted for the furtherance of a new religion. The rulers of the Jews, since the captivity, had been Persian between B. C. 536–332; Egypto-Greek and Syro-Greek between B. C. 332–142; Asmonean and independent between B. C. 142–63; and under Roman influences since the conquest of Jerusalem by Pompey, B. C. 63. Under Herod (from B. C. 37 to the birth of Christ) the government might fairly be called cosmopolitan. In him the East and the West were united. By birth an Edomite on the father's side, and an Ishmaelite on the mother's, he represented a *third* great division of the Semitic race by his nominal adoption of the Jewish religion. Yet his life was entirely moulded by conceptions borrowed from the two great *Aryan* races of the ancient world; his conceptions of policy and government were entirely Roman; his ideal of life and enjoyment entirely Greek. And, in addition to this, he was surrounded by a body-guard of barbarian mercenaries. At no previous or subsequent period could a world-religion have been more easily preached than it was among the heterogeneous elements which were brought together by

his singular tyranny. F.——The period when Herod was reigning at Jerusalem under the protectorate of Augustus was chiefly remarkable for great architectural works—especially the rebuilding and decorating the temple—for the promotion of commerce, the influx of strangers, and the increased diffusion of the two great languages of the heathen world. J. S. H.

3-6. Herod was troubled. He knew the expectation of the Jews; and, so far as he shared it, a man of his temper could not but regard with jealousy and dismay the birth of an heir of David's house, destined to reëstablish his father's throne. It was as a temporal king that he beheld him; and hence a rival to be put down and destroyed. The body (the Sanhedrim) which gave this information respecting the place from which the Messiah was to come was the same body which in a later day declared of Jesus: "We know this man whence he is; but when Christ cometh, no man knoweth whence he is." K.

11. In absence of all outward warrant for the act, in spite of the most unpromising appearances, they bow the knee before that undistinguished infant, lower than it bent before the haughty Herod at Jerusalem; bow in adoration such as they never rendered to any earthly sovereign. And that act of worship over, they open their treasures and present to him their gifts: the gold, the frankincense, and the myrrh, the rarest products of the East; an offering such as any monarch might have had presented to him by the ambassadors from any foreign prince. When we take the whole course of these men's conduct into account; when we think of their long and perilous journey with no other object than the making of this single obeisance to the infant Redeemer of mankind; when we look at them standing unmoved amid all the discouragements of the Jewish metropolis; when we attend them on their solitary way to Bethlehem; when we stand by their side, as beneath that lowly roof they silently worship, and spread out their costly gifts—we cannot but regard their faith as in many of its features unparalleled in the gospel narrative; we cannot but place them in the front rank of that goodly company in whose acts the power and the triumph of a simple faith shine forth. H.——Great had been their disappointment at finding no trace of the child in the royal family at the capital; great was their surprise at being led to the humble lodging of Mary at Bethlehem; but greater still the faith which led them to worship the babe in her arms, and lay their offerings at his feet. Their worship was a sign of the kingly, the divine glory hidden in the child; their gifts were a prophecy of the coming of the Gentiles to his kingdom. J. P. T.

The MAGNIFICAT of Mary is the expression of thankfulness for *personal* favor. The SONG of Zechariah celebrates personal mercy, and regards Christ only as the *national* deliverer. But the NUNC DIMITTIS of Simeon recognizes in him a light to lighten the *Gentiles*, as well as the glory of his people Israel. This gospel then is clearly a system of universal truth, at once redeeming and sanctifying all who receive it. Most appropriately, therefore, though the Jews first heard the tidings of the Advent, *the first act* of worship was paid by Gentiles; whose gifts proved a providential supply to the holy family when escaping from the jealous hatred of Herod, the head of the Jewish nation. J. A.

Section 10.—Flight into Egypt. Herod's Cruelty. Return to Nazareth.

MATTHEW ii. 13-23.

13 AND when they were departed, behold, the angel of the Lord appeareth to Joseph
in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt,
and be thou there until I bring thee word: for Herod will seek the young child to de-
14 stroy him. When he arose, he took the young child and his mother by night, and de-
15 parted into Egypt: and was there until the death of Herod: that it might be fulfilled
which was spoken of the Lord by the prophet, saying, Out of Egypt have I called
my son.
16 Then Herod, when he saw that he was mocked of the wise men, was exceeding
wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the
coasts thereof, from two years old and under, according to the time which he had dili-
17 gently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy

18 the prophet, saying, In Rama was there a voice heard, lamentation and weeping, and
great mourning, Rachel weeping *for* her children, and would not be comforted, because
they are not.
19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to
20 Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into
21 the land of Israel: for they are dead which sought the young child's life. And he
22 arose, and took the young child and his mother, and came into the land of Israel. But
when he heard that Archelaus did reign in Judea, in the room of his father Herod, he
was afraid to go thither: notwithstanding, being warned of God in a dream, he turned
23 aside into the parts of Galilee: and he came and dwelt in a city called Nazareth, that
it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

All wickedness is useless. No permanent good, no solid advantage, was ever secured but by good and righteous means. All the trouble, all the crime, that Herod chose to incur, and for which he brought upon himself most grievous retributions, were utterly abortive with regard to the object he had in view. Had he rendered to the Divine Child the homage he professed to be ready to offer, this would in no wise have endangered his own temporal interests. Christ came to die, and not to reign, or but to reign by dying. Herod's wrath did, therefore, but subserve the *real* purposes of God. K.

The child Jesus was indeed born a king. But it was a king of all the world, not confined within the limits of a province, like the weaker beauties of a torch, to shine in one room, but, like the sun, his empire was over all the world. His kingdom was not of this world; and he that gives heavenly kingdoms to all his servants would not have stooped to pick up Herod's petty coronet; but as it is a very vanity which ambition seeks, so it is a shadow that disturbs and discomposes all its motions. J. T.

13, 14. The Word has become flesh, and is now lower than the angels, and even in the cradle he is despised and rejected of men. Already round the manger rages the fury of Herod: and scarcely is he born when already the child must flee! A. T. ——The Evangelists furnish none of the incidents of this journey. This silence of authentic history has been actively supplied by legends and traditions, which are interesting as showing what kind of narratives of our Lord's life we should have had, in exchange for the noble simplicity of the gospels, if men had been left to their own devices under the influence of the Oriental and legendary spirit. K. ——It is left to apocryphal legends, immortalized by the genius of Italian art, to tell us how, on the way, the dragons came and bowed to him, the lions and leopards adored him, the roses of Jericho blossomed wherever his footsteps trod, the palm-trees at his command bent down to give them dates, the robbers were overawed by his majesty, and the journey was miraculously shortened. They tell us further how, at his entrance into the country, all the idols of the land of Egypt fell from their pedestals with a sudden crash, and lay shattered and broken upon their faces, and how many wonderful cures of leprosy and demoniac possession were wrought by his word. All this prodigality of superfluous, aimless, and unmeaning miracle furnishes a strong contrast to the truthful simplicity of the gospel narrative. F.——How unlike that holy flower of paradise, in the true gospels, which a few simple touches make to bloom in beautiful self-evidence before us! H. B.

15. In Egypt the fugitives were safe. It was, moreover, almost another Judea, for the favor shown to their race by the Ptolemies had induced as many as a million of Jews to settle in the Nile valley; and of the five quarters of Alexandria, with 300,000 free citizens, Jews occupied more than two. They had had a temple of their own at Leontopolis, in the Delta, for about 160 years, though they preferred to go up to that at Jerusalem; the Greek translation of the Bible, which had already widely taken the place of the Hebrew original, had been made in Egypt. Nor would it be difficult for Joseph to find support, as the different classes of Jewish workmen in Egypt were associated in guilds, which maintained those out of employment. G.——The abode of Jesus in Egypt formed a step by which the course of his life was assimilated to that of his people's history, and so fulfilled, in its highest sense, the saying of the prophet Hosea, "Out of Egypt have I called my son." S.——This citation shows the almost universal application in the N. T. of the prophetic writings to the expected Messiah, as the general antitype of all the events of the typical (O. T.) dispensation. A.

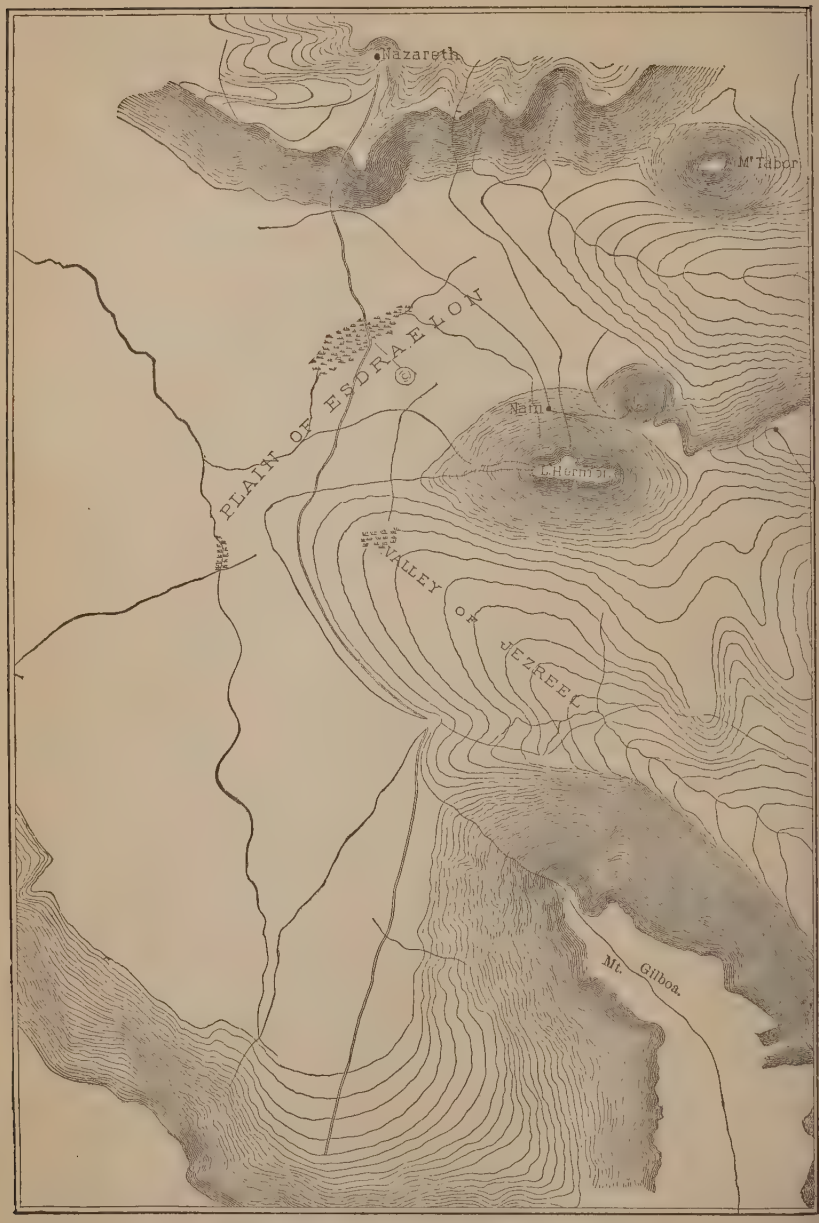
16. Among the atrocities which disgraced the

later days of Herod, what is called the Massacre of the Innocents (which took place late in the year before, or early in the same year with the death of Herod) passed away unnoticed. The murder of a few children in a village near Jerusalem would excite little sensation among such a succession of dreadful events, except among the immediate sufferers. The jealousy of Herod against any one who should be born as *a king in Judea*—the dread that the high religious spirit of the people might be re-excited by the hope of a real Messiah—as well as the summary manner in which he endeavored to rid himself of the object of his fears, are strictly in accordance with the relentlessness and decision of his character. H. M.——It was that Herod, whose crimes, committed in violation of every natural feeling, ever urged him on to new deeds of cruelty; whose path to the throne, and whose throne itself, were stained with human blood; whose vengeance against conspirators, not satiated with their own destruction, demanded that of their whole families; whose rage was hot, up to the very hour of his death, against his nearest kindred; whose wife, Mariamne, and three sons, Alexander, Aristobulus, and Antipater, fell victims to his suspicions, the last just before his death. It was that Herod, who, at the close of a blood-stained life of seventy years, goaded by the furies of an evil conscience, racked by a painful and incurable disease, waiting for death, but desiring life, raging against God and man, and maddened by the thought that the Jews, instead of bewailing his death, would rejoice over it as the greatest of blessings, commanded the worthies of the nation to be assembled in the circus, and issued a secret order that, after his death, they should all be slain together, so that *their* kindred, at least, might have cause to weep for his death! N.——Bethlehem was at that time merely a village, in which the number of infants must have been very small; and it would be extravagant to suppose that more than twenty-five children perished on this occasion, and it is quite possible that they may have been fewer. K.

17, 18. Jeremiah, predicting the captivity of Israel, beautifully introduces Rachel their mother crying bitterly in Ramah, when she saw her children driven out of their country slaves to heathens. Therefore Matthew uses the prophet's words in their genuine meaning, when he applies them to the slaughter of the infants. For as in the prophecy so in the history, the mother of the Israelites is figuratively introduced weeping at the calamity of her children; and the figure, as used by the evangelist, has a peculiar beauty which is wanting in the prophet, Rachel being buried in the fields of Bethlehem, where the infants were slain. M.

Our assurance is clear, and, as we think, well grounded, that all who die in infancy are saved. Distinguished among them all, let us believe this of those slaughtered babes of Bethlehem. Their fate was singularly wrapped up with that of the infant Saviour. The stroke that fell on them was meant for him; the sword of persecution which swept so mercilessly in many an after-age through the ranks of Christ's little ones was first reddened in their blood. The earliest victims to hatred of the Nazarene—if not consciously and willingly, yet actually dying for him—let us count them as the first martyrs for Jesus, and let us believe that in them the truth of the martyrs' motto was first made good, "Near to the sword, near to God." "O blessed infants!" exclaims Augustine; "he who at his birth had angels to proclaim him, the heavens to testify, and Magi to worship him, could surely have prevented that these should have died for him, had he not known that they died not in that death, but rather lived in higher bliss. H.

19. The history divides itself, at Herod's death, into two portions, which intersect almost without mingling: that of Christ and his Church, and that of the Jews as a nation. The latter belongs rather to the history of the Old Covenant than of the New. It is the story of the last expiring effort of a noble but corrupted and mistaken people to defend their supposed rights against the earthly masters to whose yoke they had already bowed, and against the spiritual Lord whom they resisted because they knew him not. Perhaps the devout student of the spiritual conflict is too often at a disadvantage for want of a comprehensive view of the external relations of the Jewish nation. This distinction is thus insisted on by the eloquent historian of the Jews. S.—— The history of the Jews, after the death of Herod (not rightly named the Great) and the birth of Jesus, separates itself into two streams: one narrow at first, and hardly to be traced in its secret windings into the world, but with the light of heaven upon it, and gradually widening till it embraces a large part of Asia, part of Africa, the whole of Europe, and becomes a mighty irresistible river—a river with many branches—gladdening and fertilizing mankind, and bearing civilization, as well as holiness and happiness, in its course; the other at first as expansive, but gradually shrinking into obscurity, lost in deep, almost impenetrable, ravines; sullen apparently and lonely, yet not without its peculiar majesty in its continuous, inexhaustible, irrepressible flow, and not without its own peculiar influence as an undercurrent on the general life and progress of mankind; too often attempted to be cruelly dried up by violent means, or turned into blood, yet still emerging when seeming almost lost, and flowing on, as it still flows, and seems destined to flow. Though the Jewish and



Nazareth and Plain of Esdraelon.

Christian history have much in common, they may be kept almost entirely distinct. H. M.

22. Archelaus reigned so tyrannically in Judea, that after two years the endurance of his people became utterly exhausted, and they lodged complaints against him at Rome, in consequence of which at length he was deposed, and banished to Vienne in Gaul, and his dominion made a province of Rome, the government of which was administered by Roman procurators. This was the political situation of Judea during the time of our Lord's ministry. But Galilee remained under the separate government of Herod Antipas for many years—not only nearly the whole period of our Lord's life, but considerably after his death, even to the year 42 A. D., when, being accused at Rome by his nephew Herod Agrippa of a secret understanding with the Parthians, he was deposed and banished to Lyons in Gaul, and his tetrarchy and all his property given to his accuser, who is no other than the "Herod" of the twelfth chapter of Acts. Galilee was obviously the best and safest place for the bringing up of the child Jesus. Herod Antipas, the Tetrarch, though not a good man, was a person of mild disposition as compared with Archelaus, with whom he was, moreover, on terms so hostile that there was not the least likelihood that he would give up the infant Christ into his power. K.

23. Nazareth. The physical geography of Palestine is, perhaps, more distinctly marked than that of any other country in the world. The character of the country from north to south may be represented by four parallel bands—the Seaboard, the Hill country, the Jordan valley, and the Trans-Jordanic range. The Hill country, which thus occupies the space between the low Seaboard plain and the deep Jordan valley, falls into two great masses, the continuity of the low mountain-range being broken by the plain of Jezreel (Esdraelon). The southern mass of those limestone hills formed the land of Judea; the northern, the land of Galilee. Almost in the centre of this northern chain of hills there is a singular cleft in the limestone, forming the entrance to a little valley. Gradually the valley opens into a little natural amphitheatre of hills, supposed by some to be the crater of an extinct volcano; and there, clinging to the hollows of a hill, which rises to the height of some five hundred feet above it, lie, "like a handful of pearls in a goblet of emerald," the flat roofs and narrow streets of a small Eastern town, and that little town is Nazareth. F.

Nazareth is twenty miles east of the Mediterranean, and sixteen miles west of the Sea of Galilee. Distant only two miles from Esdraelon, the level of this basin is about eight hundred feet above the level of the great plain, while the hills about it rise several hundred feet higher still. N. C. B.——It is one of the peculiarities of the Galilean hills, as distinct from those of Ephraim or Judah, that they contain green basins of table-land just below their topmost ridges, forming marked features in any view from the summit of Tabor, or farther north from the slopes of Hermon. Such above all is Nazareth. Fifteen gently-rounded hills "seem as if they had met to form an inclosure" for this peaceful basin; they rise round it like the edge of a shell to guard it from intrusion. A. P. S.——From its very position, this unwalled town seems to covet obscurity and seclusion. Unlike Bethlehem and the cities of Judah and Benjamin, perched on the hill-tops; unlike Shechem, whose gushing fountains and perennial streams have invited the earliest settlements of man, the site of Nazareth offers no natural advantages. Among the many smaller ridges which crowd round the platform, from which rises the mountain-chain of Lebanon, several here are clustered, forming a wide, natural amphitheatre, the crest of which rises round the basin of Nazareth, as though to guard it from intrusion—"inclosed by mountains as the flower is by its leaves." The town clings to the hill-side, on a steep slope at the northwest of this hollow, unknown and unnamed in the Old Testament—a place that had no history till he came who has hallowed and immortalized it. H. B. T.

A broad valley passed a few miles to the north of it, leading from the populous towns of the Lake of Tiberias to the Mediterranean coast. Only four miles north, on the edge of this valley, was Sepphoris, for a time the Roman capital of Galilee, and the largest town in the district. N. C. B.——The distant view of the village is beautiful. Its streets rise in terraces on the hill-slopes toward the northwest. The hills, here and there broken into perpendicular faces, rise above it, in an amphitheatre round, to a height of about five hundred feet, and shut it in from the bleak winds of winter. The flat-roofed houses, built of the yellowish-white limestone of the neighborhood, shine in the sun with a dazzling brightness, from among gardens and fig-trees, olives, cypresses, and the white and scarlet blossoms of the orange and pomegranate. A mosque with its graceful minaret, a large convent from whose gardens rise tall cypresses, and a modest church, are the principal buildings. G.——No great road led up to this sunny nook. Trade, war, adventure, pleasure, pomp, passed by it, flowing from west to east, from east to west, along the Roman road. But the meadows were aglow with wheat and barley. Near the low ground ran a belt of gardens, fenced with loose stones, in which myriads of green figs, red pomegranates, and golden citrons ripened in the summer sun. High up the

Nazareth, from N. N. E.—The distant range of hills is to the S. of the plain of Esdraelon.

slopes hung vintages of purple grapes. In the plain among the corn, and beneath the mulberry-trees and figs, shone daisies, poppies, tulips, lilies, anemones, endless in their profusion, brilliant in their dyes. Low down on the hill-side sprang a well of water, bubbling, plentiful, and sweet; and above this fountain of life, in a long street straggling from the fountain to the synagogue, rose the homesteads of many shepherds, craftsmen, and vine-dressers. It was a lovely and humble place, of which no poet, no ruler, no historian of Israel had ever taken note. W. H. D.

Section 11.—As a Child questions with the Doctors in the Temple.

Jerusalem.

Luke ii. 40–52.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of
God was upon him.
41, 42 Now his parents went to Jerusalem every year at the feast of the passover. And
when he was twelve years old, they went up to Jerusalem after the custom of the feast.
43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind
44 in Jerusalem; and Joseph and his mother knew not *of it*. But they, supposing him to
have been in the company, went a day's journey; and they sought him among *their*
45 kinsfolk and acquaintance. And when they found him not, they turned back again to
Jerusalem, seeking him.
46 And it came to pass, that after three days they found him in the temple, sitting in the
47 midst of the doctors, both hearing them, and asking them questions. And all that heard
48 him were astonished at his understanding and answers. And when they saw him, they
were amazed: and his mother said unto him, Son, why hast thou thus dealt with us?

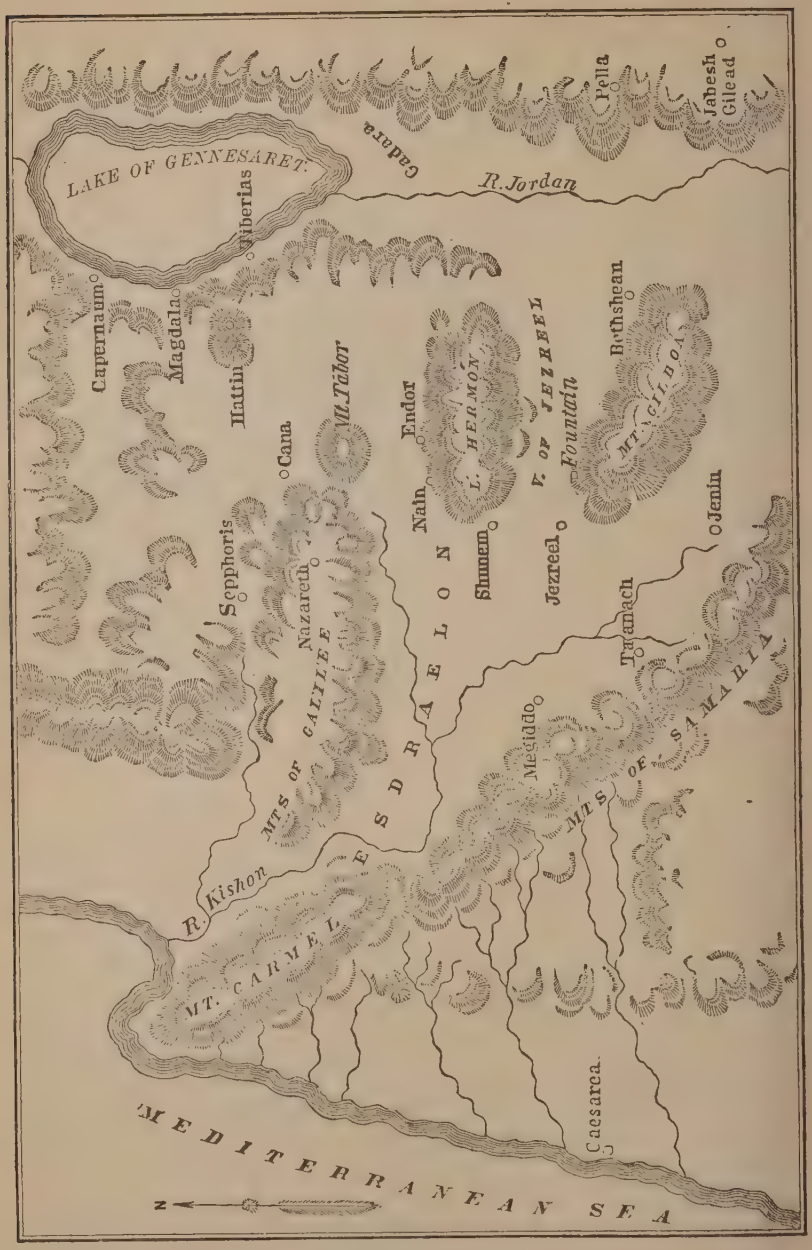
49 behold thy father and I have sought thee sorrowing. And he said unto them, How is
50 it that ye sought me? wist ye not that I must be about my Father's business? And
they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth, and was subject unto them:
52 but his mother kept all these sayings in her heart. And Jesus increased in wisdom and
in stature, and in favour with God and man.

THE silence of the Scripture is oftentimes more instructive than the speech of other books; so that it has been likened to "a dial in which the shadow as well as the light informs us." How full of meaning that we have nothing told us of the life of our blessed Lord between the twelfth and thirtieth years—how significant the absolute silence which the gospels maintain concerning all that period; that those years have no history to record! How much is implied herein! the calm rippling of his human powers—the contentedness of his wait—the long preparation in secret, before he began his open ministry. What a testimony is here against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world; against all which tempts so many to pluck the unripe fruits of their minds, and to turn that into the season of a stunted, premature harvest, which should have been the season of patient sowing, of earnest culture, and a silent ripening of their powers! T.

It was the great lesson of his life at Nazareth, as interpreted by his sayings in the temple, that we should be doing our Father's business in the counting-house, in the workshop, at the desk, as much as in any of the higher or more public walks of Christian or philanthropic effort; that a life confined and devoted to the faithful execution of the simple offices of daily domestic duty, if it be a life of faith and love, may be one as truly divine and holy, as Christ-like and as honoring to Christ, as a life devoted to the most important public services that can be rendered to the Church on earth. In the quiet and deep-lying valleys of life, all hidden from human eye, who may tell us how many there are who, built up in a humble trust in Jesus, and animated by their hope in him, are performing cheerfully their daily tasks because a Father's wisdom has allotted them, and bearing patiently their daily burdens because they have been imposed by a Father's love? Content to live and labor, and endure and die, unnoticed and unknown, earthly fame hanging no wreath upon their tomb, earthly eloquence dumb over their dust, these are they, the last among men, who shall be among the first in the kingdom of the just. H.

A FEW months before I had stood upon the loftiest pyramid, with the desert, the Nile, and Cairo at my feet. I had since stood upon Sinai, the majestic mountain of the Lord. From the minaret at the summit of the Mount of Olives, I had viewed at once the Holy City, with Bethlehem's heights and the mountains of Samaria, the wonderful sea of Sodom, and the mountains of Moab. Yet to-day I felt as a child who had yet seen nothing but his own home, and knew nothing of the world. I was thus overwhelmed by the view from Neby Ismael, which crowns the heights of Nazareth. I looked toward Tabor in the east; the lesser Hermon and Gilboa peered upward in its vicinity, and guided me to the mountains of Samaria in the south. Thence I looked toward the west, and beheld the forelands of Carmel; and, in the blue distance, Carmel itself. Amid all these mountain heights, the broad plains of Esdraelon reposed before me, as if encircled by eternal walls. But beyond Carmel, to its left, as well as to its right, lay, like a festal day in glittering beauty, the mirror of the Mediterranean. In the north a second extensive plain spread forth, with Cana, the little town of the marriage, and the "Horns of Hattin." In the northeast, lastly, shown down, like a divine eye, behind desert groups of mountains, the summit of the great Hermon, enveloped in its eternal snows; and, withdrawing my gaze from those distant scenes, I looked down upon Nazareth, which clung, like a child, to the hill above which I stood. What may this watch-tower have been to our Saviour? A symbol of his kingdom upon earth, of the gospel of redemption, as it embraced heaven, earth, and seas, with the arms of affection; as it compressed together both the past and future, in the one great hour upon Golgotha. *Tisch.*

The scene which lay there outspread before the eyes of the youthful Jesus was indeed a central spot in the world which he came to save. It was in the heart of the land of Israel, and yet—separated from it only by a narrow boundary of hills and streams—Phœnicia, Syria, Arabia, Babylonia, and Egypt lay close at hand. The isles of the Gentiles, and all the glorious regions of Europe, were almost visible



Esdraelon and Lower Galilee.

over the shining waters of that western sea. The standards of Rome were planted on the plain before him; the language of Greece was spoken in the towns below. And however peaceful it then might look, it had been for centuries a battle-field of nations. Pharaohs and Ptolemies, Emirs and Arsacids, Judges and Consuls, had all contended for the mastery of that smiling tract. It had glittered with the lances of the Amalekites; it had trembled under the chariot-wheels of Sesostris; it had echoed the twanging bowstrings of Sennacherib; it had been trodden by the phalanxes of Macedonia; it had clashed with the broadswords of Rome; it was destined hereafter to ring with the battle-cry of the Crusaders, and thunder with the artillery of England and of France. In that plain of Jezreel (or Esdraelon), Europe and Asia, Judaism and heathenism, barbarism and civilization, the Old and the New Covenant, the history of the past and the hopes of the present, seemed all to meet. No scene of deeper significance for the destinies of humanity could possibly have arrested the youthful Saviour's gaze. F.

40. The silence of Scripture intimates that the Bible is not man's book. The very facts and details which man would consider necessary first to relate are never found there. Such events alone are detailed as tend to illustrate divine truth, or to demonstrate direct divine agency. J. L. P.——Some of the apocryphal gospels are still extant, two of them entitled the Gospel of the Infancy. In these we have the proof that men better taught, many of them, than the apostles, men who wished to honor Christ in all they said about him, men who had that portraiture of his character before them which the four gospels supply, could not attempt a fancy sketch of his childhood without not only violating our sense of propriety, by attributing to him the most puerile and unmeaning displays of divine power, but shocking our moral sense, and falsifying the very picture they had before their eyes, by attributing to him acts of vengeance. H.——We may see in the silence of the Evangelists a signal and striking confirmation of their faithfulness. We may learn from it that they desired to tell the simple truth, and not to construct an astonishing or plausible narrative. That Christ should have passed thirty years of his brief life in the deep obscurity of a provincial village; that during all those thirty years the ineffable brightness of his divine nature should have tabernacled among us, unnoticed and unknown; that during those long years there should have been no outburst of amazing miracle, to announce, and reveal, and glorify the coming king—this is not what we should have expected—not what *any one* would have been likely to imagine or to invent.

42. Nazareth lies from Jerusalem at a distance of about eighty miles, and, in spite of the intense and jealous hostility of the Samaritans, it is probable that the vast caravan of Galilean pilgrims on their way to the feast would go by the most direct and the least dangerous route, which lay through the old tribal territories of Manasseh and Ephraim. Leaving the garland of hills which encircle the little town, they would descend the narrow flower-bordered limestone path into the great plain of Jezreel. Over the streams of that ancient river, the river Kishon—past Shunem, recalling memories of Elisha as it lay nestling on the southern slopes of Little Hermon—past the picturesque outline of bare and dewless Gilboa—past sandy Taanach, with its memories of Sisera and Barak—the road would lie to En-Gannim, where, beside the fountains, and amid the shady and lovely gardens which still mark the spot, they would probably have halted for their first night's rest. Next day they would ascend the mountains of Manasseh, and, winding through the rich fig-yards and olive-groves that fill the valleys round El-Jib, they would leave upon the right the hills which, in their glorious beauty, formed the "crown of pride" of which Samaria boasted, but which, as the prophet foretold, should be as a "fading flower." Their second encampment would probably be near Jacob's well, in the beautiful and fertile valley between Ebal and Gerizim, and not far from the ancient Shechem. A third day's journey would take them past Shiloh and Gibeah of Saul and Bethel to Beeroth; and from the pleasant springs by which they would there encamp, a short and easy stage would bring them in sight of the towers of Jerusalem. The profane plumage of the eagle-wings of Rome was already overshadowing the holy city; but, towering above its walls, still glittered the great temple, with its gilded roofs and marble colonnades, and it was still the Jerusalem of which royal David sang, and for which the exiles by the waters of Babylon had yearned with such deep emotion. F.

It must have been a very beautiful sight to witness the tribes of Israel going up to "the sanctuary" to worship the Lord of Hosts on the feast of the Passover. As this first and greatest of the three festivals of the law fell to be held in spring, nature and religion united to cheer the heart of the people, and to tune it, like a sacred harp, for the celebration of the praise of Jehovah. To go up to Jerusalem with the families of the house of Jacob; to walk with beloved friends across the hills and valleys of Judah, now blooming with the fresh life of spring; to see the holy city clad in its most beautiful attire, and peopled at this time with thousands and hundreds of thousands of the tribes of Israel; to witness the worship of the Lord in its highest splendor; to hear the songs and rapturous responses of the priests and the Levites, and the *hallels* of the innumerable multitude; to enjoy the merry din

and bustle of so many cheerful guests, young and old, from afar and near—all this was too grand and too impressive not to be looked forward to throughout the year as one of the greatest blessings and privileges which a son of Abraham could enjoy, while he was in the land of the living. *De Liefde.*

——April 8, 1857, I set out from Nazareth with a pilgrim caravan, on its way to Jerusalem to the feast. I saw just such a scene as Jesus witnessed. The aspect of the pilgrims, their costume, their mode of travel, the road, the scenery, were all the same. A few cavaliers led the way; then followed the long train of pack-horses, mules, and donkeys, bearing old men, matrons, and maidens, tents and baggage, cooking-vessels, and boxes and bags of provender. By their side marched troops of peasants, while numbers of *active boys* ran hither and thither from group to group, making the rocks ring with their shouts and laughter. We encamped the first night on the green plain, at the entrance of a ravine, beside the ancient En-Gannim. When the caravan halted it was amusing to observe the utter confusion. And when the tents were pitched and the evening meal prepared, it was interesting to listen to the eager inquiries of parents after missing children. It was then only the members of each family were expected to assemble. If one was wanting, search was immediately made. I shall ever look back on that four days' journey from Nazareth to Jerusalem as among the brightest epochs of my life. I was following in the very footsteps of the Saviour; under similar external circumstances; at the same season of the year. The bright wild-flowers spangled the fields as they did when his eyes looked on them; the vines and fig-trees in the pleasant vales of Ephraim, and terraced hills of Judah, were putting forth their fragrant buds. I passed in succession Shunem and Jezreel, Samaria and Schechem, Shiloh and Bethel. J. L. P.

44. It had been a crowded company which, on returning, Joseph and Mary had joined. Galilee was then, as Josephus informs us, very thickly populated, studded with no less than two hundred and forty towns, containing each fifteen thousand inhabitants or more, sending forth in the war with the Romans an army of no less than one hundred thousand men. The separate companies which this crowded population sent up at the Passover time to Jerusalem would each be large. H.——The usual rate of travelling in the East is three miles an hour; and as the number of hours devoted to travelling rarely exceeds six or eight, the distance of an ordinary day's journey may be considered as twenty or twenty-five miles. The first day, however, on starting upon an expedition, forms an exception to this rule. H. B. H.——A caravan setting out upon a march of several days would commonly start after noon, and go only a few miles before encamping for the first night. This short stage enables the company to review its stores, and make sure that nothing is wanting or left behind. J. P. T.

46. Hearing and asking questions. The method of question and answer was the customary form of rabbinical teaching; teacher and learner becoming by turns questioner and answerer, as may be seen from their extant works. Not that he assumed the office of *teaching*—"his hour" for that "was not yet come." The beauty of Christ's example lies very much in his never at one stage of his life anticipating the duties of another. B.——In a quiet and becoming manner, putting questions tending to direct their attention to the inner spirit of the law and the prophets; and in the same manner answering the questions put to himself. We cannot doubt that all had special reference to the Messiah, and to the real nature of his kingdom and his work; and that much of the amazement of the doctors was excited by views so much at variance with those commonly entertained. K.

48 50. All the mother speaks out in her half-reproachful address; all the consciously incarnate Son in the mysterious simplicity of the answer, that reminds the earthly mother that it was in the courts of his heavenly Father's house that the Son must needs be found; that his true home was in the temple of him whose glories still lingered round the heights of Moriah. E.——The salient point of this narrative appears to lie in *thy father* contrasted with *my Father.* When Jesus began to be "a son of the law," he first calls HIM his Father, who gave him the work to do on earth, of perfectly keeping that law. **Thy father.** Then up to this time Joseph had been so called by the Holy Child himself—but from this time, *never.* **I must.** This is that word so often used by our Lord of his *appointed and undertaken course.* A.

51. "Where should I be," he answers, "but in my Father's temple, and about the business for which I was sent by him into the world?" S. C. ——But lest it should be thought that now he threw off the filial yoke, and became his own master henceforth, and theirs too, it is purposely added, "And he went down *with them*, and was *subject unto them.*" The marvel of this condescension lies in its coming after such a scene, and such an assertion of his higher Sonship; and the words are evidently meant to convey this. B.——From this time we have *no more mention of Joseph.* The next we hear is of his "mother and brethren;" whence it is inferred that between this time and the commencement of our Lord's public life *Joseph died.* A.

Thus conscious of a higher source of his being, and a higher authority for his actions, he again

"fulfilled all the rightcousness" of filial duty, and proved that he had learned at this early age the hardest of all lessons, to wait God's time when we seem to be not only wasting our own, but losing opportunities of serving him. That he shared all the outward circumstances of Joseph's lowly lot, is clear from the taunt of his fellow-citizens of Nazareth and the neighborhood—"Is not this the carpenter's son?" That he worked at his father's bench, may be inferred not only from the circumstances of the case, but also from the laudable custom of the Jews to bring up their sons in some trade and handicraft. As Neander has observed, "His education for a teacher was not due to any of the theological schools then existing in Judea;" and thus was he the better prepared to stand forth, in perfect independence, as the antagonist and rebuker alike of the dead ritualism and hypocritical casuistry of the Pharisees and Scribes, and the negative coldness of the Sadducees. And while the rigid purity which he taught might suggest something of an outward resemblance to the Essenes, he had no real connection with that ascetic body to deaden his sympathies with humanity at large. S.

52. Our Lord's humanity was a development; his divinity is perpetual, "from everlasting to everlasting." As man, and as men speak, he "grew in wisdom and favor;" but as God he is "Jesus Christ, *the same yesterday, to-day, and forever*," and is therefore worthy to be worshipped. F. D. H.——Two short verses (40 and 52), closely similar in expression, alike show that the outward and earthly development of our Redeemer was in strict accordance with those laws by which those he came to save pass from childhood into youth, and from youth into mature age. In regard of his childhood, one short clause is graciously added to warn us from unlicensed musings upon the influences of outward things upon the Holy Child—one clause only, but enough—"and the grace of God was upon him." In regard of our Lord's youth and early manhood, one event at its commencement, which shows us how that grace unfolded itself in heavenly wisdom, is made fully known to us—one event, but one only, to which one short verse (52) is added, to teach us how that wisdom waxed momently more full, more deep, more broad, until, like some mighty river seeking the sea, it merged insensibly into the omniscience of his limitless Godhead. E.

It was *during this time* that *much of the great work of the second Adam was done.* The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, *without one polluting touch of sin*, this it was which, consummated by the three years of active ministry, by the passion and by the cross, constituted "*the obedience of one man*," by which many were made righteous. A.——If he came to empty himself of that glory which he had with the Father before the world was, to take upon him the form of a servant, not to be ministered unto, but to minister, then assuredly it was not only during the three years of his public ministry, but during all the three-and-thirty years of his life on earth, that the ends of his mission were accomplished. H.

As Irenæus says, "He sanctified childhood by passing through it." Neither his words nor acts, his childish pleasures nor his tears, were different from those of his age. Evil alone had no growth in him: his soul gave back to the heavens all their sacred brightness. The ideal of humanity from his birth, he never lost the innocence of childhood, but he was none the less completely like other children in all things else. "He kept on increasing in wisdom and stature, and in favor with God and man;" and this can only mean that, with a sweet attractiveness of childish nature, he spoke, and understood, and thought, as simply as his playmates, in the fields, or on the hill-sides, of Nazareth. G.——But the home of Jesus was no ordinary home. With Joseph to guide and support, with Mary to hallow and sweeten it, with the youthful Jesus to illuminate it with the very light of heaven, we may well believe that it was a home of trustful piety, of angelic purity, of almost perfect peace. The legends of early Christianity tell us that night and day, where Jesus moved and Jesus slept, the cloud of light shone round about him. And so it was; but that light was no visible Shechinah; it was the beauty of holiness; it was the peace of God. F.——Year after year passed, and still found him at his daily toil, because his hour was not yet come. In gentle patience, in transparent blamelessness of life, in natural and ever-active goodness, in tender love and ready favor to all around, loved, honored, but half veiled in the mysterious light of perfect manhood and kindling divinity, thirty years passed quietly away. These unknown, secluded years teach us that the noblest lives may yet be the most obscure; that life, in the highest sense, is not mere action, but the calm reign of love and duty toward God and man, in our allotted sphere—that the truest and holiest joy is not necessarily that of public activity, far less that of excitement and noise, but, rather, where the calm around lets God and heaven be mirrored in an untroubled spirit. G.

Section 12.—Ministry of John the Baptist.

Matthew iii. 1–12. Mark i. 1–8. Luke iii. 1–18.

Mk. 1 The beginning of the gospel of Jesus Christ, the Son of God.
L. 1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being gover-
nor of Judea, and Herod being tetrarch of Galilee, and his brother Philip, tetrarch of
2 Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas
and Caiaphas being the high priests, the word of God came unto John the Baptist, the
3 son of Zacharias, in the wilderness of Judea. And in those days he came into all the
country about Jordan, preaching the baptism of repentance for the remission of sins;
4 and saying, Repent ye: for the kingdom of heaven is at hand. As it is written in the
prophets, Behold I send my messenger before thy face, which shall prepare thy way
before thee. For this is he that was spoken of in the book of the words of Esaias, the
prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the
5 Lord, make his paths straight. Every valley shall be filled, and every mountain and
hill shall be brought low; and the crooked shall be made straight, and the rough ways
6 shall be made smooth; and all flesh shall see the salvation of God. And the same John
M. 4 had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was
locusts and wild honey.
5 Then went out to him Jerusalem, and all the land of Judea, and all the region round
6 about Jordan, and were all baptized of him in the river of Jordan, confessing their sins.
7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said
unto them, *and* to the multitude that came forth to be baptized of him, O generation of
L. 8 vipers, who hath warned you to flee from the wrath to come? Bring forth therefore
fruits worthy of repentance: and begin not to say within yourselves, We have Abraham
to *our* father: for I say unto you, that God is able of these stones to raise up children
9 unto Abraham. And now also the axe is laid unto the root of the trees: every tree
therefore which bringeth not forth good fruit, is hewn down and cast into the fire.
10, 11 And the people asked him, saying, What shall we do then? He answereth, and saith
unto them, He that hath two coats, let him impart to him that hath none; and he that
12 hath meat, let him do likewise. Then came also publicans to be baptized, and said unto
13 him, Master, what shall we do? And he said unto them, Exact no more than that
14 which is appointed you. And the soldiers likewise demanded of him, saying, And what
shall we do? And he said unto them, Do violence to no man, neither accuse any
falsely, and be content with your wages.
15 And as the people were in expectation, and all *men* mused in their hearts of John,
16 whether he were the Christ or not; John answered, saying unto them all, I indeed bap-
tize you with water unto repentance; but one cometh after me mightier than I, the
latchet of whose shoes I am not worthy to stoop down and unloose, whose shoes I am
17 not worthy to bear; he shall baptize you with the Holy Ghost, and with fire: whose
fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into
his garner; but he will burn up the chaff with unquenchable fire.
18 And many other things in *his* exhortation preached he unto the people.

Here is the honest, outspoken boldness of a man of God, and yet one who took broad and noble views of existence and its duties. He advocated no unnatural disseverance of man from his work-day world, as if business and religion were antagonistic and incompatible. He enjoins all classes to return to their ordinary occupations, but imbued with a new heaven-born spirit; seeking that religion should moderate worldly cares, employments, and enjoyments, and leave its sanctifying influence upon all. *Macduff.*

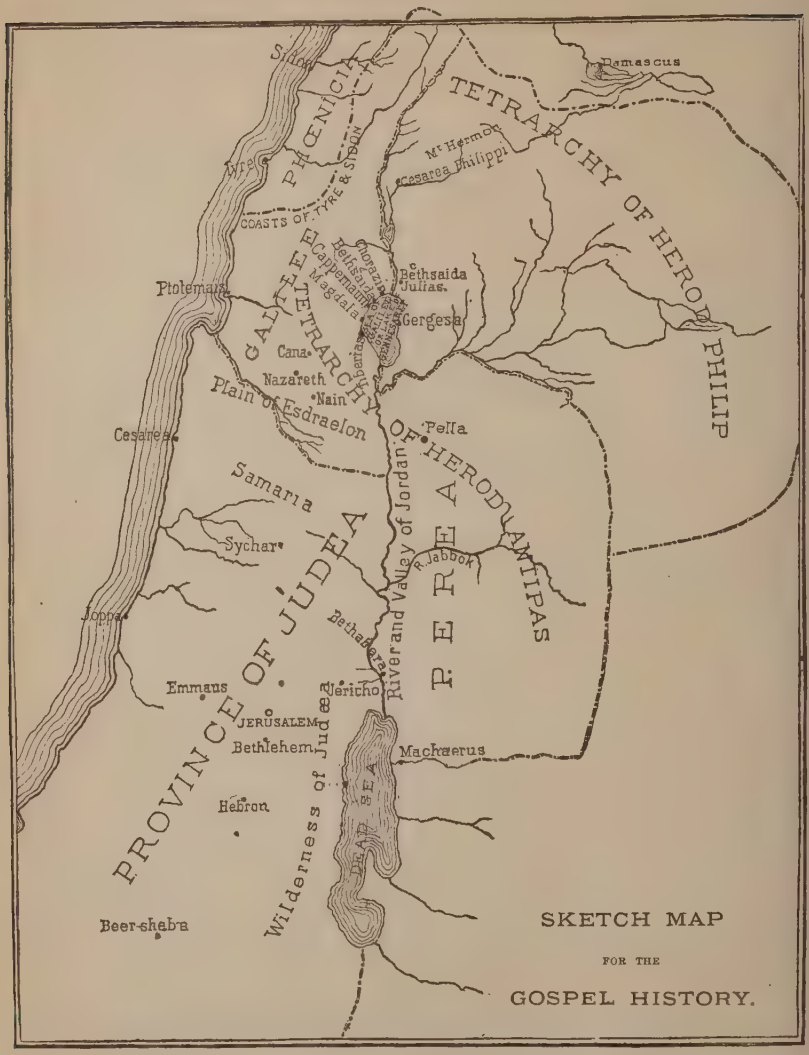
Though he did not claim the credentials of a single miracle, yet, while he threatened detection to the hypocrite and destruction to the hardened, he promised also pardon to the penitent and admission into the kingdom of heaven to the pure and clean. "The two great utterances," it has been said, "which he brings from the desert, contain the two capital revelations to which all the preparation of the gospel has been tending. Law and prophecy; denunciation of sin and promise of pardon; the flame which consumes and the light which consoles—is not this the whole of the covenant?" F.

John enunciated the first principles and enforced the first great duties of the gospel; and ere the echoes which he awakened in the hearts of men had died away into silence, a greater than he took up the noble theme, and proclaimed it as with the tongue of a trumpet to an astonished world. J. L. P.

Mk. 1. *The beginning of the gospel of Jesus Christ*, the Son of God, places us at the opening of the mystery of godliness, of the salvation of the world, of the glory which fills the heavens, and of the kingdom which endures forever. The beginning of the gospel (according to this Evangelist) is not found at the birth of Jesus, when the communications of heaven were made to few, and died suddenly into silence; but from the time when John baptized, and when Jesus began to show himself, and "the word of the beginning of Christ" was publicly proclaimed, never again to be suspended till it should have become the word of a completed gospel. The gospel which Jesus preached was a gospel which in its main particulars had yet to be fulfilled, and which could not be fully opened till it had been fulfilled. Considered as *fact*, the gospel began from the Incarnation, and was completed at the Resurrection; but considered as doctrine, it began with the first preaching of Jesus, and was completed in the dispensation of the Spirit. When the Lord quitted the world, he left the material of the gospel already perfect, but the exposition of the gospel only begun. T. D. B.

All the Evangelists set out from the Baptist in introducing the ministry of Jesus, but the differences in procedure are characteristic. Mark, keeping in view the Roman, merely makes the imprisonment of the Baptist the starting-point of a wonder-working ministry of Jesus in Galilee, into the marvels of which he hurries us at once, without even hinting at its prophetic relations. Luke, in tracing for the reasoning Greek the orderly development of the life and work of Jesus, opens with the ministry in Galilee, as the natural sequence of that of the Baptist, but does not emphasize the connection. John, writing for the Christian, sets out with the Baptist, as preparing the way for that private ministry of Jesus in Judea which preceded the public ministry in Galilee, and which, as being directed to the true Israel and dealing with high spiritual themes, is passed over in silence by the other Evangelists, but brought forward in the gospel for the Christian, the spiritual man, as eminently fitted to further its peculiar aim. Matthew, with his eye on the Jew, starts with the public ministry of Jesus in Galilee—which, strictly speaking, could begin only when that of the Baptist, the forerunner, closed—and presents Jesus at once and most prominently in his Messianic character, fulfilling prophecy. D. S. G.

L. 1. Herod the Great, in whose day Christ was born, had divided his entire kingdom among his three sons, Archelaus, Philip, and Herod Antipas—Archelaus obtaining Judea, Idumea, and Samaria. In the tenth year of his reign, however, Archelaus was deposed by the emperor, and a Roman governor appointed in his room. The fifth in order of these governors was Pontius Pilate. C. B. ——The Roman governors, or procurators, were lieutenant-governors of divisions of Roman provinces, under the governors-general of each province. Occasionally, in smaller provinces, or in districts belonging to a larger province, they took the place of the governor-general, and in that case had in part the command of the troops, and were the judges even in criminal matters, but always in subordination to the governor-general of the province. This was the position of the procurators in Judea and Samaria after the incorporation of these as one district with the province of Syria, on the banishment of Archelaus. G.——Herod Antipas, the brother of Archelaus, was confirmed by Augustus in the tetrarchy of Galilee and Perea, which had been assigned to him by his father's will, and hence he is mentioned in the gospels by the style of Herod the Tetrarch. His whole importance is derived from his two appearances in the gospel history, as first the hearer and then the murderer of John the Baptist, and as taking part with Pilate in the condemnation of our Lord. Herod Philip II. was the son of Herod the Great and Cleopatra, a maiden of Jerusalem. He received as his own government "Batanea, Trachonitis, Auranitis (Gaulonitis), and some parts about Jamnia" (i. e., N. E. Palestine), with the title of Tetrarch. His rule was distinguished by justice and moderation, and he appears to have devoted himself entirely to the duties of his office without sharing in the intrigues which disgraced his family. He built a new city on the site of Paneas, near the sources of the Jordan, which



he called Cæsarea, and raised Bethsaida (in lower Gaulonitis) to the rank of a city under the title of Julias, and died there A. D. 34. He married Salome, the daughter of Philip I. and Herodias, but, as he left no children, his dominions were added at his death to the Roman province of Syria. S. (See Section 9.)

2. The Word of God came. The usual formula for the divine commission of the prophets (Jer. 1 : 1 ; Ezek. 6 : 1). And the effect of the Holy Spirit on John was more in accordance with the O. T. than the N. T. inspiration; more of a sudden, overpowering influence, as in the prophets, than a gentle indwelling manifested through the individual character, as in the apostles and evangelists. A. ——*Such formulas*, of course, *are never used when speaking of Jesus*, because the divine nature manifested itself in him not at certain isolated moments

of his life. *He was the one everlasting manifestation of the Godhead—The Word.* O.

John the Baptist. The true meeting-point of the Old and New Testaments is found in the mission and character of John the Baptist. He is the living link between the earlier and later parts of the Bible. In his personality and in the style of his teaching he seems to belong alike to both dispensations. The manner of his appearance, the sententious severity of his words, remind us of the old prophets; while yet we see in him all that loving personal, intelligent devotion to Christ which is the mark of the Christian saint. J. S. H.——His mission was calculated, in accordance with the office of the law which gives the knowledge of sin, to bring men's minds into that state in which the Redeemer invites them as weary and heavy-laden to come to him. A.——John was a dweller in the wilderness, only that he might thereby become the prophet of the Highest. His nature was full of impetuosity and fire. The long struggle which had given him so powerful a mastery over himself—which had made him content with self-obliteration before the presence of his Lord, which had inspired him with fearlessness in the face of danger, and humility in the midst of applause—had left its traces in the stern character and aspect and teaching of the man. His very teaching reflected the imagery of the wilderness—the rock, the serpent, the barren tree. "In his manifestation and agency," it has been said, "he was like a burning torch; his public life was quite an earthquake—the whole man was a sermon; he might well call himself a voice—the voice of one crying in the wilderness, Prepare ye the way of the Lord." F.

3. Baptism. Symbolical or ceremonial washing, such as the Mosaic Law prescribed as a sign of moral renovation, and connected with the sacrificial types of expiation, to indicate the internal connection of atonement and sanctification. It was from these familiar and significant ablutions that John's baptism was derived. *Baptism* (not *the baptism*) *of repentance:* i. e., a ceremonial washing, which involved and denoted a profession of repentance, or a thorough change of mind, both of judgment and of feeling, with respect to sin. *To* (or *for*) *remission*, with a view to it or for the purpose of promoting it, not directly or efficiently, but as an indispensable prerequisite. *Remission:* loosing, leaving, i. e., letting go unpunished, which is essentially the same with pardon or forgiveness. The indefinite expressions of this clause (*a baptism of repentance for sins*) are not unmeaning or fortuitous, but designed to introduce John's ministry as something new and previously unknown to the reader. The meaning of the verse as thus explained is, that the ancient prophecies were fulfilled in the appearance of a preacher in the wilderness calling the people to repent, and baptizing them in token of their having done so. J. A. A.

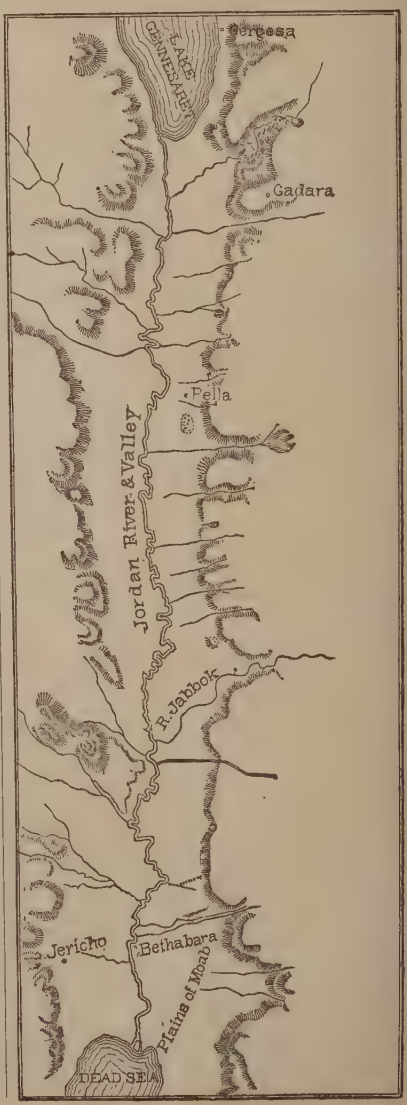
3. Kingdom of heaven: Signifies the gospel dispensation, in which subjects were to be gathered to God by his Son, and a society to be formed, which was to subsist first in imperfect circumstances on earth, but afterward complete in glory. In some places the phrase denotes *the state of it on earth;* sometimes it signifies only *the state of glory;* but it generally includes both. The Jews understood it of *a temporal monarchy* at Jerusalem, which would become, instead of Rome, the capital of the world; and the expected sovereign of this kingdom they learned from Daniel to call *the Son of man;* by which title they understood the promised Messiah, the Christ, or the *Anointed One* of God. Both John the Baptist and Christ took up this phrase, and used it as they found it, and gradually taught the Jews to affix right ideas to it. This very demand of repentance showed it was a *spiritual kingdom;* and that no wicked man, how politic or brave, how learned or renowned, soever, could possibly be a genuine member of it. D.——As to the *nature* of the Messianic expectation prevailing in this period among the Jews, what can be established with any degree of certainty amounts to the following: The Jews divided the entire history of the world into two principal periods, the present and the future. At the end of the first the coming of the Messiah has place, whose way, it was expected, would be prepared, and his coming announced by Elijah the prophet, who was to appear a second time. The Jews expected him from the tribe of Judah and the family of David (the Samaritans on the contrary from Ephraim), and regarded Bethlehem as the place of his approaching birth. Of an extraordinary birth by the Holy Ghost they seem not to have thought. Anointed with the Spirit of God, and richly furnished with higher powers, he should not only make an end to all religious disputes, and effect a restoration of religion and morals which had so sadly declined, but above all should shine forth in royal dignity. He should deliver Israel from the oppressive yoke of his enemies, yea, he should conquer all the earth for the sake of the chosen people, in order so to found a universal theocratic government. Then should a golden age of peace and happiness dawn, and Jerusalem's temple be the centre of a dominion, of which Israel should enjoy the glory and all the world the blessing. Moral improvement was, especially according to the better disposed, the condition of his manifestation. Hence it was that John's requirement of repentance excited as little surprise as it met with contradiction, and that still at the present day the Jews ascribe the delay of the Messianic

period to their transgressions. The representation of the Messiah's person, that prevailed with most, was that he should be a true man, anointed to be a theocratic king, filled with the Holy Spirit, and invested with the most unlimited authority. The earthly-minded multitude expected from his rule freedom, national glory, and sensual bliss: the better disposed hoped also that he would teach them to serve God without fear, that he would also be a light to lighten the Gentiles, and would dispense spiritual gifts. *Van O.*

M. 4-6. The traveller who now wanders along the desolate shores of the Dead Sea, or roams over the bleak hills of Juttah, will see many a figure whose garb and mode of life must remind him of John. Time has not changed, and fashion never modifies the simple costume and manners of those children of the desert. The brown cloak of camel's hair, thrown loosely over the shoulders, is still the principal covering. The leathern girdle is still worn. The wilderness is still their only home; sometimes a tent, and sometimes the canopy of heaven, their only covering. Locusts, too, and wild honey, are still articles of food. J. L. P.——A mysterious intimation had closed the prophetic writings, announcing, from the lips of Malachi, on which the fire of prophecy had expired, a second coming of Elijah. And where, and at what time, and in what form, was he so likely to appear, as in the desert, by the shore of the Jordan, at so fearful a crisis in the national destiny, in the wild garb and with the demeanor so frequent among the ancient seers? H. M.

The region round about Jordan. Properly the valley on both sides of the Jordan, from Tiberias to the Dead Sea. The tract near Jericho is so large in proportion to all the rest that it often takes the name. The expression points, however, to John's ministry being carried on on both sides of the river. G.——**Went out to him all.** That which no doubt drew the whole population in such crowds to the desert shores of the Jordan, was the mysterious yet distinct assertion that the "kingdom of heaven was at hand;" that kingdom of which the belief was as universal as of the personal coming of the Messiah. H. M.——The nation was daily expecting the appearance of "the wise and perfect prophet, who should restore the tribes of Israel, reprove the times, and appease the wrath of God, before it broke out in fury." A prophet, in the Jewish point of view, might reveal the future; but his great characteristic was, that he was the mouthpiece of God, to utter, by resistless impulse, the rebukes or commands of the Almighty, as his ambassador, and the interpreter of his will to men. John realized this ideal. G.——Here was no "reed shaken by the winds," but an inspired soul, liberated from all dread of man, elevated above the influence of selfish passion, and himself schooled to practise the virtues which he demanded of others. G. P. F.

The conscience of the masses was roused. It had sunk to sleep under Pharisaic formalism, Roman oppression, and Sadduccan indifference. John's voice sounded like a trumpet to alarm them. The



popular excitement spread. Crowds gathered in daily greater numbers from Jerusalem, Judea, and the wide uplands of Perea. It seemed, indeed, as if he were the promised Elias, the herald of Messiah. G.

A Tiberius was polluting by his infamies the throne of the empire; a Pontius Pilate, with his insolences, cruelties, extortions, massacres, was maddening a fanatic people; Herod Antipas was exhibiting to facile learners the example of calculated apostasy and reckless lust; Caiaphas and Annas were dividing the functions of a priesthood which they disgraced. Yet the talk of the new prophet was not of political circumstances such as these; the lessons he had to teach were deeper and more universal in their moral and social significance. Whatever might be the class who flocked to his stern solitude, his teaching was intensely practical, painfully heart-searching, fearlessly downright. And so Pharisee and Sadducee, scribe and soldier, priest and publican, all thronged to listen to his words. F.

The Valley of the Jordan, from the Sea of Galilee to the Dead Sea, depressed from 650 to 1,300 feet below the level of the Mediterranean, is now called *The Ghor*. It is filled up to a certain level with alluvial deposit, forming what is often called the "upper plain" of the Jordan valley; and in this the river has hollowed out for itself, during the course of long ages, a "lower plain," varying in width from a quarter of a mile to a mile, and from 50 to 100 feet below the general level of the valley. There are thus two distinct, well-defined plains in the Jordan valley: the *upper*, generally sterile, and only capable of cultivation where springs or perennial streams afford the means of copious irrigation; and the *lower*, through which the river pursues its tortuous course, keeping by its occasional overflows certain small tracts under cultivation. *Wilson.*—— The Jordan valley on the east side, between the Lake of Tiberias and the Jabbok, was a paradise of cities and gardens and cultivated fields, and well watered in every part. I have found the ruins of at least a dozen important places between the points just named, which show that in Christ's time there was here a dense population. S. M.

Baptized in the river of Jordan. Both physically and historically, the Jordan is the most remarkable river upon earth. The whole valley is just a great rent or chasm in the crust of the earth. At its southern end, along the shores of that mysterious lake, there is the intense heat only found elsewhere beneath the equator; while at its northern end the noble cone of Hermon towers to the skies, and is crowned with perpetual snow. . . . We naturally conclude that the place indicated was close to the wilderness of Judea, which included the whole of that wild region lying between Jericho and Jerusalem. The plain or valley of the Jordan at Jericho is about ten miles wide, and is inclosed on each side by ridges of gray limestone, which rise up in abrupt, jagged masses. A number of great highways, from Hebron, Jerusalem, Bethel, Samaria, and Galilee, converged on the plain of Jericho. Down these the people of those cities and regions would find easy access to the Baptist; and he whose mission it was to give the widest publicity to the Messiah's advent, would doubtless take advantage of such facilities, and preach in the most accessible locality. J. L. P. ——The place (five miles N. E. of Jericho) was known as Bethabara, "the house of the ford." Fords do not change in a river like the Jordan; roads are never altered in the East; and this must always have been, as it is now, the place of passage from Jericho to Gilead. At this spot we must place the departure of Elijah from earth, and the preaching of the Baptist. And there is surely a deep significance in the fact that here, as suddenly as the first Elijah disappeared, did the second Elias appear; and where the first dropped his mantle, did the second take it up. And this was the ordinary place of passage for those who travelled from Galilee to Jerusalem by the Jordan route. Here our Lord often crossed with his disciples, when he would avoid passing through Samaria on his way to the temple festivals at Jerusalem. The east bank of Jordan seems always to have been preferred to the western as the route from Galilee. The way was more shaded by occasional trees, and frequent streams intersect the path. These streams are perennial, and over them waves many a palm-tree; while on the other side the palm is all but extinct. H. B. T.

M. 7. Pharisees and Sadducees. These two sects, according to Josephus, originated at the same period, under Jonathan the high-priest (B. C. 159–144). The Pharisees took for their distinctive practice the strict observance of the law and all its requirements, written and oral. The religionism represented by the Sadducees was bare, literal, moral conformity, without any higher views or hopes. They thus escaped the dangers of tradition, but fell into deadness and worldliness, and a denial of spiritual influence. While our Lord was on earth, this state of mind was very prevalent among the educated classes throughout the Roman Empire, and most of the Jews of rank and station were Sadducees. The two sects, mutually hostile, are found in the gospels united in opposition to our Lord, the Pharisees representing hypocritical superstition; the Sadducees, carnal unbelief. A. (Read Section 182.)

L. 8-17. The language of the Baptist at once fell in with and opposed the popular feeling; at one instant it raised, at the next it crossed their hopes. He announces the necessity of a complete moral

change, while he repudiated the claims of those who rested their sole title to God's favor on their descent from the chosen race. But, on the other hand, he proclaimed the immediate coming of the Messiah; and, on the nature of the kingdom, there was nothing which interfered with the prevailing belief in the personal temporal reign of the Son of David. H. M.——The narrow separatism and worthless externalism of the law were to be forsaken, and love to God and their neighbor, and a future baptism of the Holy Ghost, by him who was to come, were to take their place. G.

9. The axe is laid at the root. Laid there, at hand for immediate use, though as yet no blow has been struck; but laid there also that this sign of what is threatened may avert the fulfilment of the threat. T.

12. The publicans. The Greek word translated "publicans" describes the inferior officers employed as collectors of the Roman revenue. But the Latin word *publicani*, from which the English has been taken, was applied to a higher order of men. The Roman senate farmed the direct taxes and the customs to capitalists, who undertook to pay a given sum into the treasury (*publicum*), and hence received the name of *publicani*. Contracts of this kind fell naturally into the hands of the richest class of Romans. In the provinces were managing directors, and under them were the actual custom-house officers. The latter were commonly natives of the province in which they were stationed. The Greek word, which etymologically might have been used of the *publicani* properly so called, was used popularly, and in the N. T. exclusively, of the *inferior officers*. The system was essentially a vicious one. The *publicani* encouraged their agents in the most vexatious or fraudulent exactions. By accepting the baptism of John, the publicans gave, at the very beginning of the gospel dispensation, an illustration of the great principle so often taught by Christ, that the sinner, conscious of his guilt, is better prepared to enter the kingdom of heaven by repentance, than self-righteous men who think they need no repentance. S.

16. I baptize. I administer but the external symbol of purification. His it is, as his sole prerogative, to dispense the inward reality. **And with fire.** Clearly it is the *fiery* character of the Spirit's operations upon the soul—searching, consuming, refining. And thus in two successive clauses the two most familiar emblems—*water* and *fire*—are employed to set forth the same purifying operations of the Holy Ghost upon the soul. B.

17. Purge his floor. The Jewish Church, or people, is here compared to a threshing-floor covered with a mixture of chaff and wheat, which should be separated by the winnowing *fan* of Christ. His doctrines were such as to test the real dispositions of the hearts of men, and to distinguish between the hypocritical and the sincere. The separation to be made is described as preparatory to everlasting rewards and punishments. The phrase of burning the chaff with *unquenchable fire* is inconsistent with all views of the restoration of the wicked or of their annihilation. D.

18. Preached he unto the people. It was John's hand which struck the first bold stroke at the root of the strong national prejudice which narrowed and carnalized the expected kingdom of their Messiah. One thing was revealed to him in clearest light, and upon this he spoke with such power: that whatever the future kingdom was to be, it should be one in which force and fraud, selfishness and insincerity, and all sham piety, were to be denied a place; for which those would stand best prepared who were readiest to confess and give up their sins, and to act justly and benevolently toward their fellow-men, humbly and sincerely toward God. You have but the rudiments, indeed, of the true doctrine of repentance in the teaching of the Baptist—the Christian doctrine but in germ; but it is not difficult to see in it the same great lesson as to the inner and spiritual qualifications required of all members of the kingdom of Christ, which was unfolded, at the very beginning of our Lord's ministry in Judea privately to Nicodemus, and publicly to the multitudes on the hill-side of Galilee. H.—— He knew that the highest truth of spiritual life was to be given by One that should come after. What he had learned in the desert was contained in a few words: Reality lies at the root of religious life. Ye must be real, said John. "Bring forth fruits meet for repentance." Let each man do his own duty; let the rich impart to those who are not rich; let the publican accuse no man falsely; let the soldier be content with his wages. The coming kingdom is not a mere piece of machinery which will make you all good and happy without effort of your own. Change yourselves, or you will have no kingdom at all. Personal reformation, personal reality, *that* was John's message to the world. F. W. R.

The grandeur of his mission lay in the keen discernment with which he had seized hold of the one ordinance to bring before his countrymen the truth, ever old, yet ever new, that the cleanness, the whiteness of the human heart is the only fitting preparation for the divine presence. This startling note of the universal need for the creation of a new morality, for a "transformation of the mind," struck a chord which had not vibrated since the days of Malachi. A. P. S.——He spoke nothing of Levitical rites or sacrifices, but demanded that the law should be applied to the conscience, and carried out in the life. A spiritual preparation would alone avert the

coming wrath. Religion must henceforth be in the heart and life, not in worthless outward forms or privileges. For the first time the great truth was pressed home to the conscience of men that the true kingdom of heaven is in the renewed soul. Everything was new, startling, impressive—the wilderness, the stream, the solemn hills—a prophet appearing, after more than five hundred years. His words, his baptismal symbol, the kingdom he preached, the Messias whom he announced as at hand, the very multitudes assembled, the visible emotion, the evident good effected, the contrition of the most sunken classes—the publicans and harlots—all showed that the whole nation believed in him. G.

Section 13.—Preface to John's Gospel.

JOHN i. 1-14.

1 IN the beginning was the Word, and the Word was with God, and the Word was God.
2, 3 The same was in the beginning with God. All things were made by him; and with-
4 out him was not any thing made that was made. In him was life; and the life was the
5 light of men. And the light shineth in darkness; and the darkness comprehended it not.
6, 7 There was a man, sent from God, whose name *was* John. The same came for a wit-
8 ness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light.
9, 10 *That* was the true Light, which lighteth every man that cometh into the world. He
11 was in the world, and the world was made by him, and the world knew him not. He
12 came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:
13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

THE whole New Testament becomes vivid, to the eye that looks attentively upon it, with the implied or express representation of the person of Christ: as of one who had taken the nature of man into a union, mysterious but intimate, with his preëxistent and divine constitution; who was therefore God, manifest in the flesh, and in seeing whom men had seen the Father. To this conception of him, indeed, the whole Bible brings tribute; and only when this is clearly unfolded does the unity which pervades its manifold parts, and subordinates their varieties to a single and sovereign line of instruction, become apparent. Then, "what is latent in the Old Testament is made patent in the New;" and Messianic prediction links itself so closely to Christian description that the gap of 400 years between them is passed by us without a jar.

Up the steady ascent toward this clear declaration of the nature of Christ—the Law-giver, Redeemer, and King of mankind—we journey from the verse which tells us that in the beginning God created the heaven and the earth. We reach it, at last, in the words which tell us that in that beginning was the Word, by whom all things that are were made; and that he it is whom apostles have beheld, dwelling among them, full of grace and full of truth. We do not marvel, after that, that he claims a love which surpasses all other, where it does not suspend it; that no force resists, and the grave cannot hold him; that to him the saints, in the hour of death, commit their souls; that in his name their miracles are wrought; that he looked forward to a kingdom world-wide, and enduring forever; that the awful function of final judgment, with the determining of men's destinies for eternity, is in his hands; or that the angels are commanded to worship him; or that the benediction which closes the Bible, from the hand of him who had leaned on the breast of this Lord at the Supper, contains only his name: "The grace of our Lord Jesus Christ be with you all. Amen." R. S. S.

1–14. The prologue is a condensed statement of the results of John's contemplation and experience as a faithful witness of the life and work of Christ on earth. The theme is the eternal Logos or personal Word that was with God and of divine essence from the beginning of beginnings, and at last became incarnate for the salvation of the world. The leading ideas are life and light, grace and truth, as emanating from and centring in the Logos. Every sentence, every word, is pregnant with meaning, and furnishes inexhaustible material for meditation and reflection. In the whole range of literature, ancient and modern, there is no passage or chapter that can at all compare with this prologue. It is not poetic in form—yet like the account of the creation in Genesis, to which it forms the New Testament pendant, it rises, by its calm dignity, simplicity, and grandeur, to more than poetic beauty. P. S.

1. He goes back further than Matthew, who begins with Abraham, whose promised seed is Jesus Christ the son of David; and further than Luke, who carries the sacred pedigree of the Son of man back even to Adam. As Moses commences the history of the creation with the words, *In the beginning*, so John commences his gospel with the same words, though he soars higher even than Moses. *In the beginning*, before God had yet created the heavens and the earth, the Word already *was*. He did not *come into being*, but he *was*. Before this Word, who is announced in the gospel, appeared in time, *he was in the beginning;* before he became the light and life of men, *he was with God;* before he became flesh, *he was God*. Before he dwelt among us he had been from all eternity with God. R. B.——**With God:** *toward God*—expressing the more significant fact of perpetual intercommunion. The face of the Everlasting Word, if we may dare so to express ourselves, was ever *directed toward* the face of the Everlasting Father. H. P. L.——Both the inner substantial union and the distinct personality of the Logos are here asserted. The former is distinctly repeated in the next words—*and the Word was God*. A.

4. The life was the light of men. Earthly light is clear and makes clear; it shines and it enlightens; in the Scriptures it is the constant image of God who is spirit, of him who is holy and makes holy, who is the living one and deals forth life, who is true and leads to truth; "With thee is the fountain of life, in thy light shall we see light." In Christ is the light of life, out of Christ is the night of death. R. B.——Life, love, and light are inseparably connected. God is the living one; he is love and he is light. As God, Jesus Christ has life in himself, is light, is love; as the God-man, he is set apart from all eternity, that in and through him, life, light, and love might be communicated to heirs of death and children of darkness and wrath. A. S.——Christ who centres in himself life, light, and love, when he allied himself with our humanity, brought into its sphere a personal power the highest in measure and kind, and of the widest and farthest reach: for his entering into human flesh was the advent of *Life and Light*, the two terms which represent the sum of all power, of all capacity, and all blessedness in the universe. He brought to us all that God is, in order that we might become all that man can be. Life as a principle and a power, life in its essence, was already in him, and had been from eternity; and though, when he entered into the world, he assumed an earthly life under the forms and conditions of humanity, yet could he appropriate without reserve that ineffable title by which Jehovah announced to Moses his absolute and essential being—saying: "Before Abraham was, I AM;" and again: "I am Alpha and Omega, the beginning and the ending; which is, and which was, and which is to come, the Almighty." All that pertains to the idea of life, all that enters into our most refined and most sublime conceptions of God as the absolute and eternal life, we must transfer to him who was at once the Son of man and the Son of God, in order to realize the meaning of the words, IN HIM WAS LIFE. J. P. T.

11. Came unto his own. The Jews were his own by a fraternal right of consanguinity. He was pleased to derive his humanity from the same stock, to give them the honor of being able to call the God of heaven and the Saviour of the world their brother. They were his own also as selected and inclosed by God from amidst all other nations, to be the seat of his worship, and the great conservatory of all the sacred oracles and means of salvation. R. S.——**Received him not.** The Jews, as a nation, rejected the Saviour. Throughout the whole ministry of Christ, as recorded in the fourth gospel, the progress of this wilful blindness is traced, till the record closes with the fatal sentence: *Though Jesus had done so many miracles before them, yet the Jews believed not on him; as Esaias prophesied when he saw his glory, and spake of him.* B. F. W.——As John writes, there was an advent and a rejection: a bodily advent, a bodily crucifixion: the image and outer form of the Word that was from the beginning, the ever-living Emmanuel, the Christ that comes to-day. **Received him.** How to receive the Son of God: they that, in any sense, believe on his name will seek earnestly the full answer to that question. They will seek it through the giving up of the dearest preference that hurts the simplicity and humility of their faith. They will seek it in the New Testament, in Christian instruction, in prayer, in doing every hour all of God's will they know, in counting belief, not doubt, the glory

and power and joy of man. Strong and ample minds will reverently bring their strength and amplitude, a free and noble offering to their Saviour's cause, yet not thinking it much to give him who, knowing all that is in men, having all the science they are striving after, the wisdom of which their learning is but a broken alphabet, the Master of that world of nature whose margin they are holding up dim lamps to explore, and commanding that spark of life at whose mysterious, silent secret all their knowledge of phenomena stops short, and is dumb. The young will bring the freshness and dew of their youth. Life and lips will not give too much emphasis to that good confession. No energy of health, no affection of the heart, will be willingly excused. F. D. H.

12. Sons of God. The dearly-beloved Son of God became the Son of man, in order that he might make out of the children of men the children of God. *Chrys.*——The *God-man* has obtained for us the power to become *God's men*. Because Jesus Christ is become my brother, I joyfully cry to the Father of my brother, "Abba, Father!" To no other right do I appeal, no other power do I know, than the right and the power of *faith*, which gives me to say: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." R. B.——**That believe.** Not that there is such a being as Christ, nor that he is the Son of God and Saviour of man, nor even that what Christ says is true, but an actual trust, and personal reliance upon his accomplished mediation—this is that believing which is the single condition of our divine adoption and heavenly heirship.

13. Born, not of blood. In the Greek, plural, "bloods," intended to exclude all fleshly confidence in *any* descent or relationship. **Nor of the will of the flesh.** Nor yet did believers become what they are by the efforts and exertions of their own natural hearts. **Nor of the will of man.** Nor by the acts and deeds of others. To God's free grace, calling, converting, renewing, and sanctifying, they owe their new birth. J. C. R.

14. This verse is the theme of the gospel and the central truth of Christianity, and marks the turning-point of the whole history of the world; for ancient history before the incarnation was a preparation for Christ as the fulfilment of all types, prophecies, and nobler aspirations of men; history after that event is subservient to the spread and triumph of Christianity till Christ be all in all. P. S.——The word "flesh" is used to show us that, when our Lord became incarnate, he took upon him nothing less than our whole nature, consisting of a true body and a reasonable soul. His humanity was not different from our own, and though now glorified is our humanity still. Our high-priest in heaven is not God only, but man. J. C. R.——**Was made flesh.** Not a mere phantasm, as the Docetæ and others imagined. By this union the Word and the flesh became *one person*, but the two natures were not confounded, nor was the Word changed into Flesh. As the human soul is united to the body, but is not changed into the body, so the eternal Word took on flesh, and was united to it, and made himself manifest in it, but was not changed into it, or confused with it. W.——The blending of the human and the divine, though it cannot be explained by our philosophy, appears most natural in Christ; is harmonious throughout; and it causes us to realize the nearness and the love of God through the interplay of the two natures in the same person. The mere acting of the Divine Spirit through a human form, without a personal human spirit, could not have brought God so nigh to us. J. P. T. (Read Section 168.)

Into the mystery of the Word which was made flesh, and into the mystery of that faith through which *all* flesh is made participant in life, John is all through looking with fixed and steadfast gaze. The Word *became* flesh. Not as formerly in the old dispensation, when the Word occasionally clothed himself in some visible form, in order therein to reveal his presence, and then immediately to lay it aside again, but he *became* flesh: human nature became associated with the Godhead of the Word in the oneness of his person as God-man, so as to effect a union never to be dissolved. Godhead and manhood are in Christ one person. R. B.——No one had dared to form such a sentence as that which, with almost awful simplicity, declares the central fact of redemption, in connection with time and eternity, with action and with being: *The Word was made flesh, and dwelt among us;* and it may well seem that the light of a divine presence still ever burns in that heavenly message, thus written for us, as clearly as it burned of old on the breastplate of priest, or among the company of the first disciples. If any one utterance can bear the clear stamp of God's signature, surely that does which announces the fulfilment of the hopes of a whole world with the boldness of simple affirmation, and in language which elevates the soul which embraces it. B. F. W.

We beheld his glory. A sublime association of thought with the glory hovering over the mercy-seat. This glory, the only visible symbol of the manifest Jehovah, Isaiah saw, and John asserts that it was the glory of Christ. Of this glory or Godhood of Christ, as evinced in his spirit and life while dwelling *among us*, John declares, *we beheld his glory.* J. G. B.——*We*—John and the little band of men who *received* Jesus. Those who did *not* receive him saw not his glory; for in the days of his flesh it was an inward glory, only visible to the eye of faith.

John is not celebrating merely *that* glory which he had seen with the Saviour in his miracles, or on the Mount of Transfiguration, or after his resurrection; but the whole of the gracious walk of the Lamb of God, who takes away, or bears, the sin of the world —the holy walk of love of that Jesus who "spake as Shepherd and was silent as a Lamb"—his quiet life of sacrifice, and his innocent and bitter sufferings and death—all this is present before his ravished eye when he says, *We saw his glory. Full of grace*, he is our life; *full of truth*, he is our light. R. B.

Section 14.—The Baptism. The Baptist's Witness.

The Jordan.

MATTHEW iii. 13 to end. MARK i. 9–11. LUKE iii. 21–23. JOHN i. 15–18.

M. 13 AND it came to pass in those days when all the people were baptized, that Jesus
14 came from Nazareth of Galilee to Jordan unto John, to be baptized of him. But John
15 forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And he was baptized of John in Jordan.
16 And Jesus, when he was baptized, went up straightway out of the water. And praying, lo, he saw the heavens opened unto him, and the Spirit of God descending in a
17 bodily shape like a dove, and lighting upon him. And lo, a voice came from heaven,
L. 23 which said, Thou art my beloved Son, in thee I am well pleased. And Jesus himself began to be about thirty years of age.
J. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that
16 cometh after me is preferred before me; for he was before me. And of his fulness
17 have all we received, and grace for grace. For the law was given by Moses, *but* grace
18 and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

IT is as he prays that the Spirit comes, sustaining him under that consciousness of his Sonship to God, which now fills, expands, exalts his weak humanity. And does not our great Head and Representative stand before us here a type and pattern of every true believer in the Lord, as to the duty, the privilege, the power of prayer? Of him, and of him only of the sons of men, might it be said that he prayed without ceasing; that his life was one of constant and sustained communion with his Father; and yet you find him on all the great occasions of his life having recourse to separate, solitary, sometimes to prolonged acts of devotion. His baptism, his appointment of the twelve apostles, his escape from the attempt to make him a king, his transfiguration, his agony in the garden, his death upon the cross, were all hallowed by prayer. The first and the last acts of his ministry were acts of prayer. From the lowest depth, from the highest elevation of that ministry, he poured out his spirit in prayer. For his mission on earth, for all his heaviest trials, he prepared himself by prayer. And should we not prepare for our poor earthly service, and fortify ourselves against temptations and trials, by following that great example? The heavens above are not shut against us, the Spirit who descended like a dove has not taken wings and flown away from this earth. There is a power by which these heavens can still be penetrated, which can still bring down upon us that gentle messenger of rest—the power that lies in simple, humble, earnest, continued believing prayer. H.

At this period the power and influence of John over the public mind were at their height. Jesus, humanly speaking, was but an unknown youth, whose higher character was as yet untried. Yet John cedes at once the first place: in the strongest language he declares himself immeasurably inferior to him who stood among the crowd, unmarked and unregarded. H. M.

13. We should naturally expect to find in Jesus an attitude corresponding to the extraordinary grandeur of the end which he sets before himself, and of the dignity which he claims. But his appearance is *simplicity* itself. When we first see him it is in the midst of the penitents who come to receive from the forerunner the baptism of repentance: when we first hear him, it is in the midst of the multitudes who are gathered from all parts to hear the new prophet, proclaiming, in language free from all pomp, the blessedness of the humble and the afflicted. Not for one instant does that simplicity forsake him. R. C.

The holy Jesus leaves the home of his childhood to return to it no more as his earthly abode save for the few days that preceded the removal to Capernaum. His path lay toward the desert valley of the Jordan, to the neighborhood of that ford, not far from Jericho, to which the multitude flocked from Judea and Jerusalem. There the great forerunner was baptizing; there he had been but just uttering those words of stern warning to the mingled multitude. Around him stood men with musing hearts, doubting whether that bold speaker were the Christ or no, when suddenly, unknown and unrecognized, the very Messiah mingles with those strangely assorted and expectant multitudes, and with them seeks baptism at the hands of the great preacher of the desert. E.——As became the head of this spiritual kingdom, he entered upon his ministry by an act of obedience. In his childhood he received the sign of the covenant, and submitted to the ceremonial purification required by the law. In later years he took part in the sacrificial offerings of the temple worship. So now he is anxious to obey the divine will, not only as revealed by the *founder* of the ancient institutions, but as revealed by the *herald* of the new dispensation. He fulfilled all righteousness. "He came to John to be baptized of him." J. A.

14. I need to be baptized of thee. Hitherto the Baptist had insisted on the purification of all who had assembled around him; and, with the commanding dignity of a heaven-commissioned teacher, had rebuked the sins of all classes and all sects. In Jesus alone, by his refusal to baptize him, he acknowledges the immaculate purity, while his deference assumes the tone of homage, almost of adoration. H. M.——John has baptized many; has seen, and in some sense seen through, men of all kinds; but no one like this had as yet come before him. They have all bowed down before him; but before this Man bows down, in the irrepressible emotion of his own most profound contrition, the sinful man in the greatest prophet. *Stier.*——The circumstances of their life had entirely separated them. John, as a child in the house of the blameless priest his father, had lived at Juttah, in the far south of the tribe of Judah, and not far from Hebron; Jesus had lived in the deep seclusion of Galilee. F.

15. Our Saviour doth not deny either that John hath need to be baptized of him, or that it is strange that he should come to be baptized of John; but he will needs thus far both honor John and disparage himself, to be baptized of his messenger. He, that would take flesh of the Virgin, education from his parents, sustenance from his creatures, will take baptism from John. *Bp. H.*——He received it as ratifying the mission of his great forerunner—the last and greatest child of the old dispensation, the earliest herald of the new; and he also received it as the beautiful symbol of moral purification, and the humble inauguration of a ministry which came not to destroy the law, but to fulfil. His own words obviate all possibility of misconception. He does not say, "I must," but, "Thus it becometh us." F.

16. As Jesus stepped forth after the baptism on the banks of the river, he stood severed from the past, connected with a new future; Nazareth, its quiet home, its happy days, its peaceful occupations, lay behind; trials and toils, suffering and death, lay before him. He would not have been the Son of man had he not felt the significance and solemnity of the hour. He turns, in the pure, true instinct of his sinless humanity, to throw himself and all his future upon his Father in prayer. And then it is, as with uplifted hands he gazes into the heavens, that he sees them opened above his head, the Spirit of God descending like a dove and lighting on him, and hears a voice from heaven saying to him, "Thou art my beloved son, in thee I am well pleased." This voice was twice heard again: on the Mount of Transfiguration, and within the temple. It was the voice of the Father. The fall sealed the Father's lips in silence; all divine communications afterward with man were made through the Son. It was he who appeared and spake to the patriarchs; it was he who spake from the summit of Sinai, and was the giver of the law; but now for the first time the Father's lips are opened, the long-kept silence is broken, that this testimony of the Father to the Sonship of Jesus, this expression of his entire good pleasure with him as he enters upon his ministry, may be given. H.

Like a dove. To his vision it appeared as

the form of a dove descending. A symbol this of perfect gentleness, purity, fulness of life, and of the power of communicating it. L.——The quiet flight and the resting dove betokened no rushing torrent of inspiration, no sudden seizure of the Spirit, but a uniform unfolding of the life of God, the loftiness yet the calm repose of a nature itself divine, the indwelling of the Spirit *so* that he could impart it to others, and fill them completely with it. N. ——Here, in the baptism of our Head, are that Father, Son, and Holy Ghost, into whose adorable name we are baptized. B.

Isaiah had foretold (11 : 2) how the Spirit of Jehovah should rest upon the branch from the roots of Jesse, and the prediction was now fulfilled. It was the divine anointing of Jesus, the consecration from on high to the office of Messiah, and, as such, the true birth-hour of Christianity. It was his solemn designation as the great High-Priest of the new and abiding dispensation. G.——At his *birth*, he was filled and actuated by the Holy Spirit, *so far as his talent and disposition were concerned.* This implied his perfect sinlessness. But at his baptism, he attained the *full consciousness of his nature and mission as the God-Man and Saviour.* From that moment he became the organ of the Holy Spirit, not merely so far as he was personally concerned, but also as fully realizing his mediatorial character and work, and its relation to the salvation of mankind. But this fulness of the Spirit remained still concealed under the form of a servant, and in the lowliness of his walk and work. It was only after the work had been finished and accepted, that the Spirit was poured out in all his fulness upon his believing people; and the dove, which had erst descended into his heart, issued forth to move and to brood over the waters of the nations of the earth. *Lange.*——At his birth his person was owned; in his baptism his ministry is owned, and the Father is pleased in him; by and by he will, for the third time, be owned again, when his regal glory shines for a moment around him; and then there will be the addition, "hear ye him." Later still these attestations will all be confirmed; not by words only, but by solemn acts, and the resurrection will at length declare him to be the Son of God with power. His person, his ministry, and his dominion, all are owned. At each stage the full pleasure of God rests upon him; and at last the full subjection of the earth is demanded for him. J. A.

L. 23. Began to be. It should be translated, "was about thirty years old *when he began*" —i. e., his public life and ministry. L.——The Jewish priests were required to be thirty years old before they were allowed to officiate in their ministry. *Pearce.*

J. 16. Grace for grace—i. e., grace upon grace (as all the best interpreters), in successive communications and larger measures. B.——So inexhaustibly rich is his fulness, that not only all receive from it a full sufficiency, but each receiver of grace takes away *grace for grace;* for every grace received is the earnest of one yet to be received. R. B.—— Grace, like life itself, is a principle of growth: the more we have, the more we shall receive, "grace for grace," grace *upon* grace, one measure drawing after it another, until we shall be filled with all the fulness of God. A divine dignity was stamped upon our humanity by the incarnation of Christ; but the blessing and the glory that he brought will come to us personally only as we receive his grace by believing on his name. J. P. T.

17. The law was given by Moses. The *moral* law, full of high and holy demands, and of stern threatenings against disobedience; and the *ceremonial* law, full of burdensome sacrifices, ordinances, and ceremonies, which never healed the worshipper's conscience, and at best were only shadows of good things to come. **Grace and truth by Jesus Christ.** *Grace* by the full manifestation of God's plan of salvation, and the offer of complete pardon to every soul that believes on Jesus; and *truth*, by the unveiled exhibition of Christ himself, as the true sacrifice, the true priest, and the true atonement for sin. J. C. R.——By him *grace has come*, which the law, working wrath, only teaches men to feel the want of, but does not offer for their acceptance; and by him also, *truth has come*, which the law, prophesying of future blessings, only indicates and shadows forth, but does not actually bring to pass or realize. Moses *was* not himself the law, but he was the servant through whom God gave his law. Jesus Christ *is himself* the grace and *he is himself* the truth; the very substance of his announcement is contained in his person and his work. *Jesus Christ!* In that name, which henceforward the evangelist gives to the incarnate Word—in that name *is* grace and truth. "He is made unto us wisdom, and righteousness, and sanctification, and redemption." R. B.

18. Only-begotten Son. What means that significant word, "only-begotten," if Jesus is not a Son in some sense that we are not, and never can be, sons? There is that in Jesus Christ which separates him even from this spiritual nature in humanity, distinguishes him from the best dignity in man, and exalts him above even our highest honors. There is a line drawn between his soul and our souls, not cutting us off from his perfect sympathy, not barring us from his fellowship, not veiling his face with any dimness from ours, but marking us, in our nature, as human; and him, in his nature, as divine. F. D. H.——**In the bosom of the Fa-**

ther. John remembers how he himself lay on Jesus' bosom, and he can think of no more tender expression to describe that most intimate, ever-blessed communion of the only-begotten Son with the Father than this. R. B.

Declared him. A remarkable expression, here only used, presupposing *the Son's conscious existence distinct from the Father*, and expressing *his immediate and most endeared access to and absolute acquaintance with him.* He—emphatic—"He and he only hath declared him," because he only *can.* B.—*He has explained*, truly and fully, in his words and in his life; his instruction alone merits the name of an explanation; he is *the* expounder of God and divine things. Here is the origin of all true exegesis: Christ is the revealer and expounder of God, the Holy Ghost the revealer and expounder of Christ and his word. P. S.

Section 15.—The Temptation.

Wilderness of Judea.

MATTHEW iv. 1-11. LUKE iv. 1-13. MARK i. 12, 13.

L. 1 AND Jesus being full of the Holy Ghost, returned from Jordan, and immediately was led by the Spirit into the wilderness to be tempted of the devil. And he was there in
2 the wilderness with the wild beasts, being forty days tempted of Satan. And in those
M. 2 days he did eat nothing. And when he had fasted forty days and forty nights, he was afterwards an hungered.
3 And when the tempter, the devil, came to him, he said, If thou be the Son of God,
4 command that these stones be made bread. But Jesus answered him and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the
6 temple, and saith unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge concerning thee, to keep thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
7 And Jesus answering, said unto him, It is written again, Thou shalt not tempt the Lord thy God.
8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him
9 all the kingdoms of the world, and the glory of them, in a moment of time. And the devil said unto him, All these things, all this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou
10 therefore wilt fall down and worship me, all shall be thine. Then answered Jesus and said unto him, Get thee hence, behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11 Then when the devil had ended the temptation, he leaveth him, and departed from him for a season. And behold, angels came and ministered unto him.

A SPECTACLE as illusive as that presented to Jesus on the mountain-top, the arch-deceiver spreads out before our eyes, whispering to our hearts, "All this will I give you;" all this money, all that ease, all that pleasure, all that power. He asks from us no act of outward worship; all he asks is, that we believe his false promises, and turn away from God and Christ to give ourselves up to worldliness of heart and habit and pursuit.

Take unto you the whole armor of God, for all is needed; but remember, of all the pieces of that panoply, the one that Christ himself used, and the only one that serves for defence and assault, is the sword of the Spirit, the word of God. By it all other parts of the armor are guarded. The helmet might be shattered on the brow, the shield wrenched from the arm, did it not protect; for hope and

faith, that helmet and that shield, on what do they rest, but upon the word of the living God? H.—— Christ's triumph is only the earnest and pledge of the believer's. The believer is in presence of the same versatile enemy, tempting him, now through his appetite, now through his intellect, now through his pride, making error attractive by decking it in the garb of truth, distributing false and pernicious dogmas wrapped up in isolated texts and misquoted paragraphs of God's word. But the believer has the same infinite wisdom to expose Satan's sophistries, and the same infinite power to resist his persuasions; he has the same weapon, too, "the sword of the Spirit." Let him believe, and watch, and pray, and strive, and his final triumph is secure. J. L. P.

HAVING been baptized with water and the Holy Ghost, he shall now be baptized with the fire of temptation; even as there is another baptism, the baptism of blood, in store for him. It is not too much to say, as Augustine said often, that the entire history, moral and spiritual, of the world, revolves around two persons, Adam and Christ. To Adam was given a position to maintain; he did not maintain it, and the lot of the world for ages was decided. And now with the second Adam the second trial of our race has arrived. The second Adam, taking up the conflict exactly where the first had left it, and inheriting all the consequences of his defeat, in the desert does battle with the foe; and conquering him there, wins back the garden for that whole race, whose champion and representative in this conflict he had been. T.

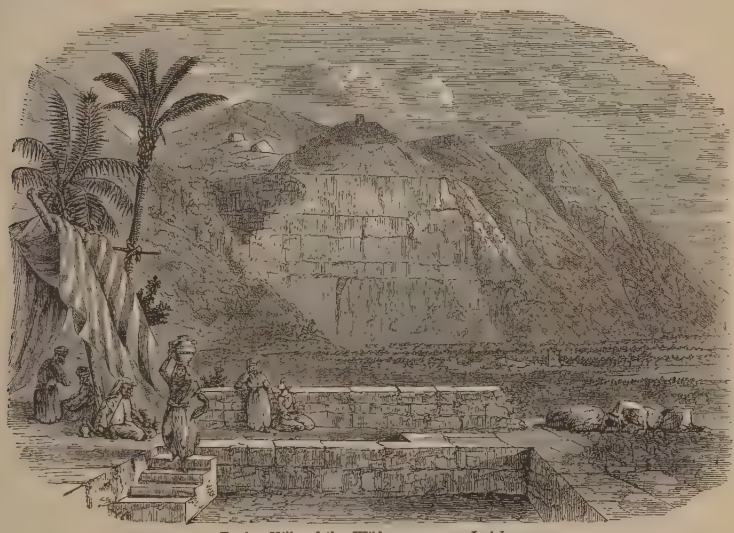
Christ could not well have lived in this world to the age of thirty without having excitements of wrong desire present before his mind, and without making his choice between obedience and disobedience. But *now*, when he had received a solemn inauguration by baptism from the forerunner, and a most remarkable testimony from God by a voice from heaven—now, when publicly and formally he took the place of representative for mankind in the system of grace, and when interests mightier than man had sustained before hung on his conduct—now there was a momentous crisis; and the parties most aware of what he might accomplish as the Son of God might well be most active in putting his character to the test. Accordingly, the sacred historian tells us that God and Satan were alike concerned in his temptation. . . . That Christ's innocence was secure by even more than divine help, by the possession of a divine nature, is a mere inference of the reason, and involves disbelief in the simple record of the gospel. Why was he tempted by a sagacious tempter if he could not by any possibility be led into evil? And if he himself *knew* that he could not sin, what could the transaction have been to him but a mere formality? Or how is he an example to us if his temptation is an unreality? No! They dishonor Christ's work who think thus. When he took on him the form of a servant he became by his own will subject to everything which can affect human nature. . . . *The temptations were intended, not for Jesus in his nature as a man, but for Jesus in his official station as the Messiah.* God was putting it to the test whether Jesus was qualified for his office—whether that man whom he had severed from the rest of mankind by a wondrous birth and a union with the divine nature, and who yet stood forth in perfect freedom as a man—whether he would remain true to the spiritual idea of the Messiah, or would fall below it under temptation. Nor was the tempter in this case anxious simply to lead a good man into sin, but he was striking at the root of salvation; his aim was to undermine the principles of the kingdom of heaven, to lead the Christ, if possible, by some subtle way of conduct inconsistent with the office to which he had been chosen, and which he had freely accepted. This thought is *the key to the story of the temptation.* T. D. W.

The whole temptation presents a contrast between the founding of God's kingdom as pure, spiritual, and tried by many forms of self-denial in its slow development, and the sudden establishment of that kingdom as visible and earthly. This contrast forms the central point of the whole. And the free and conscious decision manifested in these three temptations, fully contrasting the true and false Messiahship, was made *before* his public ministry, which itself was but *a continuation of the strife and the triumph.* N.

What happened in the desert and what happened in the garden are only parts of one great whole. What Christ shrank from at last was just what Satan tried to dissuade him from at first. And the three temptations all issued and centred in this one: *To be the Messiah without suffering and death; such a Messiah as carnal Judaism then longed for.* As the Messiah, Christ is challenged to satisfy his hunger and to fling himself down from the battlement of the temple. And the universal dominion offered was not secular but Messianic. The same world-inclusive possession that God had promised (Psalm 2 : 8), to be won by self-denial, suffering, and death, Satan now offered to be won by worldly Satanic methods. The whole appeal of Satan was: Put forth your power in self-seeking and self-assertion, carry the Jewish nation by storm, and so begin at once the conquest of the world. And the

answer of Christ was: No, I shall bear this fasting till I am told to end it; I shall not dazzle and stun the Jewish people into discipleship; I shall let them put me to death; and by this lowly pathway shall I take at last the crown. R. D. H.——The rejection of a false Messiahship, in accordance with the hopes and based upon obedience to the worldly spirit of Judaism, in favor of an inward kingdom to be developed gradually out of apparent failure by the power of the Divine Spirit, admits us to the secret of the entire after-plan—from the refusal to satisfy the craving for signs, to the cross itself, which was the final answer to the tempter. *Eng. Review.*

1. Immediately he was led by the Spirit. No sooner is the Holy Spirit descended upon his head in the form of a dove, than he is led by the Spirit to be tempted. No sooner doth God say, "This is my Son," than Satan says, "If thou be the Son of God." *Bp. H.*——In the words of Jeremy Taylor, "He was led by the good Spirit to be tempted of the evil."——**Into the wilderness.** No man who stands on the banks of the Jordan at Jericho could doubt for a moment where that wilderness is. He has only to lift up his eyes and look westward, and it is before him. A bare white plain, with two or three narrow strips of verdure, extends about six miles from the west bank of the



Rocky Hills of the Wilderness, near Jericho.

river. On its farther side rises up a ridge of white limestone cliffs, extending north and south far as the eye can see, and supporting a chain of jagged, rocky hills behind, equally white and bare. A more dreary, desolate, and forbidding landscape the world could not furnish. The wilderness of Judea, including the whole of that wild region lying between Jericho and Jerusalem, was unquestionably the scene of the temptation. J. L. P.

To be tempted of the devil. Such a personal tempter innumerable moral and spiritual phenomena of this fallen world at once demand and attest; and such a tempter or devil existing, it lay in the necessity of things that he should come into direct and immediate collision with him who had one mission in the world, and that, to destroy the works of the devil. T.——The Christian doctrine of the devil, as revealed in the Word of God, is, that he is a created being of a higher order than man, who has fallen away from God (Jude 6); that he is related to sin as its primeval and seductive originator (John 3 : 8; John 8 : 44); that he is an adversary, accuser, and a tempter of God's people (Gen. 3; compare Rev. 12 : 9; Matt. 4 : 1; Matt. 13 : 39; John 14 : 30); that he stands in relation to the Redeemer as a conquered enemy (John 12 : 31; Rev. 12 : 9), and in relation to the redeemed as an enemy absolutely vincible (1 Peter 5 : 8, 9; James 4 : 7); that he nevertheless continues to rage and persecute on earth (Rev. 2 : 10; Rev. 3 : 9), and is finally related to universal heathenism and the world, as well as to apostate Judaism as a patron, prince, and father (John 8 : 44; John 14 : 30; Ephes. 2 : 2; Ephes. 6 : 11, 12); and that, together

with everything anti-Christian, he shall be delivered up to eternal punishment. *An.*——That evil was first introduced into the world by a being who goes under the name of Satan or the Adversary, we are told; that this being endeavored first to seduce and afterward to menace our Saviour into evil; and that he is constantly engaged in tempting us, as he tempted Christ, we are also told. *How* Satan exists, or *where* at the present time, or how his power *avails*, as we are told it does, to contrive and suggest temptations to the mind of man; and to what extent he is aware of what is passing in men's minds, so as to adopt his suggestions to their weakness, we are not told, and do not therefore know. But our not being told the manner in which his power is exercised and brought to bear is no proof of the unreality of that fearful being, who is everywhere in the New Testament exhibited as the adversary of God and goodness, whether in the individual or in the development of the human race. C. P. R.

Fasted forty days. Of the same length were the fasts of Moses and Elijah; he the head of the new covenant in nothing coming short of those who stood as the chiefs and representatives of the old, of the law, and of the prophets. T.

The First Temptation. **3. If thou be the Son of God.** "*If*"—since faith and trust are the mainstay of all human holiness, the tempter is ever strongest in the suggestion of such doubts; strong, too, in his appeal to the free-will and the self-will of man. "You *may*, you *can*—why not do it?" F.——**Command that these stones be made bread.** He who made the water wine could have made the stones bread; but to that he was solicited by the need of others, to this only by his own. And this abstinence of self-help was the law of his whole life, a life as wonderful in the miracles which it left undone as in those which it wrought. T.

4. Every word which proceedeth out of the mouth of God. This is a Hebrew phrase to express "everything that God appoints" or "arranges." It is the full recognition of God's Fatherhood. It assumes that every appointment of God is wise and loving. It asserts accordingly that a man's life—that which is his genuine abiding life and happiness—cannot consist in *opposing* such appointments of his Father, or in trying to get free from them as from chains and fetters; but must consist in a meek acquiescence in them, in sympathizing with a Father's will as revealed in them, and thus, by the inner chemistry of love, converting them into food wherewith to nourish the life of the spirit. N. M.——He takes the words of Moses to the children of Israel, which mean, not that men must dispense with bread, and feed only on the study of the divine word, but that our meat and drink, our food and raiment, are all the work of the creating hand of God; and that a sense of *dependence on God* is the duty of man. S.

The temptation was to *distrust God's providence under pressure of want*, on the plea that *relief in other ways could easily be had.* Jesus replies: "The *power* of the *Son of God* is not the present question, but the *duty of man* under want: Israel was sustained in the wilderness for forty years, hanging on the bare word of God (Deut. 8 : 4); to show that in God's word of promise lies man's security for life: As man, therefore, so resting, I will calmly await divine supply." Mark here, how apt the quotation! how invincible in the hand of faith! B.——This is the most common, the most universal form of attack with which the enemy has assailed the soul of man, this of making him lose confidence in the Fatherhood of God, because of the wilderness, the hunger, or the physical sufferings into which God has brought him in his providence; and to make him rebel against the restrictions he lays upon many things we might naturally desire. N. M.——He who thinks that we live by bread alone will make the securing of bread the chief object of his life, and, because he seeks no diviner food, will inevitably starve with hunger in the midst of it. But he who knows that man doth *not* live by bread alone will, when he has done his duty, trust God to preserve with all things needful the body. He will seek with more earnest endeavor the bread from heaven, and that living water whereof he who drinketh shall thirst no more. F.

The Second Temptation. **5. On a pinnacle of the temple.** Our Lord went into a desert, and literally fasted and hungered there. But his temptations, like our own, may all have been subjective, without the help of either voice or visible appearance. Indeed, they must have been subjective, in order to be as much as possible like ours. As to the being taken up into the holy city, and into an exceeding high mountain, it may have been in thought, without doing any violence to the terms employed. R. D. H.——If Satan did appear in bodily shape, his suggestions could become temptations only as they might act upon the mind of Jesus. Hence the better view of the temptation is that which regards it as a mental scene. These three suggestions, artfully woven into the words of Scripture, were presented to the mind of Jesus in such a way that he knew them to proceed from the devil. Whatever view we take as to the *form* of the temptation, the lessons from the *fact* are the same. It teaches us that Christ had a human nature in all things like our own, yet without sin. It teaches us that sin does not consist in a nature susceptible to temptation, but in yielding to temptation by an act of will. It shows us how to resist temptation, by

the word and the grace of God. And, above all, it teaches us that Christ can sympathize with us in our temptations, and is qualified to help us with grace in every time of need. With such a helper we have no excuse for being overcome with evil. J. P. T.

6. Cast thyself down. Nothing could be more natural than at once to vindicate his rank and authority, and open the way for his ministrations, by some startling miracle. No place was so well fitted for such a demonstration as Jerusalem, the holy city, and no spot in it so suited as the temple, the centre of the national religion, and the chosen dwelling-place of God. G.——The *ultimate* object of this second temptation, as of all the others, was to destroy Christ's spirit of perfect Sonship, of perfect filial love, faith, and obedience toward his Father. Its *immediate* object was to destroy his faith in the reality of his Father's presence and love by inducing him to "tempt the Lord his God," and therefore to demand a sign as the ground of faith. N. M.——In the first temptation Satan urged the Lord to a distrust of his Father's love; now he urges him to put that love to the proof in a way of his own choosing, and not of God's appointing. Satan, too, has learnt that the Scripture is the law of Christ's life; the sphere in which he lives and moves. Here, then, is a word of that same Scripture, which should induce him to consent to that which is now put before him. The words following, "to keep thee in all thy ways," he omits altogether. But that to which he now challenged the Lord was not a "way" appointed by his heavenly Father for his treading. T.——One cannot help being impressed with the daring effrontery of Satan in quoting this psalm at such a time (Ps. 91). If there is one passage in the Word of God which we might suppose Satan would avoid more than another at such a crisis, it is this, for the whole psalm is full of promises to him who has a childlike trust in God.

7. Thou shalt not tempt the Lord thy God. In this reply Christ showed that what Satan proposed as the evidence of faith would have evidenced unbelief. To cast himself down without any command from God, or any call of duty, was virtually to "try" or to "tempt" the truthfulness and love of God himself, by demanding supernatural protection as a "sign." True love does not thus test love, but rests and relies upon it with unhesitating faith. To demand proof of love is to doubt it, and to doubt love is to disbelieve it. And so our Lord, with the clear spiritual light of love, pierced the darkness of the evil one as he replied, "Thou shalt not tempt the Lord thy God." N. M.——In this refusal of Christ's are implicitly condemned all who run before they are sent, who thrust themselves into perils to which they are not called, with all those who presumptuously draw drafts on the faithfulness of God, which they have no Scriptural warrant in believing that he will honor. There lies in that "*It is written again*" of Christ the secret of our safety and defence against all distorted use of isolated passages in Holy Scripture. Only as we enter into the unity of Scripture, as it balances, completes, and explains itself, are we armed against error and delusion, excess or defect on this side or the other. Thus the retort, "*It is written again*," must be of continual application; for, indeed, what very often are heresies but one-sided exaggerated truths, truths rent away indeed from the body and complex of the truth, without the balance of the counter-truth, which should have kept them in their due place, coördinated with other truths or subordinated to them; and so, because all such checks are wanting, not truth any more but error? T.

THE THIRD TEMPTATION. **8. Sheweth all the kingdoms.** By an angelical power he draws into one centre ideas from all the kingdoms and glories of the world, and makes an admirable map of beauties, and represents it to the eye of Jesus. J. T. ——**All these will I give thee.** Herein was the temptation, that the Messiah should not develop his kingdom gradually, and in its pure spirituality from within, but should establish it at once, as an outward dominion; and that, although this could not be accomplished without the use of an evil agency, the end would sanctify the means. We find here the principle, that to try to establish Messiah's kingdom as an outward, worldly dominion, is to wish to turn the kingdom of God into the kingdom of the devil. And in rejecting the temptation, Christ condemned every mode of secularizing his kingdom, as well as all the devil-worship which must result from attempting that kingdom in a worldly form. We find here the principle, that God's work is to be accomplished purely as his work and by his power, without foreign aid; so that it shall all be only a share of the worship rendered to him alone. N.

9. For that is delivered unto me. As regards this power of Satan, a striking contrast exists between the material world and the spiritual world, the world of *things* and that of *personalities*. In the one he is utterly powerless. Against the will of God, as expressed in the movement of every star or beam of light, in the outburst of the hurricane, the growth of a flower, or the formation of a drop of dew, he can do no more than any intelligent creature. But in the far higher and nobler world of personality it is different; for this implies *will*, and the awful power of its possessor to choose that which may be against the will of God. It is thus that Satan, without having any power to change that world "without," may so change the world "within" the spirit of man as to make the former minister to the latter, and make it the means of gratifying

the lust of the flesh, the lust of the eyes, and the pride of life. N. M.

10. Get thee hence, Satan. The divine patience gives room now to the divine indignation, such as the character of this suggestion required. T.——**Worship the Lord thy God.** He thus spoke as a true Son, who glorified his Father by faith and love. He spoke as a true Priest, whose whole life was a self-sacrifice, a worship of the only living and true God. He spoke as a true King, whose kingdom was not of this world, but in the hearts of redeemed men. The words "Get thee behind me, Satan," were an epitome of the future history of the world; a prophecy of all the glory that should be; a light ushering in the brighter day, seen beyond the shadow of the cross. As he uttered them, Satan was henceforth doomed to depart from the weary and oppressed earth, and the Son of man to step forth before him, ever advancing to take possession of human spirits, and make all men kings and priests, by enabling them through faith in himself to worship the Lord their God, and to serve him only. N. M.

11. Angels came. Straightway those blessed spirits, whose ministry but a few moments before the devil had tempted Him to command, now tender to their Lord's weakened humanity their loving and unbidden services. E.

3–10. To convert the hard, stony life of duty into the comfort and enjoyment of this life; to barter, like Esau, life for pottage; to use divine powers in him only to procure bread of earth;—To distrust God, and try impatiently some wild, sudden plan, instead of his meek and slow-appointed ways; to cast himself from the temple, as we dash ourselves against our destiny;—To do homage to the majesty of wrong; to worship evil for the sake of success; making the world his own by force or by crooked policy, instead of suffering: These were the temptations of his life, as they are of ours. If you search through his history, you find that all trial was reducible to one or other of these three forms. In the wilderness his soul foresaw them all; they were all in spirit met then, fought and conquered before they came in their reality. F. W. R.

The great declaration is made: Christ is come, not to be obeyed, but to obey. He has given himself unreservedly to God and to man. He has come out conqueror from the great moral ordeal, but the victory is itself a sacrifice, an immolation; it leads not to earthly glory, but to death; not to the throne, but to the cross. For, on entering upon this path of obedience and love, he will come into collision with all the prejudices of the Jewish nation; he will belie all its hopes, and kindle all its hatred. A Messiah who will not reign in the sense in which Jerusalem understands his kingdom must perish. King or victim he must be; there is no alternative. *De P.*

In striking antithesis the opening chapters of Matthew set before us the new-born King of Peace and the savage Herod; the mysterious adoration of the Magi, and the hasty flight for life into a strange land; the baptism, with the opened heavens and descending Spirit; and the temptation, with all its circumstances of satanic trial. Thus, heightened by contrast as well as heralded by prophecy, the Lord appears to us as the son of David and the son of Abraham, the spiritual King of spiritual Judaism, the Messiah of the Israel of God. The theocratic King and the suffering Messiah pass and repass before our eyes, in ever-new and ever-striking interchange, and a strange deep tone of prophetic sadness blends with all we read, and prepares us for Gethsemane and Calvary. E.

Section 16.—Testimony of the Baptist.

Bethabara. Jordan Valley.

John i. 19–34.

19 And this is the record of John, when the Jews sent priests and Levites from Jeru-
20 salem to ask him, Who art thou? And he confessed, and denied not; but confessed, I
21 am not the Christ. And they asked him, What then? Art thou Elias? And he saith,
22 I am not. Art thou that prophet? And he answered, No. Then said they unto him,
Who art thou? that we may give an answer to them that sent us. What sayest thou of
23 thyself? He said, I *am* the voice of one crying in the wilderness, Make straight the
way of the Lord, as said the prophet Esaias.

24, 25 And they which were sent were of the Pharisees. And they asked him, and said
unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that
26 prophet? John answered them, saying, I baptize with water: but there standeth one
27 among you, whom ye know not; he it is, who coming after me, is preferred before me,
28 whose shoe's latchet I am not worthy to unloose. These things were done in Beth-
abara beyond Jordan, where John was baptizing.
29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God,
30 which taketh away the sin of the world! This is he of whom I said, After me cometh
31 a man which is preferred before me; for he was before me. And I knew him not; but
that he should be made manifest to Israel, therefore am I come baptizing with water.
32 And John bare record, saying, I saw the Spirit descending from heaven like a dove,
33 and it abode upon him. And I knew him not: but he that sent me to baptize with
water, the same said unto me, Upon whom thou shalt see the Spirit descending and
34 remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw
and bare record that this is the Son of God.

The Lamb of God is to remove human transgression, both in its guilt and in its power. This designation to the Jews, at this time on their way to the feast of the Passover, is highly instructive. The paschal lamb was originally appointed as the means of deliverance from otherwise inevitable destruction. It arrested the progress of the destroying angel. All upon whose houses the blood was sprinkled were preserved alive; while all who were without this symbol perished. Christ, as the Lamb of God, is our deliverer from a bondage more fearful than that of Egypt; and from a ruin more awful than temporal destruction. His death stands always as a complete vindication of the law, and an authentic instrument of sanctification and of acceptance for all to whom his blood is applied. His sacrificial office was revealed as early as his kingly; and from the first he was set forth, not only as suffering, and in suffering leaving us an example, but as himself bearing our sins in his own body on the tree. J. A.

If life depended on your seeing the sun, whither should you be bending your eyes, but yonder where the reddening dawn, breaking into streaks of gold, harbingers the approaching orb of fire? Set up before your mind the one great aim of faith, Jesus Christ the Righteous. All our exposition, argument, exhortation, and entreaty can only reiterate the cry, Behold him! behold him! See in him your priest. See in him your sacrifice. "*Behold the Lamb of God, which taketh away the sin of the world!*" J. W. A.

John the Baptist is called by some of the Fathers the clasp that unites the two Testaments. In his person and office the law and the gospel met together. In respect of the law he is called a prophet, the last prophet that immediately foretold Christ's coming and manifestation; his father Zacharias terms him "The prophet of the Highest." In respect of the New Testament he was an evangelist (messenger), pointing out and discovering the Messias already come. *Brownrig.*

19. The Evangelist John has appealed before to the witness given by John the Baptist, his own guide to the Saviour. In grateful remembrance, he now dwells for a while on this testimony, for it had sown the first fruitful seed of truth in his own soul. He had taken to heart the voice of the preacher in the wilderness, and the Lamb of God found in him a sinner, ready to be loved and saved. . . . **The Jews.** The Sanhedrim at Jerusalem, the heads of the people, who represented the Jews *as a nation.* R. B.

Sent priests and Levites to ask him. Such was the general excitement at the appearance, the teaching, and baptizing of John, so great was the influence which he had obtained throughout the country, that a formal deputation from the national authorities was commissioned to ascertain whether he limited his pretensions to those of a prophet, or laid claim to the higher title of "the Christ." And the deep hold he had taken upon the popular feeling is strongly indicated by the fact, that the rulers did not dare, when the question was at a later period proposed by Jesus, openly to deny the prophetic mission of John, which was zealously asserted by the people. H. M.

21. I am not. He knew that they expected Elias to appear in person, and he declared that he was not Elias in the sense in which the question was asked; though in another sense he was that Elias, of whose coming, as the precursor of Christ, the prophet Malachi had spoken. K.——The whole ap-

pearance of John reminded them of Elias. Besides, his announcement that the kingdom of God was at hand, naturally led them to the prophecy (Mal. 4 : 5). The Rabbinical books testify that the Jews expected a general purification of baptism before the coming of the Messiah, and that it would be ministered by Elias. A.

That prophet. The glorious prophecy of Christ, in Deut. 18 : 15, the comfort of which is set forth in Isaiah, from chap. 40 onward, had been perverted by the scribes, so that what men were then expecting was a mighty prophetic Moses, who, in the face of the Romish Pharaoh, should open the road for the Messiah by the exercise of supernatural powers. R. B.——**23. I am the voice.** These words introduce the great closing section of the prophecy of Isaiah (40–66), so full of the rich promises and revelations of the Messiah and his kingdom. By implication, the Baptist, quoting this opening prophecy of himself, announces the approaching fulfilment of the whole section. A.

25, 26. The Pharisees ask by what authority he baptizes. John answers, by the authority of one who then stood unknown among them, whom he intimates to be the Lord, and of whom he has just declared himself the forerunner. J. G. B.——**27. Whose shoe's latchet I am not worthy.** This remarkable expression is illustrated by a passage in the Talmud: "Every office a servant will do for his master, a scholar should perform for his teacher, except loosing his sandal-thong." H. M. ——**28. Bethabara.** (Read note on Matt. 3 : 6, Section 12.)

29. Behold the Lamb of God! The image of the Holy One, suffering for his people, and bearing their sins (Isaiah 53), stood before his soul as he uttered these words. The intuition to which he gave utterance was simultaneous with the appearance before his eyes of Christ's person, so gentle, so calm, and so meek. N.——If salvation for our race is through atoning blood, then these are of all possible words the most fitting to set forth a Saviour slain. If life for the saved comes through the death of their Saviour, then he can have no fitter description than this—"The Lamb of God who taketh away the sin of the world." H. C. ——That *taketh up* and *taketh away*. The word signifies both, as does the corresponding Hebrew word. Applied to sin, it means to *be chargeable with the guilt of it*, and to *bear it away*. In the Levitical victims both ideas met, as they do in Christ, the people's guilt being viewed as *transferred* to them, *avenged* in their death, and so *borne away* by them. B.——John wished to point out Jesus as *the Messiah;* he designates him as *the Lamb of God*. The most obvious reference is to the *prophetic announcement* in Isaiah 53 : 7. We have there the servant of God (= the Messiah) compared to *a lamb brought to the slaughter*, and it is said of him, He hath *borne* our griefs; was wounded for our *transgressions;* he *bare the sin* of many. So that here, and here only, we have the connection between *the lamb* and the *bearing or taking away of sin*, i. e., by expiation, by the offering of himself. A.——All the lambs whose blood had ever been poured out at the altar of the temple, morning and evening, had been unable to give to the troubled consciences anything like true repose—all the paschal lambs that ever were eaten yet failed to satisfy the hunger of the spirit; but now, with eyes enlightened by the Holy Ghost, John beholds *the* Lamb which *God himself* had prepared (Heb. 10 : 5) and given to be a sin-offering. R. B.——There are only two places where sin can be—either it is with thee, to lie upon thy neck, or it lies on Christ, the Lamb of God. If it lies on thy shoulders, thou art lost; but if it rests on Christ, thou art quit of it, and art saved. *Luther*.

31. John must have been acquainted with the events of his own childhood and that of Jesus; he had now come preaching and baptizing as his forerunner; but he knew not Jesus *personally* before he came to be baptized; at which time God had promised him a sign, by which he might know certainly that Jesus was the Messiah. R.

34. John's first public official testimony to Christ was particularly remarkable, as containing no reference whatever to that character or office in which the mass of the Jewish people might have been willing enough to recognize him, but confined to those two attributes of his person and work which they so resolutely rejected. There is no mention here of Jesus as Messiah, the Prince, the King of Israel. The record that John bears of him is, that he is the Son of God, the Lamb of God. In the two declarations, "This is the Son of God," "Behold the Lamb of God, which taketh away the sin of the world," you have in a form as distinct, as short and compendious, as it is anywhere else to be found—the gospel of the kingdom. The divine nature of the man Christ Jesus, the completeness and efficacy of the shedding of his blood, of the offering up of himself for the remission of sins, are here very simply and plainly set forth. H.

Section 17.—The First Five Disciples.

Jordan Valley and Galilee.

JOHN i. 35–51.

35, 36 AGAIN the next day after, John stood, and two of his disciples; and looking upon
37 Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard
38 him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being in-
39 terpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon
41 Peter's brother. He first findeth his own brother Simon, and saith unto him, We have
42 found the Messias; which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas; which is, by interpretation, a stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto
44, 45 him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law,
46 and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in
48 whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the
49 fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son
50 of God, thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things
51 than these. And he saith unto him, Verily, verily, I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

THE gospels do not present to us a scheme of doctrine as to the nature of Christ, or as to the work which he does. They present the Lord Jesus himself, as he showed himself to men in order to win their confidence and fix their trust. Thus they teach us that the essential and original nature of the Christian faith lies, not in acceptance of truths which are revealed, but in confidence in a person who is manifested. The first disciples believed before a miracle had been shown. So with ourselves; the Lord himself is his own evidence, and secures our confidence, love, and adoration, by what he *is* more than what he *does*.

Open these pages where we will, the sense of reality revives within us. We feel afresh that we have not followed cunningly-devised fables, have not loved an idea, or trusted in an abstraction. We know whom we have believed, and feel that our Redeemer is our friend. We have escaped from doubt and debate, and no longer criticise or reason. We have recovered the minds of little children. We sit at the feet of Jesus; and the faith which came into his presence languid and dispirited, departs invigorated and refreshed. T. D. B.

---

36. Looking upon Jesus. Independently of all tradition, we may believe with reverent conviction that there could have been nothing repugnant in the form which enshrined an eternal Divinity and an infinite Holiness. All true beauty is but "the sacrament of goodness," and a conscience so stainless, a spirit so full of harmony, a life so purely noble, could not but express itself in the bearing,

could not but be reflected in the face of the Son of man. F.——**He saith, Behold the Lamb of God!** No words of prophets, nor of the sweet psalmist of Israel, are to be compared with these: "Behold the Lamb of God!" behold him, not far off, not through distant years, not in types and shadows: there; go, speak with him; the Lamb of God is come to take away the sin of the world. In this simple way the old dispensation was connected with the new, and then superseded by it, just by attaching one or two humble, plain men to Jesus Christ. N. A.——Jesus chose lowliness and obscurity for himself, and the smallest beginnings for his kingdom, letting it win its way slowly by the conquest of single souls, as was demanded by its very nature. It was to rest on loyalty and love, which must rise spontaneously in individual breasts. Success and results were only subordinate. His work lay clear before him: to live and to die as the Lamb of God—the incarnation of infinite love, attracting humanity by its holy charms, his life an example, his death an atonement. G.

37. The two disciples heard and followed Jesus. These words of the Baptist were listened to by two Galilean youths, who stood in the circle of his disciples—John and Andrew. N.—— Thus it was from the circle of John the Baptist, as was quite natural, that the first nucleus was formed of that company which became the chosen companions of Jesus. G. P. F.——It was about four o'clock in the afternoon, when, obeying the hint of the Baptist, they followed Jesus. The Saviour, anticipating their request, kindly invited them to visit him. The two hours that remained before evening were spent in his society. This was their first impression of Christ; he left it to work in their hearts. N.—— Minds never really awakened to anything intellectual or spiritual, have a world of bliss into which yet to enter. Early disciples felt this, especially under the words of the Great Teacher. When once they heard him speak as never man spake, they were smitten with his heavenly voice, and received into their bosoms a secret, on which to ponder without weariness as long as they lived. J. W. A.——On the part of John the Evangelist, we can trace clear indications that the voice: "Behold *the Lamb of God!*" which called him to Jesus, never ceased to vibrate in his heart during the whole of his life. Christ, as the Lamb of God, fills him through and through, and has taken entire possession of his soul. In his gospel (19 : 36) he discerns in the crucified one the true paschal lamb; and in his revelation, his enraptured eye rests from beginning to end on the Lamb whom he recognized by the marks of his slaughter—the "Lamb as it had been slain." R. B.

38, 39. What seek ye? Come and see! The first words publicly spoken by Christ—words of sympathy and kindly invitation—a fitting introduction to his life of ministering love. J. G. B.—— With the fine modesty of his nature, John says nothing of himself in relation to a day so eventful in his history. The kingly soul of Jesus evidently enchained him at once. Henceforth, he was altogether his; though for a time dismissed to his home. But, once more permitted to follow him, he is ever found at his side, forgetting himself in his love for his Master, and lost in the contemplation of his life and words. G.

40, 41. Those two hours of Andrew with Jesus had fixed his heart upon this new Master. What should he do next but find his own brother Simon to tell him the great discovery: We have found the Messiah! Come at once and see him for yourself! H. C.——Andrew *first* found his own brother Simon, and then others. Relationship has a very strong demand upon our first individual efforts. Simon Peter was worth ten Andrews, so far as we can gather from sacred history, and yet Andrew was instrumental in bringing him to Jesus. You may be deficient in talent, and yet be the means of drawing to Christ one who shall become eminent in grace and service. *Spurgeon.*——The teachers of the day had round them an inner circle of disciples, able, in some measure, to represent them in public, in their own absence, by speaking in the synagogues, answering questions, or undertaking missionary journeys, and these were to be the special duties of the disciples of Jesus. They were to be trained by him in the mysteries of the kingdom, as those of the rabbis were in the mysteries of the law. It was, therefore, only an adoption of the custom of the day which Jesus now followed. G.

42. "*Thou art* Simon the son of Jona," the hearkening, timid one, *the unstable man;* "thou shalt be called," according to the Hebrew idea, *shalt become,* "Cephas," rock, *the stable man.* In the earlier part of his career he had a marked defect, the want of a settled purpose and grand governing motive. Jesus, the Christ, was to furnish him with that, and thus to change the unstable *Simon Jona* into the stable *Cephas.* D. S. G.

43. It is well worthy of note how often this *finding* recurs in this chapter; Christ *finding* disciples as here; disciples *finding* each his friend, and reporting how they have at once been *found* by, and have themselves *found,* the Messiah. T.——Observe in what various ways the Saviour goes after the souls of men, even in these first days of his Shepherd's work, and how he draws them to himself out of pure goodness! Observe, also, how each disciple, when found, becomes immediately a seeking preacher! . . . . Does not a secret longing come over us for these affectionate feelings shown in this

morning-hour of the New Testament—an hour which so strikingly displays such precious gold? The pure gold of brotherly love—how brilliant its lustre! Here is mission-life in all the vigor of youth, and here is angel's joy over the heavenly secret of Christian fellowship! R. B.

45. The arguments for the identity of Nathanael and Bartholomew are very strong. Nathanael's vocation here is coördinated with that of apostles, as of equal significance; on a later occasion we meet him in the midst of apostles, some named before him, some after; the three earlier evangelists never mention Nathanael, the fourth never Bartholomew; Philip and Bartholomew in the catalogue of the apostles are grouped together, as a pair of friends, but with Philip first, even as he is here the first in Christ; the custom of double names seems to have been almost universal at that time in Judea, so that wellnigh all the apostles bore more than one; to all which may be added that Bartholomew is no proper name, signifying only son of Tolmai. All these arguments in favor of the identity, with nothing against it, bring it nearly to a certainty, that he to whom the promise of the vision of an opened heaven was vouchsafed, was no other than Bartholomew the apostle. T.——As his home was at Cana of Galilee, the son of Tolmai might easily have become acquainted with the young fishermen of Gennesareth. And yet so deep was the retirement in which up to this time Jesus had lived his life, that though Nathanael knew Philip, he knew nothing of Christ. F.

46. Good come out of Nazareth. The pictures which have been drawn of the "meanness" of Nazareth, and of the "poverty" of Christ's family, are as distressing as they are untruthful. Nathanael, in his surprise, said only: "The great good which we expect cannot come from Nazareth, because Scripture has declared that he must come from Bethlehem." According to the New Testament writers, Nazareth was a *city* and never a village, and hence of size and importance. S. M.

Come and see One from whom there seems to breathe forth the irresistible charm of a sinless purity, the unapproachable beauty of a divine life. "Come and see," said Philip, convinced in his simple, faithful heart that to see Jesus was to know him, and to know was to love, and to love was to adore. F.——There are truths in the heavenly world which, like the sun in the natural world, can only be seen by their own light. Philip has a confidence which the result abundantly justified, that in that holy presence, if only he could bring his friend within its influence, all preconceived objections would disappear. Perplexities might still remain, but he would be content to adjourn the solution of them to a later day, which indeed is what faith is summoned to do evermore. T.——The only satisfactory test of Christianity is the test of personal examination and personal experiment. The skeptic class is mainly composed of those who, never having tried the spiritual medicines of the Great Physician, contemptuously denounce them as quackery and imposture. Having never tried to "do his will," they must not complain if they have no spiritual perception of his "doctrine." If the noisiest skeptics of our time would spend even a few weeks in a patient trial of Christ's precepts, by doing just what Jesus commands—if they would honestly endeavor to live according to his divine code—they would find the fog-bank of their infidelity dispersed by exposure to the sun of righteousness. Philip's "come and see" is the surest antidote to skepticism. The Master himself throws out the same challenge. Do those who actually go to him confessing weakness or sorrow or guilt come away without obtaining sensible relief? Do men who *practise* the Christianity of Calvary grow utterly sick of it, and denounce it as a worthless imposture? These are questions which every rejecter of Christ Jesus should squarely face. Those who have tested him as a Redeemer, a spiritual guide, and a comforter, can fearlessly say to the questioning of the unconvinced, "Come and see." We know whom we have believed; and of this actual experience no scoffer can outwit us, and no gainsayer can rob us. T. L. C.

47, 48. Nathanael was already a true servant of God, living in the inner spirit of the Old Testament revelation; and, in welcoming him with the reading of his heart and life, Jesus revealed his own omniscience. J. P. T.——He who is "*without guile*" is not therefore without sin; this, at least, could only be asserted of One; but he is one who seeks no cloak for his sin—does not excuse, hide, diminish, or deny it. This guilelessness or absence of deceit, which the Lord imputes to Nathanael, reveals itself in his reply, "*Whence knowest thou me?*" There is no affectation here of declining the praise, but only a question of admiration how the Lord should have known him so exactly. T.

49. This proof of Christ's omniscience called forth a confession which forms a climax to those made by the other disciples. Andrew and his companion had acknowledged him as their *Master*, and the former had told Peter that they had found the *Christ;* Philip had recognized in *Jesus of Nazareth* the *son of Joseph*, him who had been *foretold by Moses and the prophets;* and now Nathanael gives him the full titles of the Messiah: "Rabbi! Thou art the *Son of God!* Thou art the *King of Israel!*" S.

51. Verily. *Amen*, like *Hallelujah*, is not an English or even a Latin, but a Hebrew word, which has come down to us from the ancient Jewish people.

It means true, trustworthy. It means something on which you can thoroughly rely; something on which you can rest, as a building rests on a massive column. "Steady and steadfast, faithful and true," is the English of amen. It reminds us that truth is the ever-recurring, ever-living principle at once of Christian life and of Christian worship. A. P. S.——This "*Verily, verily,*" this double amen, which here occurs for the first time, is peculiar to John; he only records our Lord's use of it, but he on very many occasions. It comes most fitly from the lips of him who is himself the Amen, the God of truth, in whom all the promises of God are yea and in whom amen. How different, too, the majestic, "*I say unto you,*" of Christ from that, "*Thus saith the Lord,*" of all the prophets preceding—they bearers of the word of another, He the utterer of his own! T.——The double verily is uniformly connected with sayings peculiar to John—in short, with his expression of the great life-and-death truths of Christianity. The passages from John that are prefaced by it sum up all the glorious and solemn verities of the gospel in its relation to life here and hereafter, so that, if John's gospel is *the heart of Christ*, the double verilies are *the heart of the heart of Christ.* D. S. G.

51. Hereafter ye shall see the heavens opened. Assuredly the Lord would indicate by these wondrous words that he should *henceforward* be the middle point of a free, uninterrupted communion between God and men. And this glory of Christ they, his disciples, should behold; and should understand that they too, children of men, were by him, the Son of man, made citizens of a kingdom which, not excluding earth, embraced also heaven. From earth there should go up evermore supplications, aspirations, prayers; and from heaven there should evermore come down graces, blessings, gifts, aid to the faithful, and punishment for them that would hurt them. T.——It is not the outward, visible opening of the material heavens that is meant, nor ascent and descent of angels in the sight of men, which our Lord here announces; but the series of glories which was about to be unfolded in his person and work from that time forward. Luther beautifully says: "When Christ became man, and had entered on his ministerial office and begun to preach, then was the heaven opened, and has from that time, since the baptism of Christ in the Jordan, never been shut, and never will be shut, although we do not see it with our bodily eyes." A.——He was to learn Christ in his true relation to the development of humanity, as him through whom human nature was to be glorified; through whom the locked-up heavens were again to be opened; the communion with heaven and earth restored; to whom and from whom all the powers of heaven were to flow. N.

The Son of man. This title, applied to the Messiah, occurs in Daniel 7 : 13, and had become familiar in Christ's day, through its use in the apocalyptic literature of the Jews. Jesus applies the title to himself about eighty times, but it is not applied to him by any of the N. T. writers, except in passages which refer to his heavenly exaltation (Acts 7; Rev. 1; Rev. 14). G.——The facts of usage in regard to these two designations—"Son of God" (verse 49) and "Son of man"—are striking and full of precious significance. Throughout the gospel history the disciples use the name "Son of God;" they never call Jesus "the Son of man." But usually and almost invariably Jesus calls himself "the Son of man." He employs this title with equal freedom, whether the scene suggests his humiliation or his glory. This chosen title manifestly looks toward the incarnation—the great fact of his earthly life. On the other hand, this title always implied his preëxistent divinity. For he was no ordinary Son of man, nor any merely human Son of man; for this would nullify all its real significance. H. C.——He called himself the "Son of man" because he had appeared as a man; because he belonged to mankind; because he had done such great things even for *human* nature; because he was to glorify that nature; because he was himself the realized ideal of humanity. N.

35-51. The first five disciples were gathered in by John speaking to two, Jesus to one, Andrew to one, Philip to one. It is the same species of agency similarly employed which God has always most richly blessed; the direct, earnest, loving appeal of one man to his acquaintance, relative, or friend. How many seldom if ever have endeavored, by direct and personal address, to influence one human soul for its spiritual and eternal good! . . . . Those days were not only the birth-time of the Church, they were the beginning of Christ's public ministry, and how does that ministry open? Silently, gently, unostentatiously; no public appearances, no great works done, no new instrumentality employed; by taking two men to live with him for a day, by asking another to follow him, by dealing wisely and tenderly and encouragingly with two others who are brought to him—so enters the Lord upon the earthly task assigned to him. H.

Section 18.—The Marriage at Cana.

Galilee.

John ii. 1–11.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus
2, 3 was there. And both Jesus was called, and his disciples, to the marriage. And when
4 they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith
5 unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do *it*.
6 And there were set there six water-pots of stone, after the manner of the purifying
7 of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the
8 water-pots with water. And they filled them up to the brim. And he saith unto them,
9 Draw out now, and bare unto the governor of the feast. And they bare *it*. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the
10 bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.
11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

We need not wonder to find the Lord of life at that festival; for he came to sanctify all life—its times of joy, as its times of sorrow; and all experience tells us that it is times of gladness which especially need such a sanctifying power, such a presence of the Lord. In times of sorrow, the sense of God's presence comes more naturally out: in these it is in danger to be forgotten. And the gracious Lord has sympathy with *all* needs—with the finer as well as the commoner needs of our life. For all the grace and beauty and courtesy of life are taken account of in Christianity, as well as life's sterner realities; and the spirit of Christ, in himself and in his disciples, does not slight or despise those any more than these. T.

He consecrates marriage, and the sympathies which lead to marriage. He stamps his image on human joys, human connections, human relationships. He pronounces that they are more than human; the means whereby God's presence comes to us; the types and shadows whereby higher and deeper relationships become possible to us. For it is through our human affections that the soul first learns to feel that its destiny is divine. Never does a man know the force that is in him till some mighty affection or grief has humanized the soul. It is by an earthly relationship that God has typified to us and helped us to conceive the only true espousal, the marriage of the soul to her Lord. F. W. R.

And this miracle may be taken as the sign and symbol of all which Christ is evermore doing in the world, ennobling all that he touches, making saints out of sinners, angels out of men, and in the end heaven out of earth, a new paradise of God out of the old wilderness of the world. T.

Jesus had now commenced his career. Disciples had attached themselves to this new Master, and his claim must necessarily be accompanied by the signs and wonders which were to ratify the appearance of the Messiah. Yet even his miraculous powers had nothing of the imposing, appalling, or public character looked for by those who expected an appeal to their senses and passions, their terror and hope, not to the more tranquil emotions of gratitude and love. H. M.

He that made the first marriage in Paradise, bestows his first miracle upon a Galilean marriage. He that was the Author of matrimony and sanctified it, doth, by his holy presence, honor the resemblance of his eternal union with his Church. *Bp. H.*

1. Cana of Galilee. Two places claim to be

the ancient *Cana of Galilee:* the one nine miles north of Nazareth, the other four miles northeast. The latter, now Kefr Kana, seems to have rightful claim, according to the notices of Josephus, the N. T. references, and the site itself, at the crossing of two great roads—from Nazareth to Capernaum and from Sepphoris to Tiberias. Yet the former site has equally qualified and more numerous supporters. J. G. B. (See map, page 50.)

2. There is every reason to suppose that Joseph was now dead; the last mention of him occurs on the occasion of the Lord's visit as a child to the temple; he had died probably between that time and Christ's open undertaking of his ministry. T.

3. She looked for the hour when he should reveal himself in his glory, as Messiah, before the eyes of all men. But Christ, although he held all purely human feelings sacred, yet demanded that "man should deny father and mother" when the cause of God required it. He had now to apply this principle to his own mother. N.

4. How solemnly yet how tenderly he reminds his mother that earthly relations must now give place to heavenly, and that the times and seasons in which the Eternal Son is to display his true nature are not to be hastened, even by the longings of maternal love! The Lord's manifestation, however, takes place, the miracle is performed, and its immediate effect is to confirm the faith of the five disciples, who now appear before us as the first-fruits of the ingathering of the Church. In his answer our Lord here addresses her as woman, and not mother—a term which, though marking all respect, and subsequently used by our Lord in a last display of tenderness and love, still seems to indicate the now changed relation between the Messiah and Mary of Nazareth. E.——Her Son's hour *had* nearly come: but it was necessary now, at once, forever, for that Son to show to her that henceforth he was not Jesus the Son of Mary, but the Christ the Son of God; that as regarded his great work and mission, as regarded his eternal being, the significance of the beautiful relationship had passed away. F.

He has waited quietly those thirty years, without a single trial of that superhuman strength which lay in him, content to bide till the set time came. And now he waits, even as to the performance of his first miracle, till the right and foreseen hour for its performance has arrived. As to this and every act of his power, as to this and every incident of his life, he could tell when the hour had not come, and when it had. He who at this marriage feast could say to Mary, "Mine hour is not yet come," could say to the Omniscient in the upper chamber at Jerusalem, "Father, the hour is come, glorify thy Son." Mapped out before his foreseeing eye in all its times, places, events, issues, lay the whole of his earthly life and ministry. H.——Not till the wine is wholly exhausted will his time arrive; as yet it was only failing: then will be the time to act, when, by its complete failure, manifest to all, the miracle will be above suspicion. Otherwise, in Augustine's words, he might seem rather to *mingle* elements than to *change* them. When all other help fails, then and not till then has Christ's "*hour*" come. T.

5. A marvellously beautiful speech this is of Mary's. She bowed with entire submission to the Lord's reproof. But, at the same time, she has descried something in the Lord's answer on which her faith lays hold; she believes that the hour which was *not yet* come might perhaps come very shortly; and she believes so confidently that it *will* come, that she at once hastens to put the servants in readiness for the Lord. "Mary catches at the little unobtrusive word, *not yet*, and with great penetration infers from it, then it *will* come!" But when the Lord saw her faith, then his hour was really come! The faith of the humbled Mary is the precious link connecting the denial and the fulfilment of her petitions. R. B.

6. Water, under the law, was symbolical; denoting the means of inward purity, that is, of justification and holiness: its antitype or substance, the sacrifice of Christ and the influence of the Spirit. Other vessels might have been chosen, and the presence of the water was not essential to the performance of the miracle; but the miracle would in that case have been robbed of its significance. The vessels are filled and the water changed, to suggest that for the carnal washings of the law we are to have His blood. J. A.

7-10. We may contrast this his readiness to aid others with the strictness with which he refused to come to the help of his own extremest needs. He who made wine out of water might have made bread out of stones. But he will do nothing at the suggestion of Satan, though all at the suggestion of love. T.——The thing was done, but in no very striking way, nor in a way calculated to reveal his Messianic glory *to all eyes.* N.——Everything so occurs as to exclude any semblance of collusion. They were water-jars, not wine-vessels; there in accordance with the customs of the Jews in the matter of washing; the quantity they contained was enormous; they were empty, so that the servants who knew what liquid they had poured in, were themselves witnesses of the reality of the miracle. T. ——As regards the great quantity, we need only suppose that the guests drank so much as was ordinary and proper, during the days of the marriage festival. What remained would be a seasonable nuptial present, and would perpetuate the impression of the power of Christ. J. G. B.

What a veiling of the hand and power of the

operator! Ordering it so that what came to the guests appeared to come through the ordinary channel, without word or touch, aught said or done, in obedience to an inward volition of the Lord, the water hidden in the vessels is changed instantaneously into wine. There was the same dignified ease and simplicity, the same absence of ostentation about all Christ's miracles, proper to him who used not a delegated but an intrinsic power. H.——There, on the lake, the raging element hears the voice of its Creator, and becomes completely calm; here the tasteless element of water complies with the will of its Creator, and becomes sweet wine. R. B.——He who here made wine in the six waterpots is no other than he who every year makes it in the vine. As in this instance the water which the servants poured out of the pitchers became, by the power of the Lord, wine, so likewise, through his power every year, the water which the clouds drop down from the skies is in the vine converted into wine. *Aug.*

9. We are not justified in inferring that the water was changed into *manufactured wine;* but that, by his direct agency, he imparted to it powers capable of producing the same effects; that he *intensified* (so to speak) the powers of water into those of wine. N.——Whether among the Jews, and in our Saviour's day, there was a wine that contained no alcohol, is hard to be determined, although in regard to the significance of the Hebrew *yayin*, and the Greek *oinos*, there can be but little doubt. These words simply meant the liquid that came from pressing the grape. There is no evidence of any further idea associated with it. It was not *fermenting fluid*, but *grape-juice*. This, it was well known, grew stronger with age. It was at first pleasant and nourishing, then exhilarating, and at last intoxicating. In the Bible, the first use is commended, the second mentioned without disapprobation or approval, the third in all cases condemned. T. L.——That Christ thus sanctioned the use of wine in a country where the population were proverbially temperate, leaves the question open of the propriety of Christian men using their liberty in this direction in a country like ours, where drinking is a national curse, and where even the moderate use of what intoxicates only too often causes "a brother to offend," "for whom Christ died." If he *died* for such a weak one, Christians may well afford to give up wine, etc., for him. G.——Let no table be spread to which he who graced the marriage feast at Cana could not be invited; let no pleasure be indulged in which could not live in the light of his countenance. Let his presence and blessing be with us and upon us wherever we go and however we are engaged; and is the way not open by which the miracle of Cana may, in spirit, be repeated daily still, and the water of every earthly enjoyment turned into the very wine of heaven? H.

11. It was not his power, however, but his glory, that Jesus showed forth in the miracle. What made him glorious was, that, like his Father, he ministered to the wants of men. Had they not needed the wine, not for the sake of whatever show of his power would he have made it. The concurrence of man's need and his love made it possible for that glory to shine forth. *McD.*——God's glory is at work in the growth and ripening of the grape, and in the process by which its juice passes into wine. It is not more glory, but only glory *more manifested*, when water at his bidding passes into wine. Miracles have only done their work when they teach us the glory and the awfulness that surrounds our common life. God was as much, nay more, in the daily life and love of Christ, than he was in Christ's miracles. The miracle only made the hidden glory visible. The extraordinary only proved that the ordinary was divine. That was the very object of the miracle. It was done to *manifest forth* his glory. And if, instead of rousing men to see the real glory of Christ in his other life, the miracle merely fastened men's attention on itself, and made them think that the only glory which is divine is to be found in what is wonderful and uncommon, then the whole intention of the miracle was lost. F. W. R.

1-11. The world does indeed give its best and fairest at the beginning, its "*good wine*" first, but has only baser substitutes at the last. "*When men have well drunk*," when their spiritual palate is blunted, then it puts upon them what it would not have dared to offer at the first—coarser pleasures, viler enjoyments, the swine's husks. But it is otherwise with the guests of Christ, the heavenly bridegroom. He ever reserves for them whom *he* has bidden "*the good wine*" unto the last. In the words of the most eloquent of our divines, "Every sin smiles in the first address, and carries light in the face and honey in the lip; but when we '*have well drunk*,' then comes '*that which is worse*,' a whip with six strings, fears and terrors of conscience, and shame and displeasure, and a caitiff disposition, and diffidence in the day of death. But when, after the manner of purifying of the Christians, we fill our water-pots with water, watering our couch with our tears, and moistening our cheeks with the perpetual distillations of repentance, then Christ turns our water into wine, first penitents and then communicants—first waters of sorrow and then the wine of the chalice; for Jesus keeps the best wine to the last, not only because of the direct reservation of the highest joys till the nearer approaches of glory, but also because our relishes are higher after a long fruition than at the first essays, such being

the nature of grace, that it increases in relish as it does in fruition, every part of grace being new duty and new reward" (*J. Taylor*). T.——There is a marriage, whereto we are invited; yea, wherein we are already interested, not as the guests only, but as the bride; in which there shall be no want of the wine of gladness. It is marvel if, in these earthly banquets, there be not some lack. "In thy presence, O Saviour, there is fulness of joy, and at thy right hand are pleasures for evermore. Blessed are they that are called to the marriage supper of the Lamb." *Bp. H.*

Section 19.—At the First Passover, expels Profaners of the Temple.

Jerusalem.

John ii. 12–25.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13, 14 And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sit-
15 ting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and over-
16 threw the tables; and said unto them that sold doves, Take these things hence, make
17 not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing
19 that thou doest these things? Jesus answered and said unto them, Destroy this temple,
20 and in three days I will raise it up. Then said the Jews, Forty and six years was this
21 temple in building, and wilt thou rear it up in three days? But he spake of the temple
22 of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in
24 his name, when they saw the miracles which he did. But Jesus did not commit himself
25 unto them, because he knew all *men*, and needed not that any should testify of man: for he knew what was in man.

People began to show enthusiasm for him. But Jesus did not trust himself unto them, "for he knew what was in man." He knew that the flatterers of to-day would be the accusers of to-morrow. Nathanael stood before him. He had scarcely spoken a word; but at once unhesitatingly, to Nathanael's own astonishment, "Behold an Israelite indeed, in whom there is no guile!" There came to him a young man with vast possessions: a single sentence, an exaggerated epithet, an excited manner, revealed his character. Enthusiastic and amiable, Jesus loved him; capable of obedience, on life's sunshine and prosperity, ay, and capable of aspiration after something more than mere obedience, but not of sacrifice. Jesus tested him to the quick, and the young man failed. He did not try to call him back, for he knew what was in him and what was not. He read through Zaccheus when he climbed into the sycamore-tree, despised by the people as a publican, really a son of Abraham; through Judas, with his benevolent saying about the selling of alabaster-box for the poor, and his false kiss; through the zeal of the man who in a fit of enthusiasm offered to go with him whithersoever he would. He read through the Pharisees, and his whole being shuddered with the recoil of utter and irreconcilable aversion. It was as if his bosom was some mysterious mirror on which all that came near him left a sullied or unsullied surface, detecting themselves by every breath. F. W. B.

The city was then in its noonday glory, and ranked among the most splendid in the world. It was the metropolis, not only of Palestine, but also of the millions of Jews dispersed throughout the world, who were continually bringing and sending the richest gifts to the temple. The treasury was always full to overflowing. Herod employed this wealth in rebuilding the temple and embellishing it with such works of art as the law did not expressly forbid. It was a marvellous structure. With its stupendous outer wall, the lofty "Gate Beautiful," wrought of Corinthian brass, its pillared cloisters, its outer and inner courts, its central edifice, the temple proper, covered with gold and blazing like an earthly sun—the whole was the wonder of the world, and the Israelite's peculiar pride and joy. Thither the tribes went up thrice a year to worship. But at the Passover feast, the city, paved with marble and built in a style of corresponding magnificence, was thronged with a "multitude which no man could number." It is computed that this feast drew together, in addition to the permanent population, not less than a million of human beings. Arabia, Parthia, Mesopotamia, Egypt, Ethiopia, Asia Minor, Greece, Italy, Gaul, and Spain—every part of the world sent up caravans of pilgrims to the holy and beautiful city, all wearing the costumes and speaking the dialects of the several countries from which they came. Z. E.

13. That Christ should begin his public ministry at Jerusalem was equally in accordance with the fitness of the case, and with the expectations raised by prophecy: "Jehovah, whom ye seek, shall suddenly come to *his temple*." Nor was there any reason so suitable for his appearance there as the feast of Passover, which presented the most striking type of him, and at which the Jews were gathered, not only from all the land, but from the countries of the Dispersion. S.——By way of Capernaum our Lord now pays his first public visit to Jerusalem at the feast of the Passover, and as his first public act, he proceeds to the temple. Here he found the traders changing the Roman denarius and Grecian drachma for the Jewish shekel, and all these for coins of a lower denomination. The first only were received by the Roman collectors, and the last only at the temple treasury. Here also were sold the victims used in the Jewish worship. All this business was transacted within the precincts of the temple, and involved an unseemly union of things secular and sacred. The whole was conducted, moreover, in a spirit of grasping, godless gain, little less guilty than theft. Our Lord, therefore, took occasion to rebuke both evils, and at the same time to indicate one purpose of his coming. He appeared to purify the house of God, and to free it from earthly defilement. This object he symbolized both now at the commencement of his ministry, and afterward at its close, by the act of purifying the court of the outer sanctuary. J. A.

14. There, in the actual court of the Gentiles, were penned whole flocks of sheep and oxen, while the drovers and pilgrims stood bartering and bargaining around them. There were the men with their great wicker cages filled with doves, and under the shadow of the arcades, formed by quadruple rows of Corinthian columns, sat the money-changers with their tables covered with piles of various small coins. And this was the entrance-court to the Temple of the Most High! The court which was a witness that that house should be a house of prayer for all nations had been degraded into a place which, for foulness, was more like shambles, and for bustling commerce more like a densely-crowded bazaar; while the lowing of oxen, the bleating of sheep, the Babel of many languages, the huckstering and wrangling, and the clinking of money and of balances (perhaps not always just), might be heard in the adjoining courts, disturbing the chant of the Levites and the prayers of priests! F.

15. The transition from private to public life was spontaneous on his part. The first thought, the matured purpose, and the decisive act, were all entirely his own. He *came forth* of his own accord—he *assumed* a public position, and was not compelled, or even invited, or even encouraged, to accept it. His own purpose regulated all his movements throughout. Neither the popular feeling, nor even the wishes of his disciples, nor the current of events, were suffered to govern him, for he repeatedly acted in the face of them all. His own idea from the first was supreme, and his life was a determined realization of that idea, in spite of every opposing force. A selfish spirit had consumed the heart of all true goodness, not only as between man and his God, but as between man and man. Jesus proclaimed the sacredness, dignity, and beauty of moral excellence, and that, without this, there could be no greatness and no worth. The age in its express lineaments at that time, in its ignorance, formalism, pride, hypocrisy, and impurity, he held up to itself. For the time, he was an incarnate conscience to the nation, performing that office which each man owed to himself, but would not discharge. Y.——The scourge of the Lord, which is raised against the profaners of the temple, smites rather into the heart of the sinful people; and Chrysostom says with truth: "Christ proves himself to be the good Physician, by striking at the *roots* of Israel's malady; for the temple was in the system of the body politic the vital organ, which nourished it if it was sound, but poisoned it if it was corrupted." R. B.

16. My Father's house. How close the resemblance of these remarkable words to L. 2 : 49; the same *consciousness of intrinsic relation to the temple*—as the seat of his Father's most august worship, and so the symbol of all that is due to him on earth—dictating both speeches. Only, when but a youth *with no authority*, he was simply "a Son in his own house:" now he was "a Son over his own house" (Heb. 3 : 6), the proper Representative, and in flesh "the Heir," of his Father's rights. B.

18. It was wholly in keeping with his office to act as Jesus had done. As his Father's house, the temple was supremely under his care; and he only exercised his rights and duties as the Messiah, in cleansing it as he did. It was a sign and commencement of the spiritual cleansing he came to inaugurate: a note struck which disclosed the character of his future work. Zechariah (14 : 21) had said that in the days of the Messiah "the trader would no more be in the house of Jehovah," and thus even the prophets, whom the nation honored, seemed to indorse his act. G.——It was with no expectation of putting an end to the desecration of the holy place that Jesus acted. It was meant to be a public proclamation of his Sonship to God: an open assertion and exercise of his authority as sustaining this relation; a protest in his Father's name against the conduct of the priesthood in permitting this desecration of the holy place. What else could the priesthood who had charge of the temple understand than that here was claimed a jurisdiction superior to their own? What else than that here was one who claimed a relationship to God as his Father, and a right over the temple as his Father's house, which none but *One* could claim? Entering into no argument with him as to the rightness or wrongness of what he had done, they proceeded upon the assumption that he was bound to give to them some proof of his carrying a divine commission, and they say to him, "What sign showest thou unto us, seeing thou doest these things?" H.—— The Jews did not question his right to perform such an act, provided he was a true prophet. They only demanded some sign of his authority. This Jesus gave in his mighty works wrought at the same Passover (verse 23); works which drew from Nicodemus, a Pharisee and a member of the Sanhedrim, the admission that he was "a teacher come from God." R.

It is a great mistake to think of Jesus with the head uncovered. As the priests in the temple, and worshippers at prayer, had their heads covered, so no one went with the head bare in common life. Indeed, apart from religious reverence, the fierce sun of Palestine makes exposure of the head impossible. Christ's dress was that of a rabbi, for his seamless robe illustrates Abarbanel's remark that the robe of a rabbi of Palestine had no seam in it. Ursinus says that the dress of a rabbi was a tunic, without sleeves, which reached to the knees, and had no other openings than for the head and arms.

19. He answered them as their rabbis were wont to do, with an enigmatical sentence, which he left them to unriddle as they could. G.——**Destroy this temple.** It is difficult, if not impossible, for us to enter into the feelings of an ancient Israelite in regard to the temple at Jerusalem. To him, that structure was the best of all terrestrial things. It was at once the citadel of his commonwealth and the sanctuary of his Church. To this spot his face was turned in devotion, wherever he might wander on the earth's surface. Its walls contained all that he held most splendid in ceremonial and most sacred in mystery. In some sense it was the centre, not of Palestine only, but of the world, for his Lord had said, "My house shall be called a house of prayer for all nations." Its pomps and praises, the volume of its harmonies both vocal and instrumental, its bleeding and smoking propitiations, its odorous clouds of incense, its ablutions and sprinklings, its throngs of exalted worshippers, its festive processions, and its inaccessible mysterious shrine, all conspired to give it a hold on his admiration and his affections, such as no other material structure ever gained over human hearts. J. W. A.——Destroy this temple!—the temple on which a king preëminent for his wealth and magnificence had lavished his most splendid resources, and thereby almost reconciled the Jews to an intolerable tyranny; the temple for the construction of which one thousand wagons had been required, and ten thousand workmen enrolled, and a thousand priests in sacerdotal vestments employed to lay the stones which the workmen had already hewn; the temple which was a marvel to the world for its colossal substructions of marble, its costly mosaics, its fragrant woods, its glittering roofs, the golden vine with its hanging clusters sculptured over the entrance door, the embroidered vails, enwoven with flowers of purple, the profuse magnificence of its silver, gold, and precious stones. It had been already forty-six years in building, and was yet far from finished; and this unknown Galilean youth bade them destroy it, and *he* would raise it in three days! Such was the literal and evidently false construction which they chose to put upon his words, though the recorded practice of their own great prophets might have shown them that a mystery lay hidden in this sign which he gave. How ineffaceable was the impression produced by the words is best proved by the fact that more than three years afterward it was this, more than all his other discourses, which his accusers and false witnesses tried to pervert into a constructive evidence of guilt. F.

20. Forty and six years. These may be reckoned from B. C. 17, when the temple of Herod was begun, till A. D. 28, when these words were spoken. The more sacred interior part of the interior sanctuary was finished in eighteen months, the worship never being interrupted. The vast surroundings took eight years, and, though additions continued to be made for at least eighty years longer, it was sufficiently completed to be dedicated by Herod with the ancient pomp. A. P. S. (Read Section 178.)——**Was this temple in building.** In saying so, they have left to us one of the few fixed and certain data upon which we can determine the year when the public ministry of our Lord began. We know that the building, or rather rebuilding, of the temple was commenced by Herod in the eighteenth year of his reign; that is—speaking according to the Roman method of counting their years, from the foundation of Rome—during the year that began in the spring of 734, and ended in that of 735. Forty-six years from this would bring us to the year 780–781. Historical statements and astronomical calculations conspire to prove that it must have been between the 13th March and the 4th April in the year 750 that Herod died. Thirty years forward from that time brings us to the year 780, when our Lord's ministry began. H.

21, 22, 24, 25. John is distinguished from the other evangelists by *commenting* on the facts which he relates. His gospel is not only an inspired history of Christ, but also an inspired commentary on that history. W.

21. Temple of his body—in which was enshrined the glory of the eternal Word. By its resurrection the true temple of God upon earth was reared up, of which the stone one was but a shadow; so that the allusion is not *quite* exclusively to himself, but takes in that temple of which he is the foundation and all believers are the "living stones." B.——Hitherto there had been but one temple of the true God, the temple in which he then stood—the temple which symbolized, and had once at least, as the Jews believed, enshrined that Shechinah, or cloud of glory, which was the living witness to God's presence in the world. But now the Spirit of God abode in a temple not made with hands, even in the sacred body of the Son of God made flesh. F.——The history of his life and of his work is linked to this earliest utterance. The magnificent temple he that day cleansed was soon to be destroyed, mainly through the guilt of those who sought so fanatically to preserve it, with all its abuses. But, even before it rose in flames from the torch of the Roman soldier, or fell stone from stone before his tools, another temple, far more wonderful, had risen silently in the spirits of men, to take its place—a temple pure and eternal, which he had now dimly foreshadowed, at this first moment of his public career. Yet even the Church was in no such high sense the temple of God as the mysterious person of Jesus himself—the holiest tabernacle of God among men ever vouchsafed—the true Shechinah—the visible Incarnation of the Divine.

22. After the crucifixion and the resurrection, the exact fulfilment of his words in these two great events struck the imagination of the disciples more than any other meaning they might have. G.—— This sign of the temple destroyed in Christ's death, and raised up again in his resurrection, only conduced to the salvation of those who—like the disciples—*believed the Scriptures*, those who in faith were built as living stones into the New Testament temple. When exactly three years after the time of this Passover feast the "three days" were fulfilled, and when thus the light of fulfilment illuminated the obscurity of this prediction of Christ's, then the disciples believed the *Scripture* and *the word which Jesus had said.* They then perceived the mysterious connection which even in the Old Testament was established between the temple at Jerusalem and the temple of Jesus' body. The Epistle to the Hebrews, in particular, is an expression of this insight. R. B.

23–25. With such an old-prophet-like first appearance, followed up as it was by acts of miraculous power, equal in character and greatness to the examples elsewhere recorded in the gospels, it is no wonder to learn that many believed on him. Yet he received no one into the circle of his closer personal following from those thus impressed. No scribe or rabbi, no wealthy citizen, not even a common townsman of Jerusalem, was called to follow him. "He did not trust himself to them," nor honor any of them with the confidence he had shown in some of his Galilean disciples. He knew men's hearts. He could see that they were willing to honor him as a human king, and *that* only from his wonderful works and miracles; and they unmistakably expected a human kingdom at his hands. Such men would be no counsellors, helpers, or servants in founding and spreading the kingdom of truth. Nor did he relax this caution at any future time, for though he gained many friends in Judea, as we discover incidentally, he surrounded himself with Galileans to the end of his life. G.——What is contained in the expression, he did not *commit*, or *confide himself* to them, we shall learn in the next Bible study, when we shall listen to the discourse in which the Lord *confided himself* to Nicodemus. R. B.

14–22. The temple and the kingdom of God are identical in Judaism and in Christianity: *there*, in a form particular and typical; *here*, in a form corresponding to its essence, and intended for all men and all ages. As Christ is conscious that the

desecrated and ruined temple will be raised up by him in greater splendor, he acts upon this consciousness, as reformer of the old temple, in the very beginning of those labors which are to lay the foundation of the new and spiritual one. But what a glance into futurity was required in him thus to foretell not only the ruin of the temple by the guilt of the Jews—the dissolution of their worship being necessarily identified therewith—but also the erection of the spiritual edifice that was to take its place; to predict in himself the mightiest achievement in the history of humanity, at a time when but a few apparently insignificant men had joined him! N.

Section 20.—Discourse with Nicodemus.

Jerusalem.

John iii. 1–21.

1, 2 There was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same
came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher
come from God: for no man can do these miracles that thou doest, except God be with
3 him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man
be born again, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? Can he enter
5 the second time into his mother's womb, and be born? Jesus answered, Verily, verily,
I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into
6 the kingdom of God. That which is born of the flesh, is flesh; and that which is born
7, 8 of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The
wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell
whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
9, 10 Nicodemus answered and said unto him, How can these things be? Jesus answered
11 and said unto him, Art thou a master of Israel, and knowest not these things? Verily,
verily, I say unto thee, We speak that we do know, and testify that we have seen; and
12 ye receive not our witness. If I have told you earthly things, and ye believe not, how
13 shall ye believe if I tell you *of* heavenly things? And no man hath ascended up to
heaven, but he that came down from heaven, *even* the Son of man which is in heaven.
14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be
15 lifted up: that whosoever believeth in him should not perish, but have eternal life.
16 For God so loved the world, that he gave his only-begotten Son, that whosoever be-
17 lieveth in him should not perish, but have everlasting life. For God sent not his Son
into the world to condemn the world, but that the world through him might be saved.
18 He that believeth on him, is not condemned: but he that believeth not, is condemned
already, because he hath not believed in the name of the only-begotten Son of God.
19 And this is the condemnation, that light is to come into the world, and men loved dark-
20 ness rather than light, because their deeds were evil. For every one that doeth evil
21 hateth the light, neither cometh to the light, lest his deeds should be reproved. But
he that doeth truth, cometh to the light, that his deeds may be made manifest, that they
are wrought in God.

The gift of a world were no sacrifice to him who has but to speak, and worlds of rarer beauty and glory fall from his open hand. In creation and providence, there is never conveyed to the mind any impression of expense or sacrifice on the part of the Infinite Creator. But it is different when we turn to the sacrifice of Christ. The great Father had but one Son, one gentle, holy, loving-hearted child, and

him for us he surrendered to ruffian and murderous hands. But in Jesus we behold more than a gift of Deity to man—in him we see Deity giving itself for man. In the sacrifice of Christ there is that of which we are permitted to conceive as the sacrifice of one who was himself divine, as the self-devotion of God for the salvation of his creatures. There was here, as we are permitted to think of this most wondrous event in the history of the universe, the abandoning of power by Omnipotence, the renunciation of authority by him who rules the world, the stooping of the Author and Sustainer of life to weakness, pain, and death. Surely, if only by infinite sacrifice can infinite love be expressed, the dying Jesus is to us the sublime manifestation of the invisible God! C.

STANDING in time the first, this discourse stands in character alone. You search in vain through all the subsequent discourses of our Lord for any such clear, compendious, comprehensive development of the Christian salvation: of its source in the love of the Father; its channel in the death of his only-begotten Son; and of the great Agent by whom it is appropriated and applied. You search in vain for any other instance in which the three persons of the Trinity were spoken of by our Lord consecutively and conjointly; to each being assigned his proper part in the economy of our redemption. It may even be doubted whether, in the whole range of the apostolic epistles, there be a passage of equal length in which the manner of our salvation through Christ is as fully and distinctly described. Let those who delight to dwell on the simple and pure morality of the Sermon on the Mount, and to contrast it with the doctrinal theology of the apostles, declaring their preference for the teachings of the Master above that of his disciples, but ponder well this first of all our Lord's discourses, and they will see that instead of any conflict there is a perfect harmony. H.

At the very outset of his ministry, our Saviour foretells his death, reveals his own character as "the only-begotten Son of God," and as "the Son of man;" unfolds the design of his mission, not to condemn even the guiltiest, but "that the world through him may be saved;" sets forth the means of the accomplishment of this design—his exaltation on the cross, his sacrificial death, and the way in which an interest in the blessings he secured may be obtained—a living faith; traces the origin of this economy to the mercy and love of God, and warns men of the punishment to be inflicted on all who neglect his message. The condition of the world as perishing, the need of an inward, holy change on man's part, the adjustment of the claims of justice, with the exercise of mercy on God's; the mighty agent by whose influence this inward change is wrought, and the cost of this adjustment, with the end of the whole dispensation, that all things may be given into the hands of the Son, are fully disclosed. The first scenes, therefore, of the public ministry of our Lord, shadow forth the truths which were embodied, with terrible reality, in the last.

1. Nicodemus was a member of the sect of the Pharisees, and a ruler of the Jews; a councillor, or member of the Sanhedrim, the highest Jewish judicial court, and an expositor of the Jewish law. He probably, like the rest of his countrymen, looked for a temporal deliverer; but seems to have been a man of a candid and thoughtful mind. J. A.—— We may presuppose that he shared in the ordinary Jewish conceptions of the Messianic kingdom, and expected it soon to be founded in visible and earthly glory; although he may have had, at the same time, some more worthy and spiritual ideas in regard to it. He considered himself sure, as a rigidly pious Jew and Pharisee, of a share in that kingdom; and was only anxious to be informed as to the approaching manifestation of Messiah. N.

2. John discloses to us the cause of this *night* visit, when at length the shy faith of this distinguished night-disciple breaks forth into the open day, in the history of Jesus' burial; "There came also Nicodemus, which *at the first* came to Jesus *by night*," as second to Joseph of Arimathea, who also *formerly* had been "*secretly* a disciple of Jesus, *for fear of the Jews.*" This fear Nicodemus had now not yet overcome. R. B.——It would have been a manlier, more heroic thing for him to have braved all danger, and risen above all fear of man. But whatever blame we may attach to Nicodemus, let it not obscure our perception of his obvious honesty and earnestness, his intense desire for further enlightenment, his willingness to receive instruction. He came by night, but he was the only one of his order who came at all. He came by night, but it was not to gratify an idle curiosity, but in the disquiet of a half-awakened conscience to seek for peace. He shows at once his respect, his candor, his intelligence, and his faith. H.

3. Instead of showing himself flattered by the recognition of his divine mission by a man of such rank and influence, Jesus in effect states that his visitor was entirely mistaken on the subject about which he came to converse: and that, without a complete change, both of feeling and of thought, he could never see (that is, he could neither under-

stand nor enter) the kingdom of which he deemed himself a member. J. A.

Born again. The Greek word *anothen* has a twofold signification: *from above*, and *over again*, or *anew*. Either sense suits here. It is true that John frequently mentions being born *of God*, and being born *from above;* but yet, the connection plainly shows that the Lord had said, *born anew*. R. B.——He uses the figure of *birth* and speaks of being *born* for this kingdom because, in the mind of Nicodemus, his birth from the stock of Abraham gave him his credentials of membership in the kingdom of God. H. C.

4. A Gentile who embraced the Jewish faith was admitted into the Jewish commonwealth by baptism, and was said to be born again. But for themselves, the school of doctors to which Nicodemus belonged had so far lost the spiritual essence and life of their religion as to have taken up the conceit that "it was enough to have been of the seed of Abraham, or the stock of Israel, to make them fit subjects for the kingdom of heaven." Nicodemus, a proud master in that kingdom, could understand how a poor, ignorant, unholy Gentile could require to be made over before he could aspire to the privileges of the Messiah's kingdom; but for himself this seemed as incredible, almost as impossible, as for an old man to be born a second time. J. P. T.——This popular delusion John had already, by his baptism and his teaching, done something to rectify. The full truth it was reserved for Jesus to proclaim, and he does it now to Nicodemus. This master in Israel has come to Jesus to be taught; let him know then that it is not a new doctrine, but a new life, which Jesus has come to proclaim and to impart. The kingdom of God is not an outward or a national one, not the kingdom of a creed, or of an external organized community. It is a kingdom exclusively of the new-born—of those who have been begotten of the Spirit. H.

5. Born of water. In Ezekiel 36 : 25-27, we have in one group all the leading ideas found in these words of Christ to Nicodemus: first, "*water*"—clean, cleansing water, sprinkled and cleansing from all moral filthiness; next, "the new heart and the new spirit" given—which is precisely regeneration; last, the recognition of "the Spirit of God" as the Supreme Agent whose work is set forth by the symbol of cleansing water, but which really gives the new heart and insures the new moral life: "I will put my Spirit within you, and cause you to walk in my statutes." The word "water" would naturally suggest to Nicodemus this very passage in Ezekiel —not to say also, numerous other Old Testament passages in which water symbolizes the Spirit's agency in the hearts of men. This explains sufficiently why Jesus puts "water" first in order; also why he names it once, and once only—i. e., not as being itself one of the agents in regeneration, but as suggesting the Old Testament passages which speak of the Spirit under the symbol of water. Thus it seems to admit really of no question that Jesus, following Old Testament usage, speaks of water as a symbol of the Holy Spirit's renewing, heart-cleansing agency in regeneration. H. C.

6. Born of the flesh. In this *flesh* is included *every part* of that which is born after the ordinary method of generation: even the spirit of man, which, receptive as it is of the Spirit of God, is yet in the natural birth *dead*, sunk in trespasses and sins, and in a state of wrath. Such "flesh and blood" cannot inherit the kingdom of God. A.——**Born of the Spirit.** In respect of that spiritual life, that life of obedience, faith, and love, which is the inner experience of the kingdom of God, one must become altogether a new man. J. P. T.——The change is not of new faculties for old, but of new objects of affection. In mind and heart he is the same man; only with all his heart and with all his mind he serves Christ. Every thought remains, and his faculty of thought; but all brought into captivity to the obedience of faith. In motive, in character, in aim, in the objects of his love, but in these, and such as these only, "old things are past away, and behold all things are become new." It is only where this change is undergone that the kingdom of God is begun, and it is from the seat of this inward change that this kingdom spreads—first through the whole man, and then through our race. J. A.——A change of heart is not an unnatural change. It is never miraculous. It is not necessarily convulsive. It is not necessarily even destructive of self-possession. God employs in it an instrument exquisitely adjusted to the mind of man as an intelligent and free being. Truth may act in it with an equipoise of force as tranquil as that of gravitation in the orbits of the stars. *Phelps.*

8. As this "birth of the Spirit" was still strange to Nicodemus, Christ made use of a sensible image to bring it more vividly before him. "As none can set bounds or limits to the wind, as one hears and feels its blast, but cannot track it to its source or to its aim; so it is with the breath of God's Spirit in those who have experienced the new birth. There is something in the interior life not to be explained or comprehended, which reveals itself only in its operations, and can be known only by experience; it is a life which no one can trace backward to its origin, or forward to its end." N. ——The new birth is a stupendous mystery of life, which can be known only by being experienced. It is a mystery in advance of its accomplishment, demanding of us the docility of children in submitting to the process divinely ordained for us. It is a

mystery even after its accomplishment. Always will it be a matter of grateful wonder to the Christian, how the Spirit of all grace ever forced, and yet so gently, the fastenings of his bosom, and wrought there so efficiently, and yet so sweetly, his saving work. Verily, the Lord was within us, though we were but half awake to his glory. While all along, at every point, there presses ever the old perplexity, how it is that God can work within us both to will and to do, and we all the while be working out our own salvation. On the one hand, it is plain that no new faculty is called into being. It is equally plain that there has been something more than moral suasion. But precisely what it is that has befallen us we cannot say. We can only say that, whereas once we were blind, now we see; and we praise, not the means of grace, but Jesus of Nazareth, who appointed them. R. D. H.—— The *whence* and *whither* of the holy wind which lays hold of us by the effectual working of his mighty power, is a mystery, the full revelation of which will be part of the delights of eternity. For there we shall know the mind of the Lord, in which the purpose of our deliverance is rooted, and in that light we shall see, and adoringly celebrate, the wonderful ways in which he has continually from time to time followed us, in order to draw us to himself. R. B.

10. Knowest thou not? A religious teacher, he professed to know the Old Testament Scriptures. The doctrine of the necessity of a new birth ought not to have appeared strange to him. "A clean heart—circumcision of the heart—a new heart," were expressions he must have read in the prophets, and which pointed toward the new birth. J. C. R.

12. If I have told you thus of what is matter of experience, and runs its course in the human heart during this earthly life, and you think it incomprehensible, how will you believe if I tell you the higher truths of the kingdom—those heavenly mysteries which concern the plan of God for the salvation of man? G.——Among the "*heavenly* things" of which he would speak, the Lord especially means the atonement, that act determined in the heavenly bosom of eternal love, and accomplished—though in earth, yet not *in* us, but *for* us who are earthly—by the abased and exalted Son of man, *who is in heaven*. If Nicodemus did not believe in the necessity of his regeneration, i. e., if he did not believe that he was a sinner and needed justification to life, how would he be able to believe in *that* necessity of which the Saviour speaks, that the Son of man *must* be lifted up, in order that the righteousness may be obtained with which the sinner in regeneration is clothed (13–16)? The Lord's discourse ascends up from the *Spirit*, who works the new birth, to the *Son*, who, by his atonement, meritoriously procures it, and from both to the Father, from whom the life, applied by the Spirit and mediated by the Son, comes as the original giver. R. B.——If the renewed heart be such a marvel to us, much more that great sacrifice which has paved its way. If Jesus was, as the Scriptures assure us, God manifest in the flesh, then have we a heavenly mystery answering to the earthly. Not that we can enter into the hidden depths of his august person, running the line of boundary between his natures, daring to say in which of the natures he suffered for our sins; and yet the mighty work accomplished within us compels us to an exalted faith in the mighty work accomplished for us in that tasting death for every man. R. D. H.

13. The sense manifestly is this: "The perfect knowledge of God is not obtained by any man's going up from earth to heaven to receive it—no man hath so ascended—but he whose *proper habitation*, in his essential and eternal nature, is heaven, hath, by taking human flesh, descended as 'the Son of man' to disclose the Father, whom he knows by immediate gaze alike in the flesh as before he assumed it, being essentially and unchangeably 'in the bosom of the Father.'" B.——The Son of man, the Lord Jesus, the Word made flesh, was in, came down from, heaven, and was in heaven while here, and ascended up into heaven when he left this earth; and by all these proofs, speaking in the prophetic language of accomplished redemption, does the Lord establish, that he alone can speak of heavenly things to men, or convey the blessing of the new birth to them. A.

The Son of man. In the texture of the gospels, it is obviously his *manhood* which is emphatically insisted on as being truly the miracle, and not his superior nature, which is continually assumed indirectly, or referred to by the Divine Teacher with that calm and lofty familiarity which makes it an inherent dignity. In truth, the constant careful ascriptions of manhood—the very phrase, "Son of man," chosen as an exclusive title—are themselves the most unequivocal proof that he who bore them was more than man; for otherwise where were the force or pertinency of a designation equally applicable to every child of Adam? He must have been more than ever man was or could be, by whom "the Son of man" was selected as a special, appropriate, and distinctive title. Mightier than man, he has become man; by voluntary assumption he is one with us in nature; as such he suffered for all, as such he can sympathize with all, and as such he will judge all. W. A. B.

14. Of the heavenly nature of the Son of man, Jesus had just spoken. He now passes from his nature to his work—that work of redemption which forms the basis to that of regeneration, with the

necessity of which the conference had begun. C. B. ——**As Moses lifted up the serpent, so the Son of man.** In both cases the remedy is *conspicuously displayed:* in the one case on a pole, in the other on the cross, to "draw all men unto him." In both cases, it is by *directing the eye to the uplifted Remedy* that the cure is effected; in the one case the bodily eye, in the other the gaze of the soul by "believing in him," as in that glorious ancient proclamation, "*Look* unto me and be ye saved, all the ends of the earth." Both methods are stumbling to human reason. What, to any thinking Israelite, could seem more unlikely than that a deadly poison should be dried up in his body by simply looking on a reptile of brass? Such a stumbling-block to the Jews and to the Greeks foolishness was faith in the crucified Nazarene, as a way of deliverance from eternal perdition. Yet was the warrant in both cases to expect a cure equally rational and well grounded. As the serpent was *God's ordinance* for the cure of every bitten Israelite, so is Christ for the salvation of every perishing sinner—the one, however, a purely *arbitrary* ordinance, the other divinely *adapted* to man's complicated maladies. In both cases the efficacy is the same. As one simple look at the serpent, however distant and however weak, brought an instantaneous cure, even so, real faith in the Lord Jesus, however tremulous, however distant—be it but *real* faith—brings certain and instant healing to the perishing soul. In a word, the consequences of disobedience are the same in both. B.——Nothing could have been more startling to Jewish modes of thought, or even to the mind of Nicodemus, who was still in bondage to the outward letter, than an intimation that Messiah was not to appear in earthly splendor, but was to found the salvation of mankind upon the basis of *his own sufferings.* This was indeed, and ever, the stumbling-block of the Jews. N.

16. Moving forward in his discourse logically, his next point naturally is to trace this scheme of salvation for lost men to its source in the deep, eternal, absolutely *infinite love of God* for this lost world. H. C.——Thus the Three Persons of the Trinity are all revealed in their working for man's redemption: the Father loving the world so as even to give his Son to die for man; the Son coming down from heaven to be lifted up on the cross, and ascending to heaven again; and the Spirit renewing the hearts of those who should enter the kingdom of heaven. S.——The doctrine of the Trinity is omnipresent in revelation, like the God it declares! Wherever it is not asserted, it is assumed: it is not one thread in the web, but the ground of the whole texture. Everywhere the gospel points our aspirations to God: we rush forward, and it is *Christ* that meets us! Everywhere it bids us pray to feel and know an inward God; we pray, we gain our prayer, and the *Spirit* becomes ours! . . . . And what but love brought the eternal Trinity to glorify our earth, to tell us of themselves and give themselves to us? Love, the one grace which is mutual between God and man, which made God human and makes man divine! W. A. B.

This is one of those best and most glorious gospels which were well worthy to be written in letters of gold, if it could be, in the heart; justly would it be the daily lesson and meditation of every Christian, that so it might visit his thoughts in his prayers, strengthening his faith and quickening his heart to call upon God; for it is a word which has power to make mourners joyful, to make dead men alive, if the heart only steadfastly believes in it. Here thou seest what *faith* is and means, viz., that it is not a mere bare thought concerning Christ, that he was born of the Virgin, that he suffered, was crucified, that he rose again, ascended into heaven; but it is such a heart as *infolds* and *lays hold on* the Son of God, according to the meaning of these words; a heart that holds it for a certainty that God gave his only-begotten Son for us, and has thus loved us that we, for his sake, might not perish, but have eternal life. And because thou thus believest, thou shalt surely be saved, for this word is a power and a might stronger than any terror of sin or damnation, and this gift is so large that it swallows up sin, death, and hell. *Luther.*

That God should love such a world and not hate it—that he should love it so as to provide salvation—that in order to provide salvation he should give, not an angel, nor any created being, but such a priceless gift as his only-begotten Son—that this salvation should be freely offered to every one that believeth—all, all this was indeed a "heavenly thing." ——**17. Condemn.** The same word elsewhere rendered "judge." Our Lord would have us know that judgment and the condemnation of the ungodly are not the work of the first advent, but of the second.——**18. The only-begotten Son of God.** In the 14th verse he called himself "the Son of man." Both the names were used to impress upon the mind of Nicodemus the two natures of Messiah. He was not only the Son of man but the Son of God. The same words are used in both places about faith in Christ. If we would be saved, we must *believe in* him both as the Son of man and the Son of God. It is not said, that the believer *shall not be* condemned at the last day, but that "he *is not* condemned." The very moment a sinner believes on Christ, his iniquities are taken away, and he is counted righteous. [On the other hand] the man who refuses to believe on Christ ["*is* condemned *already*"] is in a state of condemnation before God, even while he lives. J. C. R.——*He that believeth*

on him—he who believeth that the only-begotten Son of God was for him given up to the judgment of death and condemnation—*is not condemned*, for what in him is liable to condemnation, viz., sin, has been already condemned and put to death on the cross of the surety. R. B.——All other sins can be forgiven. But the sin of unbelief in God's offered Son puts the soul beyond the pale of mercy; practically nullifies, as to the man who will not believe in Jesus, all that God in his great mercy has provided for human salvation. H. C.——In the last judgment there will be no need of any long inquisition, but the sentence will simply be: Because thou believedst not thou art already condemned. *Chemnitz.*

19–21. It is the perpetual annoyance of sinners that God has made them with a moral sense which condemns sin—which insists upon witnessing against sin as wrong, base, unworthy of a moral being. This witnessing testimony of his own conscience the sinner must in some way withstand. How shall he do it? In the words before us, the Great Teacher treats the case with beautiful yet rich simplicity. Truth is light—truth being to the mind what light is to the body. This light of moral sort God has brought into the world. In his power of moral choices man has his option to come or not to come to this light. If he loves light, he comes; if he loves darkness rather, he hates the light and will not come. Of course he will love darkness if his deeds are deeds of darkness, such as can not bear the light. As long as a man proposes to continue in sin, he will vindicate his former sinning self so far as he can, and will labor to make his sins appear trivial, i. e., he will shut off the light, will dread its revelations; will hate it and will not come up to it lest it make his life and his soul unendurably odious. On the other hand, if a man live up to his moral convictions—in the words of Jesus, if he "doeth truth," then he will come to the light, and you may at once see that his doings are manifestly "*wrought in God*"—the deeds of a soul new-born to God with that birth which is by the Spirit. The ultimate doctrine reached by this philosophy of gospel faith and unbelief is that both have their roots rather in the heart than in the head, since gospel faith wells up spontaneously in the heart that loves purity and truth; while gospel unbelief has its roots and impulses in cherished sin and in the darkness which brings the only comfort to a persistent sinner. H. C.

There are two wonders: God so loved the world, that he gave his only-begotten Son—and the world so loved darkness, that it rejected the only-begotten Son of God who was given for it. This is Israel's history, and that of all the lost, as the Lord contemplates it in its completeness. R. B.——In these memorable words about the light and the darkness with which the interview was closed, Jesus gently rebuked the fear of man which led this great rabbi to seek the shelter of midnight for a deed which was not a deed of darkness needing to be concealed, but which was indeed a coming to the true and only Light. F.——He speaks of himself, even now, when obscure and alone, as a king, and shows a serene composure in extending his royalty over even the souls of men. In the presence of a famous rabbi, he claims to be the light to which all men, without exception, must come, who love the truth. His first utterance anticipates the highest claims of his last. An humble Galilean, easy of access, sympathetic, obscure, he calmly announces himself as the Son of man, whose home is heaven: as knowing the counsels of God from eternity: as the only-begotten Son of the Eternal, and the arbiter of eternal life or death to the world. It is idle to speak of any merely human utterances, even of the greatest and best of our race, in the presence of such thoughts and words as these: they are the voice of a higher sphere, though falling from the lips of one who walked as a man among men. G.

The seed then sown was long to be dormant. For three years there was no token of its germination. At last the words that three years before had sounded in the ruler's listening ear, and which had since been frequently recalled, are verified and explained. The cross is raised; Jesus is lifted up. The darkened heavens, the reeling earth, the prayer for his crucifiers, the promise to the penitent who dies beside him, the voice of triumph at the close, proclaim the death of that only-begotten Son of God whom he had given to be the Saviour of the world. The scales drop off from the eyes they so long had covered. Fear goes out, and faith comes into Nicodemus's breast, a faith that plants him by Joseph's side in the garden, and unites their hands in the rendering of the last services to the body, which they buried in the new sepulchre. What a flood of light fell then on the hitherto mysterious words of the Crucified; what a rich treasure of comfort would the meditation of them unfold to Nicodemus; and what an honor that to him were first addressed those words which have comforted so many millions since, and are destined to comfort so many millions more in the years that are to come: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." H.

Section 21.—The Baptist's Last Testimony. Imprisoned by Herod.

MATTHEW xiv. 3–5. MARK vi. 17–20. LUKE iii. 19, 20. JOHN iii. 22–36.

J. 22 AFTER these things came Jesus and his disciples into the land of Judea; and there he
23 tarried with them, and baptized. And John also was baptizing in Enon near to Salim,
24 because there was much water there: and they came, and were baptized. For John
was not yet cast into prison.
25 Then there arose a question between *some* of John's disciples and the Jews, about
26 purifying. And they came unto John, and said unto him, Rabbi, he that was with thee
beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men*
27 come to him. John answered and said, A man can receive nothing, except it be given
28 him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but
29 that I am sent before him. He that hath the bride is the bridegroom: but the friend of
the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bride-
30 groom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease.
31 He that cometh from above is above all: he that is of the earth is earthly, and speak-
32 eth of the earth: he that cometh from heaven is above all. And what he hath seen and
33 heard, that he testifieth; and no man receiveth his testimony. He that hath received
34 his testimony, hath set to his seal that God is true. For he whom God hath sent,
35 speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The
36 Father loveth the Son, and hath given all things into his hand. He that believeth on
the Son hath everlasting life: and he that believeth not the Son shall not see life: but
the wrath of God abideth on him.

L. 19 But Herod the tetrarch, being reproved by John for Herodias his brother Philip's wife,
20 and for all the evils which Herod had done, added yet this above all, that he shut up
Mk. 17 John in prison. For Herod himself had sent forth, and laid hold upon John, and
18 bound him, and put him in prison for Herodias' sake: for he had married her. For
19 John had said unto Herod, It is not lawful for thee to have thy brother's wife. There-
fore Herodias had a quarrel against him, and would have killed him; but she could not:
20 for Herod feared John, knowing that he was a just man and an holy, and observed him:
M. 5 and when he heard him, he did many things, and heard him gladly. And when he
would have put him to death, he feared the multitude, because they counted him as
a prophet.

THE first thought which suggests itself is, that a magnificent career is cut short too soon. At the very outset of ripe and experienced manhood, the whole thing ends in failure. John's day of active usefulness is over; at thirty years of age his work is done; and what permanent effect have all his labors left? The crowds that listened to his voice, awed into silence by Jordan's side, we hear of them no more. Was all indeed failure? No, it was sublimest victory. John's work was no failure; he left behind him no sect to which he had given his name, but his disciples passed into the service of Christ, and were absorbed in the Christian Church. Words from John had made impressions, and men forgot in after-years *where* the impressions first came from, but the day of judgment will not forget. John laid the foundations of a temple, and others built upon it. There is a lesson for us in all that, if we will learn it. Work, true work, done honestly and manfully for Christ, *never* can be a failure. Your own work, which God has given you to do, whatever that is, let it be done truly. Leave eternity to show that it has not been in vain in the Lord. Let it but be work, it will tell. F. W. R.

---

22. After the occurrences connected with the first Passover, Jesus entered upon a wide preaching-tour, which (Peter states in Acts 10 : 37) extended "throughout all Judea." The word "tarried," elsewhere translated *continued* or *abode*, intimates a prolonged tour, occupying about eight or nine months. This seems to have been his only ministry in the rural territory of Judea. J. G. B.——Judea extended on the south to the edge of the wilderness at Beersheba; to the lowlands of the Philistine plain on the west; to the line of the Jordan and the Dead Sea on the east; and on the north to the frontier of Samaria, twenty-five miles from Jerusalem. Jesus found willing hearers and many disciples in the cities and towns of Galilee, but he made little impression on Judea. He "tarried" from time to time at different points, he himself preaching and teaching, and his disciples baptizing the converts gained. (See next section, verse 2.) It was not fitting that Jesus should himself administer the rite which admitted citizens to his spiritual kingdom. The material baptism was but the symbol, and might well be left to his disciples, himself retaining the far grander ministry of the dispensation of the Spirit, which cleansed the moral nature.

23. In this opening period John still continued his great preparatory work. He had crossed from the eastern to the western side of Jordan, and was baptizing at Enon, near Salim—a place the position of which is not positively known. He had apparently expected Jesus to begin his work as the Messiah, by an open assumption of the title. The idea of a great national movement, with Jesus at its head, was natural to him; nor does he seem to have realized that the sublimest self-proclamation our Lord could make was by the still small voice of his divine life and words. John was waiting for a signal to retire, which had not yet been given. Nor was it a superfluous work to continue to point the multitudes to the Lamb of God, and thus prepare them, by the weight of a testimony so revered, for accepting him to whom he thus directed them.

25, 26. There arose a question. A Jew [not "the Jews"], who had apparently attended the ministry of both John and Jesus, had shown the common bias of his race by getting into a discussion with some of John's disciples, about the value of their master's baptism, as a means of purification, as compared with that of Jesus. A theological controversy between Jews, as between Christians, is dangerous to the temper, and, indeed, the rabbis denounced quietness and composure in such matters as a sign of religious indifference. Warmth and bitterness were assumed to prove zeal for the law. Hence, no doubt, there was abundant heat and wrangling on an occasion like this, the whole resulting in a feeling of irritation and jealousy on the part of the champions of John, against One who had thus been set up as his rival. In this spirit they returned to their master.

27–30. The grand humility of John—inaccessible to a jealous thought—was contented to be a mere voice, sending men away from himself to his great successor. His greatness could not have been shown more strikingly than in his reply. G.——In this, his last testimony respecting Christ, the former legal preaching of the Baptist completely passes into the purest gospel. Especially sweet and touchingly beautiful are his words in verses 29, 30. C. B. ——He saw Jesus able to loose every evil, to unfold every mystery, to detect every snare, to brighten every darkness, to guide into all truth, and to form to all goodness, and to no hands could he leave the concerns of religion, and the spiritual interests of those to whom he had ministered, but in those of Christ. In the splendor of his grace and truth, John was happy to be darkened, and in such fame he was content to be forgotten. Had his honors been ten thousand times brighter than they were, he would have laid them all at Christ's feet. John in his ministry was not like the evening star, sinking into the darkness of night, but like the morning star, lost to our view in the brightness of day. *Belfrage.*

30. I must decrease. In uttering these words the Baptist probably had a presentiment that the end of his career was at hand. When he returned to the other side of the river, Herod Antipas, who ruled in Perea, succeeded in laying hold of him. The rigid censor of morals, who had no respect for persons where the holy law of God was concerned, had offended the tetrarch; and, by order of the latter, he was conveyed as a prisoner to the border fortress of Machærus. N.——Ten miles southward from the northeast angle of the Dead Sea, on one side of a ravine which breaks the high coast range of rocky precipices, was the fortress of Machærus, where John was imprisoned and beheaded. J. G. B.——This castle, known as "the diadem," from its crown-like seat on the lofty rocks, and as "the black tower," lay on the east side of the Dead Sea, almost on a line with Bethlehem. It was the southern stronghold of Perea, as the Macedonian colony of Pella was the northern. G.

31–34. John's final testimony upon this occasion to the character and office of Jesus is as striking as the involuntary display that he makes of his own character, going much beyond what he had said before, and containing much that bears a singular likeness to what Jesus said of himself to Nicodemus: "He that cometh from above," etc. H. ——He who in faith receives the witness of Jesus is a living letter of acknowledgment testifying to the truthfulness of God who gave this Jesus to be

the life of sinners; the believer's joy and perfect satisfaction is, so to speak, a seal of confirmation to that great charter of God which God has set before the world in the person of his only-begotten Son, in whom all his promises are yea and amen. **35.** Observe the names which he gives to Christ, and by which he distinguishes him from himself who is "a man." He calls him the *bridegroom—him that cometh from above, from heaven—him who has been sent from God,* anointed with the *Holy Ghost without measure.* But here he calls him by the highest name of all—the *Son.* That name John had heard in the voice from the Father, which, while the Holy Ghost was descending on the baptized Jesus, called down from heaven, "This is my beloved Son, in whom I am well pleased." R. B.

35, 36. Such thoughts filled John's heart with tender adoration, which embodied itself in closing words of wondrous sublimity. "You may well believe on him," said he, "for the Father has given all things into his hand—eternal life and outer darkness. He has not only the divine anointing of the Messiah, but the awful power. To be saved by the works of the law is, moreover, hopeless: faith in him is the one salvation. It is momentous, therefore, that you receive him, for to reject him is to perish. Blessed is he who believes in him: he has, even now, the beginnings in his soul of the divine life, which survives death and never dies. Woe to him who will not hear his voice! He shall never see life; but the wrath of God will burn against him abidingly!" G.

Believe, and thou *art* saved; thou *hast* life, and shalt never see death. He who *has* not life now in *faith,* his eyes never *will* see it. Would that all Christians really knew these three things! First, what they *were* without Christ—*lost;* what they *are* through Christ *for* them—*righteous;* what they *become* through Christ *in* them—*holy.* For then should we have peace, and, as blessed possessors of eternal life, we should await, with longing indeed, but without disquiet, the appearance of that which as yet we are not—to be *crowned* with the crown of manifested glory. **Abideth.** The wrath of God does not now first *come* on the unbeliever, but *remains* on him, who, being the child, by nature, of wrath, despises to become by grace, through Christ, a child of love. The unbeliever *is* condemned. R. B.——The contrast here is striking: The one has already a life that will endure forever; the other not only has it not now, but shall never have it—never see it. B.——This statement is strictly absolute and final; it denies unqualifiedly; no form of statement possible to human speech can be stronger. It shuts off all questions of limitation. If the unbelieving sinner *shall not see life,* his die is cast beyond hope of reversing it. The blessedness of life with God, and with all the pure-hearted above, he can never enjoy. H. C.

31-36. Whether these verses were spoken by John the Baptist, or by John the Evangelist, is not clear; but in either case the lesson is instructive. If the former spoke them, then they form an attestation from the lips of the preacher of repentance, to the impotency of repentance without faith to secure salvation; and if the latter, they are as strong an attestation from the preacher of love to the reality of the divine judgments. In the one case, it is the preacher of repentance, who bids men to believe; in the other, it is the preacher of love expatiating on the fearfulness of the wrath of God; and we may be sure it is in substance the attestation of both. J. A.

L. 19, 20. Herod's own wife was the daughter of Aretas, King of Arabia; but he persuaded Herodias, his brother Philip's wife, to forsake her husband and live with him, on condition that he should put away his own wife. This involved him in a war with Aretas, who totally defeated him. From the effects of this defeat he was never able to recover himself. B.——**Mk. 17.** Josephus differs from the gospels as to Herod's reasons for imprisoning John; according to the latter, it was done because John had reproved him for carrying off and marrying his brother Philip's wife; according to the former, the tetrarch was induced by fear of political disturbances. Josephus gave the *ostensible* and the Evangelists the *real* and secret reason that impelled Herod. As the Baptist did not claim to be Messiah, and exhorted the people to fidelity in the several relations of life, Herod could have had no political fears except such, indeed, as might arise from John's honest boldness in reproving his sins. N.——**18. Not lawful.** Because the wife of Herod Antipas was still living, the husband of Herodias was still living, and Herodias and Herod Antipas were relatives within the degrees of consanguinity, within which marriage was forbidden by Lev. 18: 11. L. A.

20. Herod, though in his palace, surrounded with his royal guards, feared him. He knew the Baptist was stronger than he, for truth is mighty, and mightily prevaileth: and being already conscious of his offendings, and having enough to do to keep down the voices of crime and transgression within him, he feared this righteous man, whose words gave such edge to his self-accusations, such point to his remorse. Unarmed, the Baptist daunted him more than an army of men, an embattled city, or a fenced tower, or any other source of physical and outward force. *Irving.*——John, though defenceless, had a kingly divinity of truth and goodness, that for a time hedged him round from death. Herod's uneasy conscience, and natural indisposition to violence, and the slow, cruel delays of

Eastern justice, left John alive. He was even allowed to have intercourse with some of his people, whose love braved personal danger, and brought them to his prison to visit him. G.

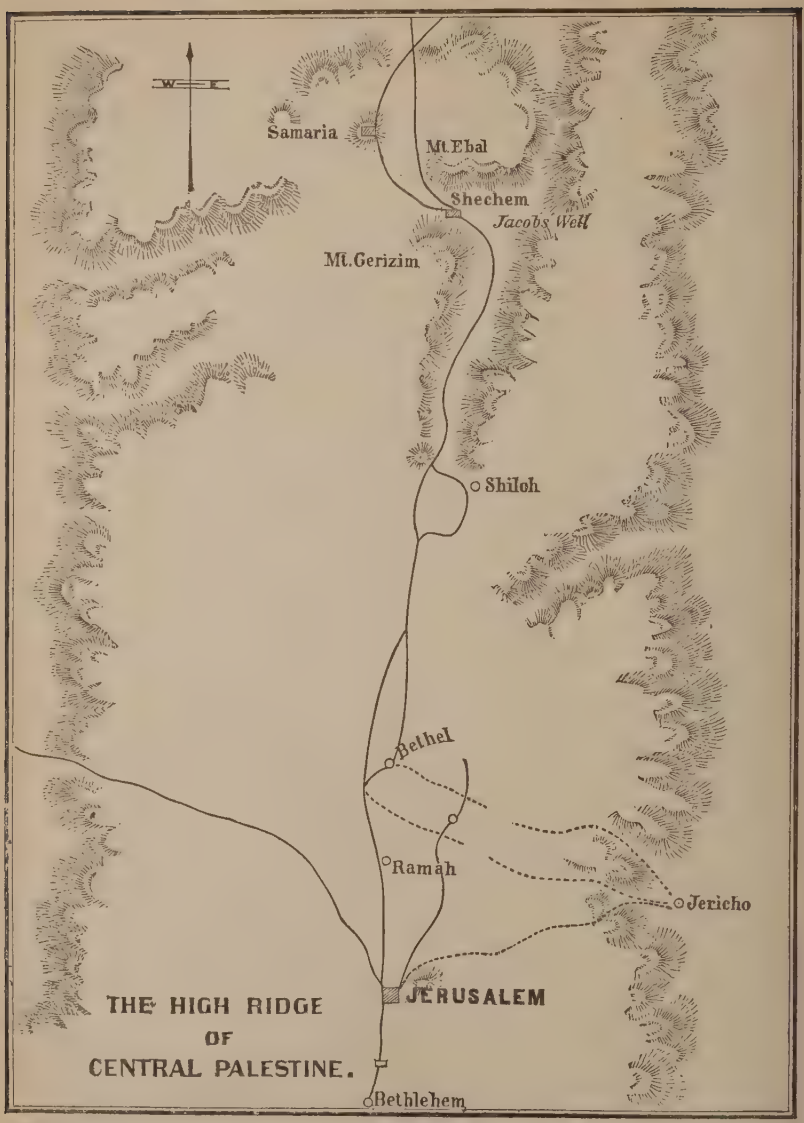
Observed him. The Greek verb is elsewhere rendered *preserved* and *kept*. He guarded John from his wife's malice, and at the same time kept him in prison, and so silenced his public rebuke. L. A. ——How *thorough-going* was the fidelity of the Baptist to his royal hearer, and how strong must have been the workings of conscience in that slave of passion, when, notwithstanding such plainness, he "did many things and heard John gladly!" But this only shows how far Herodias must have wrought upon him, as Jezebel upon Ahab, that he should at length agree to what his awakened conscience kept him long from executing. B. (Read Section 65.)

Section 22.—To a Woman of Samaria declares himself the Messiah.

Sychar, or Shechem.

JOHN iv. 1-26.

1 WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and
2 baptized more disciples than John, (though Jesus himself baptized not, but his disciples,)
3, 4 he left Judea, and departed again into Galilee. And he must needs go through Sama-
5 ria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel
6 of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.
7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to
8, 9 drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that
saith unto thee, Give me to drink; thou wouldest have asked of him, and he would
11 have given thee living water. The woman saith unto him, Sir, thou hast nothing to
12 draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself,
13 and his children, and his cattle? Jesus answered and said unto her, Whosoever drink-
14 eth of this water, shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well
15 of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
16, 17 Jesus saith unto her, Go call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no hus-
18 band: for thou hast had five husbands, and he whom thou now hast, is not thy hus-
19 band: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou
20 art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem
21 is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship
22 the Father. Ye worship ye know not what: we know what we worship: for salvation
23 is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
24 God *is* a Spirit: and they that worship him, must worship *him* in spirit and in truth.
25 The woman saith unto him, I know that Messias cometh, which is called Christ:
26 when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*.



This ridge or mountainous tract extends from the plain of Esdraelon to a line drawn between the south end of the Dead Sea and the southeastern corner of the Mediterranean. This tract, which is everywhere not less than 20 to 25 geographical miles in breadth, is in fact high uneven table-land. It everywhere forms the precipitous western wall of the great valley of the Jordan and the Dead Sea, while toward the west it sinks down by an offset into a range of lower hills, which lie between it and the great plain along the coast of the Mediterranean. The surface of this upper region is everywhere rocky, uneven, and mountainous; and is everywhere cut up by deep valleys which run on either side, east toward the Jordan, or west toward the Mediterranean. R.

CHRIST speaks, not as a Jew, but as the Son of man; the representative of the whole race. The bitter controversy between race and race is only touched, in passing, with a divine mildness. Rising high, not only above his own age, but even above the prejudices of all ages since, he gives mankind their charter of spiritual liberty for evermore. Jerusalem and Gerizim are only local and subordinate considerations. The true worship has its temple in the inmost soul, in the spirit and heart. It is the life of the soul; it is communion with God; the espousal of our nature to truth. It is spiritual and moral, not outward and ritual, springing from the great truth which Jesus had first uttered, that God is a Spirit. The revelation of this, in the wide application now given it, was the foundation of the new religion of all humanity. Religion was henceforth no tribal privilege jealously kept within the narrow bounds of mere nationality. The universal presence of a spiritual God made the whole world alike his shrine. The veil of the temple was first rent at Jacob's well, and he who had, as men thought, dwelt only in the narrow limits of the chamber it shrouded, went forth from that hour to consecrate all the earth as one great Holy of Holies. G.

THE first eight months of our Lord's ministry were spent in Judea. By the sign from heaven, by the Baptist's proclamation, by Christ's own words and deeds, he was presented to the rulers and to the people as the Son of God, the Messiah. His character was misunderstood; his claims were rejected. At Jerusalem a plot against his life was formed; it was no longer safe for him to reside where the Jewish authorities had power. Jesus retired to Galilee. H.——It was his policy to evade for a time, and so postpone, the outburst of this storm until he had trained his disciples, and laid the foundations for great gospel work by his example and his preaching. Here we have the reason why so large a portion of his miracles and teaching were in Galilee rather than in Judea. H. C.

1, 2. It would seem to have been a sudden impulse of zeal in their Master's cause which led those first disciples to engage so eagerly in baptizing. By his own removal to Galilee, an entirely new state of things was ushered in, and by John's imprisonment his baptism ceased; nor do we read anywhere of a Galilean baptism by the disciples of Jesus. H.

4. He must. Not only because Samaria lay between Judea and Galilee, but he *must* also in *that* sense in which he said he *must* abide at Zaccheus's house. This day salvation was to come to Samaria; and while people generally were fain to go all the way round by Perea, merely to avoid Samaria, so much was it hated, that friend of all that is lost hastened with joy to journey to Galilee by the direct way *through Samaria*. R. B.

5. Shechem, or Sychar, is midway between Hebron and Kadesh-Naphtali—between Jerusalem and Nazareth—and between the Jordan and the Mediterranean Sea. N. C. B.——Geographically and historically we are here in the centre spot of the Holy Land. The long backbone of Palestine—its central mountain-range—is here suddenly cleft in twain, and a deep valley, in places scarcely more than 500 yards wide, is sunk 800 feet below the inclosing mountains of Ebal to the north, and Gerizim to the south. H. B. T.——At Nablus the range of hills which traverses Palestine from north to south is pierced by a remarkable pass running nearly east and west; on the north the pass is flanked by the range of Mount Ebal, rising at its highest point to 3,029 feet above the sea, or 1,200 feet above the level of the valley; on the south by the range of Mount Gerizim, rising to 2,898 feet. Between these two mountains the valley rises gently toward the east, to the water-parting between the waters of the Mediterranean and the Jordan, at which point there is a remarkable topographical feature which is not often met with—a recess on either side of the valley, forming a grand natural amphitheatre, the scene in all probability of the ratification of the law. From this point the ground falls gradually to the rich plain of El-Mukhna, which runs north and south, and is bounded westward by the steep eastern declivities of Ebal and Gerizim. Where the valley merges into the plain there are two sites of great interest—Joseph's tomb, and Jacob's well. Amid this wealth of verdure, clinging as it were to the slopes of Gerizim, the mount of blessings, lies Nablus, the ancient Shechem; its situation, with easy access to the Mediterranean on the one hand, and to the Jordan valley and Trans-Jordanic district on the other, marking it as a place of importance from the earliest period. *Wilson.*

A valley green with grass, gray with olive-gardens sloping down on each side; fresh springs rushing down in all directions; at the end, a white town with dome-shaped roofs, embosomed in all this verdure, lodged between the high mountains which extend on each side of the valley—that on the north, Ebal; that on the south, Gerizim—this is the aspect of Shechem, or Nablus. A. P. S.——Here there is no wilderness, no wild thicket; yet there is always shade of the olive-grove, so soft in color, so picturesque in form that, for its sake, we can willingly dispense with all other wood. Here there are no impetuous mountain-torrents, yet there is water in more copious supplies than anywhere else

Jacob's Well.—On the left is Mount Gerizim, and on the right, Mount Ebal; between the two, the Vale of Shechem.

in the land; and it is to its many fountains, rills, and water-courses, that the valley owes its exquisite beauty. *Vandebilde.*

In Shechem, Abraham first pitched his tent before the oaks of Moreh, and it became the favorite pasture-ground of Jacob. When the Israelites had crossed the Jordan, the neighboring mountains of Ebal and Gerizim became a second Sinai, where the law was solemnly republished to the assembled tribes. *A. Thomson.*——It is hardly too much to

Nablus, Vale of Shechem.

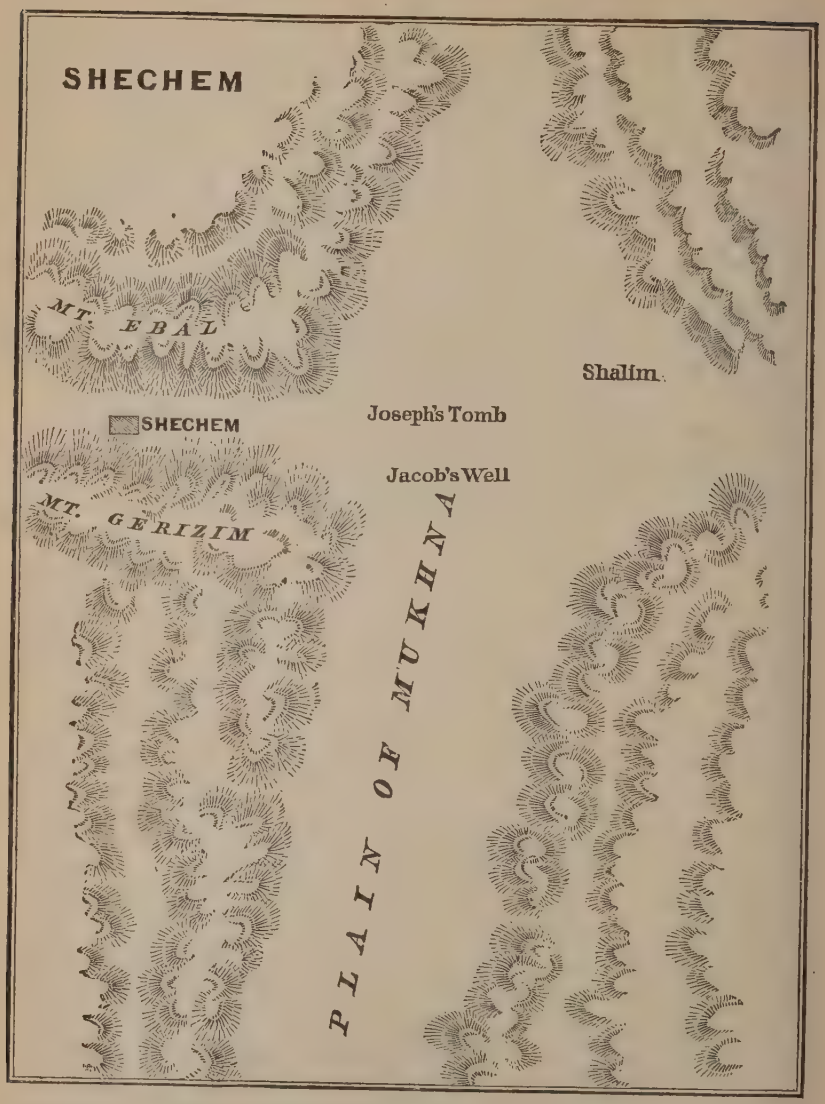
say of this natural amphitheatre that there is no other place in Palestine so suitable for the assembly of an immense body of men within the limits to which a human voice could reach, and where at the same time each individual would be able to see what was being done. The recesses in the two mountains, which form the amphitheatre, are exactly opposite to each other; and the limestone strata running up to the very summits in a succession of ledges present the appearance of a series of regular benches. A grander sight can scarcely be imagined than that which the reading of the law must have presented: the ark borne by the Levites, on the gentle elevation which separates the waters of the Mediterranean from those of the Dead Sea, and "all Israel and their elders, and officers, and their judges," on this side and that, "half of them over against Mount Gerizim, and half of them over against Mount Ebal," covering the bare hill-sides from head to foot. *Wilson.*

6. Jacob's well. Close under the eastern foot of Gerizim, at the opening of the side valley [the vale of Shechem] from the wide plain of Mukhna, on a slight knoll, a mile and a half from the town, surrounded now by stones and broken pillars, is Jacob's well. G.——The existence of a well sunk to a great depth in a place where water-springs on the surface are abundant, is sufficiently remarkable to give this well a peculiar history. The interior presents the appearance of being lined throughout with rough masonry. When examined in 1866, it was only seventy-five feet deep; but there can be no doubt that the original depth was much greater. The well was undoubtedly sunk to a great depth for the purpose of securing, even in exceptionally dry seasons, a supply of water. *Kitchener.*

There is no doubt that the well still shown to travellers near Nablus is the well of Jacob. Its position near to Sychar, its importance as inferred from its dimensions, go far, of themselves, to determine its identity; and the conclusion is confirmed by an undivided, unbroken tradition—Jewish, Samaritan, Arabian, Turkish, Christian. Besides the absence of all doubt as to its identity, there is another circumstance which surrounds it with a peculiar sacredness. It is the one only locality in Palestine that you can connect with the presence of the Redeemer. You cannot in all Palestine draw another circle of limited diameter within whose circumference you can be absolutely certain that Jesus once stood, except round Jacob's well. H.——The framework of life, of customs, of manners, even of dress and speech, is still substantially the same as it was ages ago. The vineyards, the cornfields, the houses, the wells of Syria still retain the outward imagery of the teaching of Christ and the apostles. A. P. S.——Let a person take his seat on that fragment of granite pillar which lies near the mouth of the well, and read the fourth chapter of John's gospel, and he will be struck with the fact that all the great features of the scene are here very much as our Lord left them, and that imagination has little more to do than introduce again into the picture the living characters. *A. Thomson.*

7. A woman of Samaria. The labors and the life of the Great Master of Israel began, not with a vast congregation, but with a single individual; not upon a set appointment, but in a merely incidental, casual meeting, when the Master was weary and hungry with a six hours' walk. And this one was an unknown woman, not moving in the higher plane of social life, but apparently in the lowest; not a woman of previously unblemished reputation, but one whose record was at least doubtful. The only point of attractiveness apparent to us in her case was that she was human—a soul to be saved or lost. H. C.——This is perhaps the most *human* of all the scenes of our Lord's earthly history. We seem to be beside him, overhearing all that is here recorded; nor could any painting of the scene on canvas, however perfect, do other than lower the conception which this exquisite narrative conveys to the devout and intelligent reader. But with all that is *human*, how much also of the *divine* have we here, both blended in one glorious manifestation of the majesty, grace, pity, patience with which "the Lord" imparts light and life to this unlikeliest of strangers, standing midway between Jews and heathens! B.——There are just four instances recorded in the Saviour's life—that of the woman of Samaria, of the Roman centurion, of the Canaanitish woman, and of the Greeks who came up to Jerusalem—of our Lord's dealings with those who stood without the pale of Judaism, and as we come upon them in the narrative, we shall be struck with the singular interest which Jesus took in each; the singular care that he bestowed in testing and bringing out to view the simplicity and strength of the desire toward him, and faith in him, that were displayed; the fulness of the revelations of himself that he made, and of that satisfaction and delight with which he contemplated the issue. It was the great and good Shepherd gathering in a lamb or two from the outfields, in token that there were other sheep out of the Jewish fold, whom also he was to bring in, so that there should be one fold and one shepherd. H.

10. She belonged to a people with whom any other Jew would have scorned to hold intercourse; but *he* opened to her mind some of the divinest ideas which have ever been put into the language of men. Y.——Having asked for water he sets forth this "*gift*" under the image of water; as at John 6 : 48–51, where men are waiting on him for the bread that perishes, he sets forth the same under



that of bread. T.——The *water* is, in this first part of the discourse, the subject, and serves as a point of connection, whereby the woman's thoughts may be elevated and her desire aroused. From recognizing *this water* as the gift of God, in its *imitation*, verse 13, and its *parabolic import*, verse 14, her view is directed to him who was speaking with her, and the gift which he should bestow—*the gift of the Holy Spirit.* **Who it is.** These pregnant words form the second step in our Lord's declaration. He who is speaking with thee is no ordinary Jew, nor any ordinary man, but one who can give thee the gift of God: one sent from God, and God himself. All this lies in the words, which, however, only serve to arouse in the woman's mind the question of verse 12. **Living water.** Designedly used in a double

sense by our Lord, that the woman may lay hold of the *material* meaning, and by it be awakened to the *higher* one. A.

11. The well is deep. The digging of it must have been a work of enormous labor. Maundrell, who visited it in 1697, gives this account: "It is dug in a firm rock, and contains about nine feet in diameter, and a hundred and five in depth, with fifteen feet of water." The rock has since crumbled, or in other ways the well has been in part filled in, and recent measurements give a depth of seventy-five feet only, the spring at the bottom being choked. T.

13, 14. Thirst again . . . . never thirst. The contrast here is fundamental and all-comprehensive. "This water" plainly means "this natural water and *all satisfactions of a like earthly and perishable nature.*" Coming to us *from without*, and reaching only the *superficial* parts of our nature, they are soon spent, and need to be anew supplied as much as if we had never experienced them before, while the deeper wants of our being are not reached by them at all; whereas the "water" that Christ gives—*spiritual life*—is struck out of the very depths of our being, making the soul not a *cistern*, for holding water *poured into* it *from without*, but a *fountain* springing, gushing, and flowing forth from *within* us, ever fresh, ever living. *The indwelling of the Holy Ghost as the Spirit of Christ* is the secret of this life with all its enduring energies and satisfactions, as is expressly said (7 : 37–39). B.

16. Hitherto, he had attempted to reach the heart directly, and, consequently, spoke of the water of life of which the heart stands in need. She felt no wants of the heart, and therefore did not understand the offer to supply them. Jesus now takes a more circuitous way, partly to quicken her conscience, in order by her conscience to reach her heart, and partly to manifest himself to her as the searcher of the heart. C. B.——**Call thy husband.** The first step toward granting her request. The first work of the Spirit of God, and of him who spake in the fulness of that Spirit, is to convince of sin. A.——The words can only be taken as spoken with the intention of calling out that very answer which they did call out; of bringing her, in this way, to a wholesome shame, to attain the object for which they were uttered. **18.** This she has "said well," inasmuch as she had spoken the truth; for a true confession is always well made, however ill it may be that the making of such a confession should be required. He proceeds, with firm and gentle hand, to draw her from the hiding-places in which she may still have hoped to lie hid; to unroll before her the blurred and blotted scroll of her past existence. T.

19, 20. She saw that a prophet was before her, but from the facts of her own history—on which she is naturally anxious to linger as little as possible—her eager mind flies to the one great question which was daily agitated with such passion between her race and that of him to whom she spake, and which lay at the root of the animosity with which they treated each other. F.——There may have been an attempt to parry conviction, and to turn aside the hand of the convincer, by raising questions about places and forms of worship; but I cannot think, had this been the spirit and motive of this woman's inquiries, that Jesus would have dealt with them as he did, treating them evidently as the earnest inquiries of one wishing to be instructed. H.

One Manasses, brother of Joiada the high-priest, about the year B. C. 332, was chased from Jerusalem on account of a marriage which he had contracted with the daughter of Sanballat, the Persian governor of Samaria, and which, when required, he refused to dissolve. He was received with open arms by his father-in-law, who undertook to rear for him on Mount Gerizim, the highest mountain in Samaria, a temple more magnificent than that from which he had been driven; where he should himself exercise the office of high-priest. The secession was reinforced by other fugitives and apostates, many of them priests. The temple thus reared was destroyed by John Hyrcanus B. C. 129; but the worship continued on Mount Gerizim, which by this time the Samaritans had learned to regard as the holiest mountain in the world, some sort of edifice no doubt occupying the place of the temple which had disappeared. Everything in fact may have been there—except the presence of God. T.

21. To the question which agitated her soul, "*Gerizim* or *Jerusalem?*" and which she sought to have decided by this "prophet," the Lord replies with a "Woman, believe me!" which at once entreats and awakens confidence. This is the only time that we hear this form of expression. R. B.——**Neither in this mountain.** A strange vividness is given to the words when, looking up, we see the eastern extremity of that Gerizim to which the Saviour must have pointed when he spoke, rising sheer up eight hundred feet, and when we know that yon white tomb, which seems almost to bend over the summit, stands on the site of the old rival temple of Samaritan worship! . . . This memorable sentence was the death-knell of all local religions, and swept away all sacred places from the earth by making every place sacred. *A. Thomson.*——**Worship the Father.** You inquire concerning the *place* of worshipping. But a far more important question is at issue between us, the *Being* to be worshipped, respecting whom you are ignorant. *Mede.*

22. Ye know not: we know. The Samaritans are ignorant of the true worship of God,

because they reject the prophets, the several stages of revelation that have prepared the way for that which is the aim of all, the manifestation of the Redeemer; the Jews, on the other hand, do worship God intelligently, since they *have* recognized his successive revelations, and are thus fitted to be the medium through which salvation may come forth for men; to lead to which salvation is the end and aim of all God's revelations. Jerusalem, meanwhile, had to be the seat of worship, because from Jerusalem the redemption, which was to raise worship to a higher sphere, was to spring up. N.——**Salvation is of the Jews.** This wonderful people was chosen by sovereign grace to stand amid the surrounding idolatry as the bearer of the knowledge of Jehovah, the only true God, of his holy law, and of his comforting promise, and thus to become the cradle of the Messiah. P. S.

23. The hour cometh when, stripped of all restraints to a single people, a single town; relieved of all supports required in its weak childhood—the spirit of a true piety shall go forth in freedom over the globe, seeking for those—whatever the places they choose, the outward forms they adopt—who will adore and serve him in spirit and in truth, and wherever it finds them, owning them as true worshippers of the Father. H.——The existence of a Supreme Eternal Cause is *assumed* in the New Testament, as a first principle; and, as in the case of the soul, a direct and fearless appeal is made here, also, to the consciousness of the human mind. He teaches her that the true God is not a local or national divinity, but a universal presence, and that true worship is always and only spiritual for the simple reason that the object of worship is a spirit. Y. ——God being pure "spirit" (his *essence* not his *personality* being here spoken of) cannot dwell in particular temples; but is to be approached in *that part of our being* which *is spirit;* and even there, inasmuch as he is pure and holy, with no by-ends nor hypocritical regards, but in truth and earnestness. A.——*Because* God *is spirit* men must worship him, and not any material representation of him; must worship him, and not any place where he is supposed to be. Not hands but hearts must worship God; not wood and stone but living souls must furnish his abode. . . . This Spirit, though infinite in his own nature, is not at an infinite remove from us in space nor in feeling; but is a loving Father, who thinks upon us, cares for us, and seeks us, desiring the communion of our spirits with himself. J. P. T.

As worship in spirit is opposed to that which is confined wholly, or chiefly, to isolated outward acts, so worship in the truth is opposed to that which adheres to sensuous types and images that only veil the truth. And this true spiritual worship can only flow from those who are in communion of life with God, as Father. Only in proportion as men partake of the divine life, by appropriating Christ's revealed truth, can they succeed in worshipping God in spirit and in truth. Christ used the words, "the time cometh, *and is now*," because the true, spiritual worship was realized, in its perfection, in himself; and because he had planted seeds in the hearts of his disciples, from which it was to develop itself in them, and through them in all mankind. N.—— True religion is not external worship in any place or any form; it is the approach of the soul to God, spirit to spirit, in the way which God himself has revealed through Jesus Christ. Christ is the Way, the Truth, the Life; and through him the soul of any man, whenever, wherever he lives, may have the knowledge and fellowship of the Eternal Spirit. The true Holy Place is the soul itself. Here, as in all New Testament teachings, the essential thing is the one Person, the Messiah, the Saviour of the world. As he began with a reference to himself as one that would bestow living waters to every thirsty soul, so he ends by disclosing himself as the only true salvation, the restorer of the guilty soul to God. W. A.

25, 26. The newness, the breadth, the sublimity, if not also the truth of his teaching, at once suggested to the mind of the listener the thought of that Messiah for whom Samaritan and Jew alike were looking. H.——Her honest wish to know the truth; her interest in the standing of her people to God and the law, and her anxious yearning for the coming of the Messiah, revealed a frame of mind fitted to receive further light. The first great revelation of the Saviour was to humble shepherds. The first direct disclosure of himself as the Messiah was to an humble Samaritan woman! G.——Her Scriptures—the five books of Moses—have told her of *a prophet* whom God would raise up, even the Messiah; and doubtingly, yet with wistful desire, she suggests that if she but *knew* that Jesus was indeed he, she would trust him. And, now that she is prepared for the explicit announcement of the Messiahship of Jesus, he makes it, drawing her full faith upon himself and sealing her as his disciple: *I that speak unto thee am he!* N. C. B.——At last the woman obtained an answer to one of her first questions, "Art thou greater than our father Jacob?" The answer converted her soul. J. C. R.——The Samaritan expectation of a Messiah, if in some respects weaker, was mingled with fewer disturbing elements; not to say that the acceptance of a Jewish Messiah upon their parts could arouse no worldly hopes or expectations in their hearts. To them, to this woman, and afterward to her fellow-countrymen, he could declare himself without fear of the consequences, and he did so. T.

Jesus knew and testified to his Messiahship from the beginning, from his first public appearance until his last declaration, made before the high-priests in the very face of death; although he did not always proclaim it with equal openness, especially when there was risk of popular commotions from false and temporal conceptions of the Messiah on the part of the people; but rather gradually led them, from the acknowledgment of his prophetic character (by which, indeed, they were bound to believe in his words), to recognize him as the Messiah, a prophet also, but in the *highest* sense. N.

Perhaps no Christian scholar ever attentively read the fourth chapter of John, without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal. Within so small a compass it is impossible to find, in other writings, so many sources of reflection, and of interest. A volume might be filled with the illustration it reflects upon the history of the Jews, and upon the geography of their country. All that can be gathered on these subjects from Josephus seems but as a comment to illustrate this chapter. The journey of our Lord from Judea into Galilee; the cause of it; his passage through the territory of Samaria; his approach to the metropolis of that country; its name; his arrival at the Amorite field which terminates the narrow valley of *Sichem;* the ancient custom of halting at a well; the female employment of drawing water; the disciples sent into the city for food, by which its situation out of the town is so obviously implied; the question of the woman referring to existing prejudices which separated the Jews from the Samaritans; the depth of the well; the Oriental allusion contained in the expression, "*living water;*" the history of the well, and the customs thereby illustrated; the worship upon Mount Gerizim: all these occur within the space of twenty verses. *E. D. Clarke.*

Section 23.—Visits the Samaritans.

Sychar, or Shechem.

John iv. 27–42.

27 And upon this came his disciples, and marvelled that he talked with the woman:
28 yet no man said, What seekest thou? or, Why talkest thou with her? The woman
29 then left her water-pot, and went her way into the city, and saith to the men, Come,
30 see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.
31, 32 In the mean while his disciples prayed him, saying, Master, eat. But he said unto
33 them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him *aught* to eat?
34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish
35 his work. Say not ye, There are yet four months, and *then* cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to
36 harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal:
37 that both he that soweth, and he that reapeth, may rejoice together. And herein is
38 that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
39 And many of the Samaritans of that city believed on him for the saying of the
40 woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there
41, 42 two days. And many more believed, because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

THE height from which Jesus stooped, the moral glory of his nature, the exquisite purity and serenity of that atmosphere in which he had been accustomed to breathe, render it all the more astonishing that he should submit to descend so low, and so long for our sakes to dwell in the foul region of this world's ungodliness and evil. He came, love on his lips, and gifts of benignity in his hands. He went forth among men to heal and comfort and bless. Wherever he went, beneficence streamed out from him on every side. No toil, or hardship, or weariness, or want, could damp his ardor, or interrupt his ministry of love—the self-forgetting, self-devoted, universal benefactor. And for all this the only return he asked was—love. For food, healing, life—for pardon, purity, peace—for countless earthly blessings, and for a blessing transcending them far as heaven transcends earth—eternal mercy laid at every guilty, dying sinner's feet—for all this, all he wanted, or asked, or cared for, was only that men would love him, open their hearts, yield up their affections to him, their divinest friend. C.

---

27. His disciples. Probably the two pairs of brothers whom he had called among the earliest, and with them the friends Philip and Bartholomew, had left him, to buy in the neighboring city what was necessary for their wants. F.——**The woman.** Rather, with *a* woman. They are surprised that he should break through the conventional restraints imposed by rabbinical authority, and be seen speaking to one of the other sex in public. L. ——**No man said, Why talkest thou?** The expression shows the deep reverence and respect with which the disciples regarded our Lord and all his actions, even at this early period of his ministry. It also shows that they sometimes thought things about him to which they dared not give expression, and saw deeds of his which they could not understand, but at which they were content silently to wonder. There is a lesson for us in their conduct. J. C. R.

28. In the forgetfulness of a great joy, *she left her water-pot*, as apostles before had left their nets; so soon has she learned to prefer the water which Christ gives to the fountain which Jacob gave. T.——**29. Is this the Christ?** The number of *questions* in the New Testament is an instructive fact. Their value is well illustrated here. Had the woman said, "This is the Christ!" she might have excited prejudice and dislike. By asking, Is this he? she got the men to inquire and judge for themselves. J. C. R.——Out of the fulness of an overflowing heart she cries: "*Come and see! See a man which told me all things that ever I did.*" Thus we see, that of all the words which the Saviour spoke to her, his *call to repentance* had entered the deepest into her heart; in the one word that he had said respecting her sinful life she had heard *everything*. R. B.

32. I have meat that ye know not. And of what does he speak thus? Of the condescension, pity, patience, wisdom he had been laying out upon *one soul*—a very humble woman, and in some respects repulsive too! But he had gained her, and through her was going to gain more, and lay perhaps the foundations of a great work in the country of Samaria; and this filled his whole soul, and raised him above the sense of natural hunger. B. ——As his thirst had been not so much after the water of Jacob's well as after her conversion who had come to draw water thence, so now his hunger is not for the food which they have prepared, but for those whom he beholds already hastening from the neighboring city, that they may hear and receive his word. T.

34, 35. They wondered that he did not touch the provisions they had brought. His corporeal wants are forgotten in the higher thoughts that occupy him; the work of his life is before him, the planting of the seeds of divine truth in a human soul, and through it in many others, even beyond the limits of the Jewish people. The Samaritan woman is an exponent of this new progress of the kingdom of God. Her countrymen are approaching; the seed is already germinating. He replies, therefore, to his disciples, "*I have meat to eat which ye know not of.* (The nourishment of the body is forgotten in that of the *Spirit.*) *My meat is to do the will of him that sent me, and to finish his work* (to sow the seed for the general diffusion of the kingdom of God among men)." He then illustrates the work of God, which he had just begun among the Samaritans, by a similitude from the face of nature before them. Glancing, on the one side, at the peasants scattered over the fertile valley, busily sowing their seed, and, on the other, at the Samaritans, thronging from the town in answer to the woman's call, he says to the disciples, "Are ye not wont to say, at this season of the year, '*There are yet four months, and then cometh harvest?*' So it is, indeed, in the natural, but not in the spiritual world. The seed is *just* sown, and already the harvest appears. '*Lift up your eyes*' (pointing to the approaching Samaritans), '*and see how the fields are already whitening to the harvest.*'" N.——But Samaria did certainly not bound nor fill up the longing gaze of the heavenly Sower; the field upon which he called his disciples to look with eyes of

joy, stretches itself far away even to the end of the earth. R. B.

36. "How rich the reward for you, my disciples, who will be the reapers! You will gather fruit, not like the harvest of earth, but fruit unto life eternal. You and I, the Sower and the reapers, may well rejoice together in the parts assigned us by God. Think of the final harvest home, when Heaven, the great garner, shall have the last sheaf carried thither!" G.——**Receiveth wages and gathereth fruit.** Here is a twofold magnifying of the spiritual reaper's office; he has his own reward, in part upon earth, and in full fruition in heaven; and, in addition to this, he ministers salvation to others. T.

38. Other men laboured. The prophets of the Old Testament and John the Baptist had sown the seed. The minds of men were prepared to expect the Messiah, and the apostles had only to go forth and proclaim that Messiah was come. J. C. R. ——In the divine economy there is a wise arrangement of succession; everything earlier is the sowing out of a harvest to follow. Every man is a sower with reference to his successor, and a reaper with reference to his predecessors. *Beng.*——The servants of Jesus Christ in a body reap and gather into life eternal only that which has been sown by him. Yet among themselves, the laborers in the Lord's harvest are joined together into one chain, in which the last link feels the sustaining power of all the preceding ones. R. B.——It seems to be God's law never to suffer any man to do all a work. *One soweth, and another reapeth.* This man finishes what that man began. A. W. T.——*The joy*, therefore, *of the great harvest festivity will be the common joy of all who have taken any part in the work from the first operation to the last.* B.

40. While orthodox Jews besought him that he would depart from among them, poor heretical Samaritans make it their petition that he would tarry with them; so have the first become last, and the last first. Nor did they make this petition in vain. . . . This, as he has intimated already, was a sowing time and a reaping time all in one—the two drawn into marvellous nearness with one another. T.

Abode two days. Two precious days, surely, to the Redeemer himself! Unsought, he had come to his own, yet his own received him not; now those who were not his own had come to him, been won by him, and invited him to their town that others might share with them in the benefit of his wonderful ministry. Here, then, would he solace his already wounded spirit, and have in this outfield village triumph of his grace a sublime forctaste of the inbringing of the whole Gentile world into the Church. B.——It is peculiarly instructive that the first extensive success of the gospel message was manifested among those who witnessed no miracle. The message itself seems to have been to this people an evidence of its truth. They heard the words of our Lord, and in simple faith they believed. J. A.

42. This is the only occasion on which the phrase, "*Saviour of the world*," appears in the gospels, as only once elsewhere in the New Testament. It occurs first on the lips of these Samaritan converts. Such language, with the mighty truth which was bound up with it, was still a long way off from Jewish thought, had not as yet risen above the horizon in the minds of apostles themselves; for these, even after the resurrection itself, demanded, "Wilt thou at this time restore again the kingdom to Israel?" And the first half of the book of Acts gives evidence how slowly it broke upon their minds that theirs was a commission as wide as the world, that their risen Lord was not King of Israel only, but "*Saviour of the world*" as well. T.

The Samaritans.

They derived their name from the region of which Samaria had been the metropolis. Originally they were foreigners from beyond the Euphrates, settled here by the King of Assyria, after he had sent the ten tribes into captivity, in order to keep the country from utter desolation. They were of course idolaters; but finding that the beasts of prey increased rapidly in a country now so depopulated, they ascribed this to the wrath of the gods of the country for neglected rites; and they petitioned the imperial court to send them an Israelitish priest, who might teach them how to worship these gods, so as to avert their anger. Having obtained what they sought, they combined the worship of their native idols with the worship of Jehovah. The idolatrous taint eventually disappeared; and the Samaritans became good Jews, professing, in those latter times in which our Lord appeared, a more primitive and better form of Judaism than generally prevailed among the Jews themselves. For they retained the Judaism which they had been taught in a comparatively early age, and adhered with scrupulous exactness to the simple sense of the law of Moses; and the dislike and contempt of the Jews toward them was enhanced by their disregard for the learned rubbish which in the Jewish view constituted the perfection of the law. They had largely intermarried with the Jews. At first with scattered remnants of the ten tribes that remained in the land of Israel; then with the like remnant of the kingdom of Judah; and later with the captives who returned from Babylon. This, in process of time, threw a strong infusion of Jewish blood into the Samaritan body; and in the admixture, there is reason to suppose that the Jewish predominated over the foreign element. Such intermarriages had, however, long since ceased, and nothing could be more abhorrent either to Jew or Samaritan, for the latter, repelled at every point by the Jews, learned to repay their dislike in full measure. K.

Such were the Samaritans of our Lord's day: a people distinct from the Jews, though lying in the very midst of the Jews; a people preserving their

identity, though seven centuries had rolled away since they had been brought from Assyria by Esarhaddon, and though they had abandoned their polytheism for a sort of ultra Mosaicism; a people who—though their limits had been gradually contracted, and the rallying place of their religion on Mount Gerizim had been destroyed 140 years before by John Hyrcanus, and though Samaria (the city) had been again and again destroyed, and though their territory had been the battle-field of Syria and Egypt—still preserved nationality, still worshipped from Shechem and their other impoverished settlements toward their sacred hill; still retained their separation, and could not coalesce with the Jews. Not indeed that we must suppose that the whole of the country called in our Lord's time Samaria was in the possession of the Cuthean Samaritans, or that it had ever been so. They possessed only a few towns and villages of this large area, and these lay almost together in the centre of the district. Shechem, or Sychar (as it was contemptuously designated), was their chief settlement, even before Alexander the Great destroyed Samaria, probably because it lay almost close to Mount Gerizim. S.

After the lapse of 2,500 years from their origin, the Samaritans, who have been scattered over the civilized world through a great part of their history, now exist nowhere on earth, except at the seat of their ancient worship. Turning to Mount Gerizim "as the only sacred spot in the universe, theirs is the strongest example of local worship now existing in the world, in the very face of the declaration there uttered, that all local worship should cease." Although now reduced to a pitiful remnant, numbering only 135 persons, the community is as sternly uncompromising as ever in its Samaritan prejudices and practices. The last fragment is as hard as the original rock. N. C. B.——Though the daily sacrifice and the paschal lamb have ceased to be offered by the Jews since the fall of Jerusalem, the Samaritans, or Cuthites, as the Jews call them, have maintained to the present day their annual Passover and its sacrifice. Every year the little community gathers on Mount Gerizim, and with imperfect and mutilated rites, three or four lambs are slain and eaten: the last remaining vestige of Mosaic sacrifice. H. B. T.

In the afternoon we climbed to the top of Gerizim, eager to look on the site of the old Samaritan temple. We wound our way up a rich valley, gorgeous with a splendidly varied foliage, and musical with the voice of bright streams and with the songs of innumerable birds. Patches of corn-fields succeeded as the road grew steeper; and in less then an hour we were on the broad plateau on the summit. The foundations of the old schismatic structure can still be so distinctly traced as to give us the ground-plan of the whole building. Parts of the walls are a good many feet above the surface. We were shown the place where the lambs are slain on the great day of the Passover, and the oven of stone in which their carcasses are roasted whole: the calcined bones and ashes of last year's sacrifice lay in a little heap before us. A conspicuous object the Samaritan temple must have been when it shone from the lofty summit of this mountain. The view from this summit was glorious. We could see across the Jordan to the mountain-walls of Gilead in the far east; we could look down into many a valley, and upon many a village embosomed in its gardens of olive; we could see shepherds tending their flocks as they may have done in Jacob's days; and now and then far-off Hermon would look through his veil of clouds and show us his sparkling diadem of snow. How soon will this Samaritan church, on whose fading glories we were now treading, be a mere thing of history? *A. Thomson.*

Section 24.—Heals a Jewish Nobleman's Son.

Cana.

MATTHEW iv. 12. MARK i. 14. JOHN iv. 43-54.

J. 43 Now after two days Jesus departed thence. And when he had heard that John was cast into prison, he came into Galilee, preaching the gospel of the kingdom of God.
44, 45 For Jesus himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things
46 that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine.
47 And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death.
48, 49 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The
50 nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
51 And as he was now going down, his servants met him, and told *him*, saying, Thy son

52 liveth. Then inquired he of them the hour when he began to amend. And they said
53 unto him, Yesterday at the seventh hour the fever left him. So the father knew that it *was* at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.
54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

The answers of Jesus apply much less to the questions asked and petitions addressed to him, than to the frame of mind, the disposition of heart, in the querist or suppliant. Hence on occasions which bear much resemblance in externals, the answers are often different. There were miracle-seekers who wished to make this heavenly power subservient to low desires or mere idle curiosity. Against such Jesus was always stern, often repelling their solicitations unheard. There were also those who were drawn to the Redeemer by craving inward wants which he alone could satisfy. These he loved best, and met with divine tenderness and affection. There was yet another class, who at first were drawn to him by their instant external needs; and who afterward, when they had obtained relief, joined him with feelings of love. The nobleman belonged to this class. He is not disinclined to believe; but it is necessity alone, and not an inward impulse, which brings him to Christ. K.

The Lord spoke out of the fulness of his knowledge to awake in them some infant sense of what constituted all his life—the presence of God; just as the fingers of the light go searching in the dark mould for the sleeping seeds, to touch and awake them. The order of creation, the goings on of life, were ceaselessly flowing from the very heart of the Father: why should they seek signs and wonders differing from common things only in being uncommon? Uncommonness is not excellence, even as commonness is not inferiority. The sign, the wonder is, in fact, the lower thing, granted only because of men's hardness of heart and slowness to believe—in itself of inferior nature to God's chosen way. Yet, if signs and wonders could help them, have them they should, for neither were they at variance with the holy laws of life and faithfulness: they were but less usual utterances of the same. *McD.*

---

43. Came into Galilee. He was for a time unattended by the small band of disciples who had accompanied him to the Passover. They had remained with him, in Judea, and had returned with him, through Sychar, to Galilee; but, after so long an absence from home, he had let them go back to the Lake of Galilee, to their occupations, till he should once more call them finally to his service. He retired to the north before the rising signs of opposition from the Pharisees, who had at last found means to get John imprisoned, by their intrigues with Antipas, and might at any moment have effected his own arrest. An interval of some months now elapsed, perhaps in stillness and privacy, the time not having yet come, for some reasons unknown to us, for his final and permanent entrance on his public work. G.

The gospel of the kingdom of God. The *good news* of Messiah's advent and the erection of his kingdom, for the very purpose of saving his people from their sins. This form of statement showed that the salvation now proclaimed was not a new and independent method of escape from sin and punishment, but one which had been long predicted under the old economy. J. A. A.——Underlying the whole history of Israel, and all the forms of the Jewish state and religion, was the idea of a living present God who dwelt in the hearts of all true worshippers, "as a monarch living among his subjects;" the temple was his visible house, a representative of his sacred majesty, and its sacrifices showed how he was to be approached for the forgiveness of sin; but his true abode was in hearts delivered from sin, that honored and obeyed him as the Redeemer—God. With this spiritual conception of the kingdom, it is easy to understand how Jesus "preached the gospel of the kingdom of God." Coming at a time when the Jews were deprived of every symbol of their nationality save their temple and its worship, they were yearning for a deliverer; to the nominal people of God thus subjugated by military rule, yet clinging to the ancient promise of a Messiah who should restore the glory of the theocracy, he said, "I bring to you the good news of the kingdom of God; in me Jehovah once more comes to you as a deliverer; the time predicted by Daniel is fulfilled; the new covenant promised by Jeremiah is brought to you in my gospel; repent of the sins that have humiliated and wellnigh destroyed you; renounce your vain hopes of deliverance, and trust in me as your Saviour." But the body of the nation looked only for the restoration and perfection

of the Davidic theocracy in perpetuity. Because of this popular expectation, which could easily have been kindled into the fever of a revolution, Jesus refrained from announcing himself as the Messiah, until by his teaching and works he had gained a footing for that spiritual commonwealth which in reality he had come to establish. J. P. T.——The very nature of a spiritual kingdom like his, founded on the free convictions of men, not on assertion or authority, demanded this reticence. The heart of man, which was to be the seat of his empire, could be won only by the spiritual attractions of his life and words. G.

45. *The Galileans, or Jews of the north.* Their patriotism in national emergencies; their enthusiastic loyalty to their country's interests; their general adherence to the law of Moses in preference to tradition; their interest in the temple and its solemn feasts; their deep-seated and inspiring hope, which looked "for the redemption of Israel"—these things show that the Jews of the north, at least equally with those who dwelt beneath the very shadow of the temple, maintained within themselves some of the noblest traits of the Hebrew nation. But farther, we find the Galileans to have been a moral, intelligent, industrious, and enterprising people—"healthy as their own climate and cheerful as their own sky"—a people familiar with their own law and history, and not wanting in the finest poetical spirit; with the disposition and ability to appreciate in the main the teachings of Christ; a people among whom were found most devoted men; among whom also devotion to the national idea reached its highest development, till at last they rose, a solid wall of patriot hearts, to be crushed by the all-conquering power of Rome. Both country and people, one may say with truth, fitly chosen of God as the training-place of those men who were to move the world; the proper soil in which first to plant that truth which was destined, ere long, to be spoken by eloquent lips in Cesarea, Antioch, Constantinople, and Rome. S. M.

46, 47. It had become known in Capernaum that he was once more in Cana, after his nine or ten months' absence from Galilee. His miraculous power over sickness and physical evil, as shown in Jerusalem, had become a subject of universal report. Among others, a high officer of the court of Herod Antipas, whose mansion was in Capernaum, had heard of the wonderful Teacher. . . . It marks the minute exactness of the narration that Jesus is asked to "come down" from Cana to Capernaum, the one place being 1,350 feet lower than the other. G.

48. Only "*signs and wonders*" would compel to a belief; unlike those Samaritans whom the Lord had just left, who, without a miracle, had in great numbers "believed because of his word." T.——Apparently repelling him for the moment, Jesus was, in fact, opening his eyes to the far greater blessings he might freely obtain. With royal bounty he wished to give the greater while he gave the less. G.

50. Go thy way; thy son liveth. The man, noble-man certainly in this, obeyed, and found his obedience justify his faith. *McD.*——With one word doth Christ heal two patients, the son and the father. *Bp. H.*——A double sign and wonder has been done in Israel. A child has been cured of a fever in Capernaum by one standing miles away at Cana, and a father has been cured of his unbelief—the same kind of power that banished the disease from the body of the one banishing distrust from the heart of the other. Nor is this all; he returns to Capernaum to tell all the wonders of the cure; tells them to the healed child, who also believes—and strange would be the meeting afterward between that child and Jesus—he tells them to the other members of his family, and each in turn believes. He himself believed, and with him all his house—the first whole household brought into the Christian fold. H.

48 50. There is something to be learned by a comparison of the Lord's dealing with this man and with the centurion. Here being entreated to come, he does not, but sends his healing word. There, being asked to speak that word of healing, he rather proposes himself to come; for here a narrow faith is enlarged, there a strong faith is crowned and rewarded. That centurion is an example of a strong faith, this nobleman of a weak faith; that centurion counts that, if Jesus will but speak the word, his servant will be healed, while this nobleman is so earnest that the Lord should come down, because in heart he limits his power, and counts that nothing but his actual presence will avail to heal his sick. T.——Both plead for others, the one for his child, the other for his servant, and the pleading of both is signally successful, the compliance prompt and generous. Such honor doth Jesus put on all kindly intercession with him on behalf of those to whom we are bound by ties of relationship and affection. H.

52. Then inquired he the hour. If we compare our hours of need and of help with each other, and give heed to all God's ways and dealings at this or that time, we should learn to know the Lord better, and strengthen ourselves in faith. If we only took more note of everything, we should then daily and hourly trace the forethought, the fidelity, and the overruling government of God. *Bogatzky.*

53. Once more glance over the blessed progress of the nobleman. He *heard*—he went and *prayed*—he came with the desire *to see*, but he *believed* the *word* before he saw, and went his way; he *knew* what he had believed—he became a *believer*, and now again he believed without seeing—he believed with his *whole house*. R. B.

Section 25.—Preaches at Nazareth, and is rejected.

LUKE iv. 14–30.

14 AND Jesus returned in the power of the Spirit into Galilee: and there went out a
15 fame of him through all the region round about. And he taught in their synagogues,
being glorified of all.
16 And he came to Nazareth, where he had been brought up. And, as his custom was,
17 he went into the synagogue on the sabbath-day, and stood up for to read. And there
was delivered unto him the book of the prophet Esaias. And when he had opened the
book, he found the place where it was written,
18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel
to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the
19 captives, and recovering of sight to the blind, to set at liberty them that are bruised, to
20 preach the acceptable year of the Lord. And he closed the book, and he gave *it* again
to the minister, and sat down. And the eyes of all them that were in the synagogue
were fastened on him.
21, 22 And he began to say unto them, This day is the Scripture fulfilled in your ears. And
all bare him witness, and wondered at the gracious words which proceeded out of his
23 mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will
surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard
24 done in Capernaum, do also here in thy country. And he said, Verily I say unto you,
25 No prophet is accepted in his own country. But I tell you of a truth, many widows
were in Israel in the days of Elias, when the heaven was shut up three years and six
26 months, when great famine was throughout all the land; but unto none of them was
27 Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And
many lepers were in Israel in the time of Eliseus the prophet; and none of them was
cleansed, saving Naaman the Syrian.
28 And all they in the synagogue, when they heard these things, were filled with wrath,
29 and rose up, and thrust him out of the city, and led him unto the brow of the hill,
30 (whereon their city was built,) that they might cast him down headlong. But he, pass-
ing through the midst of them, went his way.

CHRIST knew and confessed himself to be the promised Messiah of whom Moses wrote and the prophets; he claimed all the prerogatives and exercised all the functions of the Messiah; he read himself on every page of the book of God. And the wonderful harmony between the Christ of prophecy and the Christ of history has at all times justly been regarded as one of the strongest proofs of his divine character and mission. It is impossible to resolve this harmony into accident or to trace it to human divination. It is the exclusive privilege of the divine mind to foreknow the future and to reach the end from the beginning. P. S.

The text and introductory sentence of the first synagogue sermon of our Saviour alone remain; but how much do they reveal to us of the nature, the needfulness, the preciousness of those spiritual offices which our divine Redeemer came on earth to execute, and which he still stands waiting to discharge toward our sinful humanity! It was to a company of a few hundreds at the most that the words of Jesus were spoken in the synagogue at Nazareth; but that audience has multiplied to take in the whole family of mankind. To the men of every land in every age Jesus has been thus proclaiming what the great ends are of his mission to this earth. To open blinded eyes; to heal bruised and bleeding and broken hearts; to unlock the doors, and unloose the fetters of the imprisoned and the bound; to announce to the poor, the meek, the humble, that theirs is the kingdom of heaven; and to proclaim to all that this is the year of our Lord, the long year that takes in all the centuries down to his second coming, the year in every day and hour and moment of which our heavenly Father waits to forgive, receive, accept all contrite ones who come to him. Such, our Saviour tells us, is that great work of grace and power for whose accomplishment he has been anointed of the Father and replenished by the Spirit. H.

It is impossible to fix with certainty the chronological place of so interesting an incident as the preaching of Jesus, and his rejection, at Nazareth. G. P. F.

15, 16. The synagogues, introduced into Israel after the Babylonian captivity as places of prayer, were seminaries of religious knowledge, and in the time of Jesus were not only found in Jerusalem, to the number of more than four hundred, but also in small cities. *Van O.*——The synagogue was simply a rectangular hall, with a pillared portico of Grecian architecture, of which the further extremity (where the "sanctuary" was placed) usually pointed toward Jerusalem. On entering there were seats on one side for the men; on the other, behind a lattice, were seated the women, shrouded in their long veils. At one end was the ark of painted wood, which contained the sacred scriptures; and at one side was the elevated seat for the reader or preacher. In the chief seats were the ten or more "men of leisure," or leading elders; and preëminent among these the chief of the synagogue. After the prayers two lessons were always read, one from the law, and one from the prophets. F.

The Jewish doctors, to show their reverence for the Scriptures, always stood when they read them, but when they taught the people they sat down. Thus we find our Lord sitting down in the synagogue to preach, after he had read the passage in the prophet which he made the subject of his discourse. The custom of preaching from a text of Scripture seems to have derived its origin from the authority of this example. M.——I attended the Jewish worship at Jerusalem, and was struck with the accordance of the ceremonies with those mentioned in the New Testament. The sacred roll was brought from the chest or closet where it was kept; it was handed by an attendant to the reader; a portion of it was rehearsed; the congregation rose and stood while it was read, whereas the speaker, and all others present, sat during the delivery of the address which formed a part of the service. H. B. H.

18-20. He selects a passage announcing the sublime object of his whole mission, its divine character, and his special endowments for it; expressed in the first person, and so singularly adapted to *the first opening of the mouth* in his prophetic capacity, that it seems as if made expressly for this occasion. It is from the well-known section of Isaiah's prophecies whose burden is that mysterious "servant of the Lord," despised of man, abhorred of the nation, but before whom kings on seeing him are to arise, and princes to worship; in visage more marred than any man and his form than the sons of men, yet sprinkling many nations; laboring seemingly in vain, and spending his strength for naught and in vain, yet Jehovah's servant to raise up the tribes of Jacob and be his salvation to the ends of the earth. B.——It stands in the middle of the third great division of the book of Isaiah, that which comprises the prophecies of the person, office, sufferings, triumph, and church of the Messiah (chaps. 49 to 66), and thus by implication announces the fulfilment of all that went before, in him who then addressed them. A.——It was a Scripture universally understood to be descriptive of the coming Messiah, his office, and his work. Jesus gives no reason for appropriating and applying it to himself; he offers nothing in the shape of argument or evidence in favor of his being indeed the Christ, the Anointed of the Holy Ghost. He contents himself with the simple authoritative assertion of the fact. We have indeed but the first sentence given that he spoke on this occasion. What followed, however, we may well believe to have been an exposition of the passage read, as containing an account of the true character, ends, and objects of his mission as the Christ of God. H.

Our Lord most completely verified the words of the prophet, both in their literal and spiritual meaning. He preached the gospel to the poor in fortune, the poor in spirit, and the poor in religious knowledge. He healed the broken-hearted; he raised and comforted those that were oppressed with calamity, disease, and sin. He gave sight to the blind; to those that sat in darkness he disclosed at once the cheerful light of day, and the more glorious light of divine truth. To the captives, to them that were bruised, he preached deliverance: he preached a doctrine which not only released from spiritual bondage those that had been led captive by their sins, but diffused throughout the earth such a spirit of mercy and humanity, that the heavy chains of personal slavery were gradually broken in most parts of the Christian world; and they, that had been for so many ages bruised by the cruel hand of pagan masters, were at length set free. P.——The earliest chapters of the gospels show with what majestic fulness and dignity the Saviour rose to the height of this great commission. Jesus from the beginning stood a king over the souls of men, dispensing promises, scattering heavenly gifts, calming fears, satisfying the cravings of the heart, raising an invisible and deathless kingdom in the human spirit, and bearing himself as, at once, God and man. G.

22. Joseph's son? This was no learned rabbi from the schools of Gamaliel or Shammai, and yet he spoke with an authority which not even the great scribes assumed! Even a Hillel, when his doctrines failed to persuade, could only secure conviction by appealing to the previous authority of a Shemaia or an Abtalion. But *this* teacher appealed to no one—this teacher who had but been their village carpenter! F.

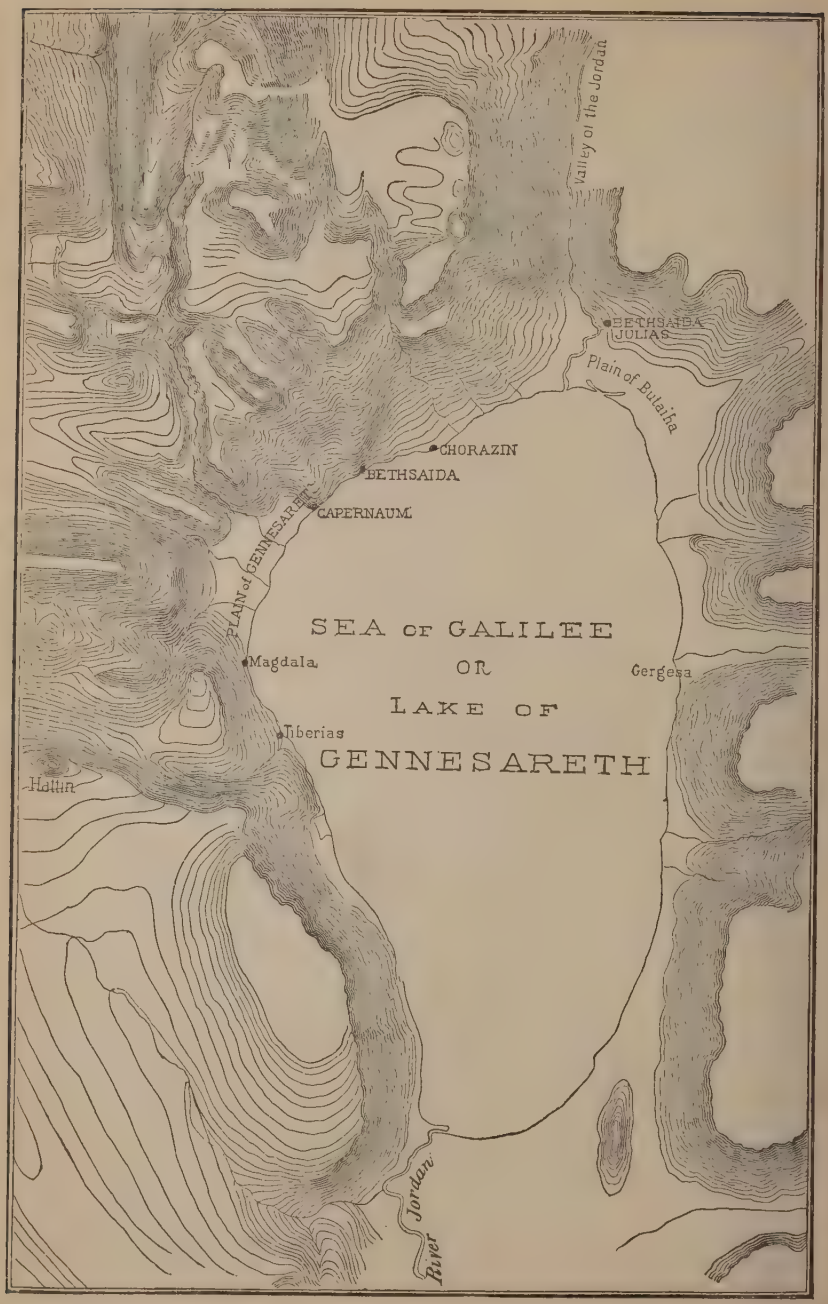
23. Do also here. The fundamental principles on which Christ acted forbade him to accept a challenge of this sort. He could do nothing for those who insisted on seeing in order to believe. Slaves to the outward seeming, and destitute of a spiritual sense, they would have been satisfied with nothing he might do; and he refused them with a rebuke that pointed to the ground of their offence and unbelief. N.——**24. No prophet is accepted.** His meaning is, Though I should work miracles among you, yet would you not believe me: for, so long as ye will judge of things by outward considerations, no conviction can be strong enough to conquer your unreasonable prejudices. S. C.——**25–27. Many widows . . . . many lepers . . . . were in Israel.** These instances are quoted by our Lord, in order to prove that they who are nearest to the means of grace are often least inclined to profit by them; on which account they are justly granted to others of a more humble and teachable disposition. The application to the people of Nazareth was so undeniable, that they were prepared to destroy him whom, just before, they had regarded with admiration. *Mann.*

28. *What* then? Were they in *his* estimation (and he but "the carpenter!") no better than Gentiles and lepers? This was the climax of all that was intolerable to them, as coming from a fellow-townsman. F.——This avowed preference of other places before the dwelling of his youth; this refusal to grant to Nazareth any share in the fame of his extraordinary works; and the reproof so obviously concealed in his words and conduct, mingled with other fanatical motives, wrought the whole assembly to a pitch of frenzy. H. M.

29. The hill whereon their city was built. The village of Nazareth is situated in a little upland vale among the hills of Galilee, two miles from Esdraelon, and six west of Tabor. The vale is about a mile long, by a quarter broad, with irregular branches shooting out from it into wild glens. A girdle of rounded hill-tops encircles the vale. The hill on the north side overtops all the others. It has a steep declivity, and its lower slopes are scamed with three or four ravines, divided by precipitous ridges of naked rock. In these ravines, and on the shelving banks which run down from them into the vale, stand the houses of Nazareth. This is the "hill on which the city was built;" and there is more than one cliff along its side which would have suited the purposes of the fanatical population, in attempting to take the Saviour's life. J. L. P. (See Section 12.)——Nazareth and Bethlehem have a similar population to-day. Each has about 3,000 inhabitants, each is largely Christian, and without Jews. J. G. B.

30. It is not meant that they were struck with blindness, that he became invisible, or that there was an external miracle. This is the very thing which the evangelist means to deny by *passing through the midst.* T.——Apart from anything supernatural, there seems to have been in the presence of Jesus a spell of majesty which even his most ruthless and hardened enemies acknowledged, and before which they involuntarily bowed. It was to this that he owed his escape when the maddened Jews in the temple took up stones to stone him; it was this that made the bold and bigoted officers of the Sanhedrim unable to arrest him as he taught in public during the feast of Tabernacles at Jerusalem; it was this that made the armed band of his enemies, at his mere look, fall before him to the ground in the garden of Gethsemane. Suddenly, quietly he asserted his freedom, waived aside his captors, and overawing them by his simple glance, passed through their midst unharmed. F.

16–30. It was the custom of the Jews to invite any eminent teacher who might come into their synagogues, to speak to the people. Here, having received the book from the reader, he applied to himself a prophecy which predicted the appearance of Christ. He stopped before he came to that clause which denounced threatening and vengeance to the Jews; and confined himself to the beautiful description of the benevolent character of the Messiah. Having applied the prophecy to himself he sat down. He refused to work a miracle among the people of Nazareth; he appeared to desire to show the world that his usefulness must be founded on holiness, as well as on his preaching and miracles. They had known him thirty years. Of his manner of life, of his character and conversation during that period, the evangelists are silent. The appeal of our Lord to the people of Nazareth, after living among them thirty years as a man, may account for their silence. No imperfection, no taint of sin, of weakness, or of folly, could be found through that whole period, to enable those among whom he would be in the least esteem, to invalidate his lofty claim to the rank of the Divine Being, whom their prophets had announced. G. T.


Valley of the Jordan
BETHSAIDA JULIAS
Plain of Butaiha
CHORAZIN
BETHSAIDA
CAPERNAUM
PLAIN of GENNESARET
SEA of GALILEE
OR
LAKE OF
GENNESARETH
Magdala
Gergesa
Tiberias
Hattin
River Jordan

Section 26.—Dwells in Capernaum. Calls Four Fishermen. Draught of Fishes.

MATTHEW iv. 13–22. MARK i. 15–20. LUKE iv. 31, 32; v. 1–11.

M. 13 AND leaving Nazareth, he came down to and dwelt in Capernaum, a city of Galilee,
14 which is upon the sea-coast, in the borders of Zabulon and Nephthalim: that it might be
15 fulfilled which was spoken by Esias the prophet, saying, The land of Zabulon, and the
16 land of Nephthalim *by* the way of the sea beyond Jordan, Galilee of the Gentiles: the people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up.
17 From that time Jesus began to preach the gospel of the kingdom of God, and to say, The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the
L. 31, 32 gospel. And he taught them on the sabbath-days. And they were astonished at his doctrine: for his word was with power.
Mk. 16 Now as Jesus walked by the sea of Galilee, he saw two brethren, Simon, called Peter,
17 and Andrew his brother, casting a net into the sea: for they were fishers. And Jesus
18 said unto them, Come ye after me, and I will make you to become fishers of men. And
19 straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw other two brethren, James the *son* of Zebedee, and John his
20 brother, who also were in the ship with Zebedee their father, mending their nets. And straightway he called them: and they immediately left their father Zebedee in the ship with the hired servants, and went after him.
L. 1 And it came to pass, that as the people pressed upon him to hear the word of God,
2 he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the
3 fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and
5 let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let
6 down the net. And when they had this done, they inclosed a great multitude of fishes:
7 and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships,
8 so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees,
9 saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and
10 all that were with him, at the draught of the fishes which they had taken: and so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And
11 Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

HE, whose purpose it was by the weak things of the world to confound the strong, who meant to draw emperors to himself by fishermen, and not fishermen by emperors, lest his church should even seem to stand in the wisdom and power of men, rather than in the wisdom and power of God, saw in these unlearned fishermen of the Galilean lake the fittest instruments for his work.

Peter, astonished at the strange success of his cast, the same that he afterward appears, as impetuous, yielding as freely to the impulse of the moment, with the beginnings of the same quick spiritual eye which made him the first to see the highest glory of the Saviour, could no longer, in the deep feeling of his own unholiness, endure the nearness of an altogether Holy One. At moments like these the deep heart of man speaks out, and the deepest things that are in that heart come forth to the light. And this

is the deepest thing that is in man's heart under the law; this sense of the gulf of separation that is between him and God. T.

Thus it has ever been. The discovery of a divine presence leads to conviction, and conviction to a dread of deserved wrath. In old times it was the common judgment that none could see God and live. Manoah judged that he must die, because he had seen God. Isaiah learnt and confessed the uncleanness of his lips, when he saw "the King, the Lord of Hosts." Ezekiel fell upon his face, and Daniel's beauty was changed, when he came in contact with the divine glory. So long as men but hear of God, they deem themselves safe; but when once their eyes see him, they either abhor themselves and repent as in dust and ashes, or in despair they cry to the rocks to cover them. It is in God's light that men see themselves and feel their guilt. J. A.

---

13. Leaving Nazareth, he came and dwelt in Capernaum. He chose the city that had treated him so differently from his own Nazareth as the place of his most frequent residence, the centre of his manifold labors, the scene of many of his most memorable discourses and miracles. H.——Christ's first miracle of Cana was a sign that he came, not to call his disciples *out* of the world and its ordinary duties, but to make men happier, nobler, better *in* the world. He willed that they should be husbands, and fathers, and citizens, not eremites or monks. And, as pointing the same moral, there was something significant in the place which he chose as the scene of his earliest ministry. John had preached in the lonely wastes by the Dead Sea waters; but Christ chose as the earliest centre of his ministry a bright and busy city, whose marble buildings were mirrored in a limpid sea. That city was Capernaum. It rose under the gentle declivities of hills that encircled an earthly paradise. F.

Capernaum lies on the northwestern side of Lake Gennesaret, and is sunk a thousand feet below the elevated plain which surrounds it. From the western hills adjacent the traveller sees far below him a blue sheet of water, some thirteen miles long, and, in the broadest part, six or seven miles wide; its deep depression is a volcanic basin, giving it something of that strange, unnatural character which belongs in a still greater degree to the Dead Sea. The eastern highlands slope abruptly to the water's edge, forming a lofty wall, extending the entire length of the lake. Midway on the west the range of hills trends first westward and then to the northeast, growing constantly more rounded and beautiful, till, as a gentle elevation, it again touches the lake. In the recess formed by these encircling hills lies the plain or vale of Gennesaret. It is described by all who have seen it as a natural paradise. Well watered by perennial fountains and rivulets, with a soil of unsurpassed fertility, and a climate that favors the production of tropical fruits as well as those of the temperate zone, it is even now famous for its fruitfulness and beauty. In the time of Christ it was thickly studded with flourishing villages, embowered in palm-groves, vineyards, and olive-orchards. Z. E.

Josephus, in a passage of glowing admiration, after describing the sweetness of its waters, and the delicate temperature of its air, its palms, and vines, and oranges, and figs, and almonds, and pomegranates, and warm springs, says that the seasons seemed to compete for the honor of its possession, and Nature to have created it as a kind of emulative challenge, wherein she had gathered all the elements of her strength. F. (Section 189.)——Jesus chose his home, in the midst of this life and beauty, beside the gleaming lake, embosomed deep on this its western shore; the higher hills of Upper Galilee rising beyond, and the majestic Hermon closing the glorious landscape. The view over the waters showed the steep slopes—now yellow limestone, now black basalt—which led up to the Gaulonitis country. The whole neighborhood, indeed, is sacred to the memory of Jesus. The Lake of Galilee had been chosen by God for himself, and honored above all seas of the earth, in a sense which the rabbis little dreamed. The men, the fields, the valleys round it, are immortalized by their association with the Saviour. G.

Not, however, for its beauty only, but because of its centrality, and its populous activity, it was admirably adapted for that ministry which fulfilled the old prophecy of Isaiah, that "the land of Zebulun and the land of Naphtali, beyond Jordan, Galilee of the Gentiles," should "see a great light." Through this district passed the great caravans on their way from Egypt to Damascus; and the heathens who congregated at Bethsaida Julias and Cesarea Philippi must have been constantly seen in the streets of Capernaum. In the time of Christ it was for population and activity "the manufacturing district" of Palestine, and the waters of its lake were ploughed by 4,000 vessels of every description, from the war-vessel of the Romans to the rough fisher-boats of Bethsaida, and the gilded pinnaces from Herod's palace. Iturea, Samaria, Syria, Phœnicia were accessible by crossing the lake, the river, or the hills. F.——Nowhere, except in the capital it-

The Plain of Gennesaret—beyond Magdala

self, could he have found such a sphere for his works and words of mercy; from no other centre could "his fame" have so gone throughout all Syria; nowhere else could he have so drawn around him the vast multitudes who hung on his lips. A. P. S.

Our Saviour's chief resort was now the margin of that beautiful lake which is variously called the Sea of Galilee, of Tiberias, and of Gennesaret. This region of beauty was to him the scene of constant labor for the souls that sat there in darkness. Days begun in preaching were filled up with the relief of hundreds who were sick, maimed, or tormented with devils; and the ensuing nights were spent in lonely agonies of prayer, or in crossing over the stormy lake. Here Christ is first presented to our view as preaching the Word of God to such multitudes, that he was fain to seek a station whence to address them on the lake itself. S.——Gliding over the sea, we now touch the placid shore of Gennesaret, where our Saviour dwelt so long. The beach is very low and sloping gently, with a thick fringe of oleanders skirting the deep-brown sand. With such a simple boundary curving inward to the land, the plain is bent into a crescent form, just three miles long by one in breadth, and rising gradually inland to the west. About this amphitheatre the mountains close. Streams and rills from these, and two fine fountains in the plain, bless this favored region with lasting fertility. J. M.——Never did so small a sheet of water see so many keels cutting its surface, or so many human habitations circling round and shadowing its waves, as did the Sea of Galilee in the days of Jesus Christ. Now all is silent there; lonely and most desolate. On its shores, Tiberias in ruins and Magdala composed of a few wretched hovels are all that remain. Capernaum, Bethsaida, Chorazin are gone. Here and there you stumble over ruins, but none can tell you exactly what they were. They knew not, those cities of the lake, the day of their visitation; their names and their memory have perished. H. (Section 189.)

17. Jesus began to preach. Christ declared that the fulness of time was come, and the prophecies were fulfilled in himself. The preparation required by John was *repentance* and *reformation*. Christ goes deeper, and besides repentance he demands *faith*—readiness to believe from the heart the truths he came to teach. This was his claim in the outset of his ministry, reserving for its course the full revelation of those truths and the spiritual exposition of that faith; the laws of the kingdom of heaven. Thus much, however, was clear from the first, that, in proclaiming the new order of things as a *kingdom*, Christ pointed to the fulfilment of the covenant with David, and claimed all the authority of his promised seed. S.——**The kingdom of God.** The expressions, "kingdom of heaven," and "kingdom of God," refer to the prophecies of Daniel (2 : 44; 7 : 13, 14), and denote that kingdom of the God of heaven, which he would set up and give to the Son of man; or, in other words, the spiritual and eternal kingdom of Christ, both God and man, which was to subsist first in imperfect circumstances on earth, and afterward to appear complete in the world of glory. *Parkhurst.*——The phrase "kingdom of heaven," or *of the heavens*, as the original has it, Matthew

uses no less than thirty times. The phrase clearly expresses the idea that it is a kingdom distinct from all those kingdoms of this world after which the Jew had fashioned his idea of Messiah's dominion. It taught that the kingdom of Messiah was to be a spiritual and heavenly kingdom, unlike the old theocracy with its temple and throne in Jerusalem; unlike the magnificent empire patterned after Rome, of which the worldly Jew was dreaming. It is to be a universal kingdom established by the preaching of the gospel throughout the world. D. S. G.

Mk. 17. Fishers of men. The fish was a very frequent symbol of early Christian art. The Greek word *ichthūs*, a fish, was very early used as a Christian anagram, its different letters forming the initials of a confession of Christianity: "Jesus Christ, Son of God, Saviour." It was hence used as a symbol among Christians of Jesus Christ himself.

20. From that moment the four were his devoted followers. Called to decide there and then, as a proof of their fitness for discipleship, they forsook all and followed him at once. Peter and Andrew were apparently poor; James and John, in a better position. For the convenience of trade, both families had left the neighboring town of Bethsaida, and had settled in Capernaum, one of the centres of the local fisheries and of the occupations connected with them. Peter alone seems to have been married, and in his house James henceforth found a home. G.——**L. 6, 7.** This draught of fishes was not only a miracle, but it was a prophetic parable in action. It foreshadowed the success that would attend the labors of the apostolical fishers of men, in drawing the net of the gospel through the sea of the world; inclosing heathen nations within it, so that they might be caught—not for death—but for life eternal. W.

8. Peter had already seen Jesus do wonderful things, but somehow this wonder came home to him as none of them had done—wrought in his own vessel, with his own net, in the way of his own calling, after his own fruitless toil. Never had the impression of a divine power at work in his immediate presence taken such a hold of him. Never had the sense of his being in close contact with One in whom such power resided come so upon his spirit. He falls at Jesus' knees, as he sat there in the boat, quietly watching all the stir and bustle of the fishermen; and he gives vent to the feeling that for a moment is uppermost, as he exclaims, "Depart from me, for I am a sinful man, O Lord!" H. ——It was the cry of self-loathing which had already realized something nobler. It was the first impulse of fear and amazement, before they had had time to grow into adoration and love. Peter did not *mean* the "Depart from me;" he only meant —and this was known to the searcher of hearts —"I am utterly unworthy to be near thee, yet let me stay." F.——Christ hath left many a soul for froward and unkind usage; never any for the disparagement of itself, and entreaties of humility. Simon could not devise how to hold Christ faster, than by thus suing to him to be gone, than by thus pleading his unworthiness. *Bp. H.*

10. There is in these words a double magnifying of Peter's future function as compared with his past; that it is *men* and not poor fishes henceforth which he shall take, and that he shall take them *for life*, and not as he had taken his meaner prey, only for death. For no less than this is involved in the original word by which the catching is expressed. T.——Jesus Christ having chosen the son of Jonas, thenceforth engaged in his education. How much had to be done to discipline that wild energy, to regulate that impassioned vivacity, to purify that too carnal zeal, to humble that presumptuous ardor! To no other does he give such particular care, and one would say that Peter being formed beforehand for the apostleship, all others will be formed of course. Thus the character of Peter carries him always like a valiant soldier in the van, and the will of his Master keeps him there. It keeps him there so evidently, that uniformly in the gospel his name begins the list of the disciples, and when the leading ones only are mentioned, he stands there first also. The education of *John* was given, if we may so express it, on the bosom of Jesus. John was nourished in silence by the words of his Master, was penetrated with his spirit, appropriated his divine secrets. For a period still distant he treasured up remembrances and inspirations of infinite value. A pure and peaceful star, he was not to rise on the horizon of the Church; he was not to shed the full light of his instructions upon it until all the other apostles had acted and spoken; and his word was to be the magnificent, new, unexpected complement of the lessons of a Peter, a James, a Paul. A. V.——**L. 1–10.** The remark of Spanheim is here just: "The facts narrated by Luke are not contradicted by Matthew, but only passed over. Nothing is more common than that circumstances omitted by one should be supplied by another; *lest the sacred writers should seem to have written by compact*, or lest the readers should cleave to one and neglect the others." R.

The "call" of Abraham had given the world the grand truth of a living personal God; that of Moses had created a nation, in which the active government of human affairs by one God was to be illustrated, and his will made known directly to mankind; but that of the poor Galilean fishermen was the foundation of a society, for which all that had

preceded it was only the preparation; a society in which all that was merely outward and temporary in the relations of God to man should be laid aside, and all that was imperfect and material replaced by the perfect, spiritual, and abiding. Henceforth it only remained to extend the kingdom thus founded by winning the consciences of men to the same devotion, by the announcement of the Fatherhood of God; the need of seeking his favor by repentance; and faith in his divine Son, leading to a holy life, of which that of Jesus was the realized ideal. G.

Section 27.—Heals a Demoniac, Peter's Wife's Mother, and Others.

Capernaum.

MATTHEW viii. 14–17. MARK i. 21–34. LUKE iv. 33–41.

Mk.21 AND they went into Capernaum; and straightway on the sabbath-day he entered
22 into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes; and his word was with power.
L. 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and
34 cried out with a loud voice, saying, Let *us* alone; what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One
35 of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and thrown him in the midst, and cried with a
Mk.27 loud voice, he came out of him, and hurt him not. And they were all amazed, insomuch that they questioned among themselves, saying, What thing, what a word is this? What new doctrine *is* this? for with authority and power he commandeth even the
28 unclean spirits, and they do obey him, and come out. And immediately his fame spread abroad throughout all the region, into every place of the country round about Galilee.
29 And forthwith when they were come out of the synagogue, they entered into the
30 house of Simon Peter and Andrew, with James and John. And Simon's wife's mother lay sick of a great fever: and anon they tell him of her, and besought him for her.
31 And he came, and stood over her, and rebuked the fever; and took her by the hand, and lifted her up. And immediately the fever left her; and she arose, and ministered unto them.
32 And at even, when the sun did set, all they that had any sick with divers diseases brought them unto him; and they brought unto him many that were possessed with
33, 34 devils. And all the city was gathered together at the door. And, cast out with *his* word, devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered not the devils to speak, because they knew him, that he was Christ. And he laid his hands on every one of them that were sick of
M. 17 divers diseases, and healed them: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took *our* infirmities, and bare *our* sicknesses.

Not this day only but every day of his earthly life was a coming under, upon his part, of the evils which he removed from others. For that which is the law of all true helping, namely, that the burden which you would lift you must yourself stoop to and come under, the grief which you would console you must yourself feel with—a law which we witness to as often as we use the words "sympathy" and "compassion"—was, of course, eminently true in him upon whom the help of all was laid. Not in this single aspect of his life, namely, that he was a healer of sicknesses, were these words of the prophet fulfilled,

but rather in the life itself, which brought him in contact with these sicknesses and these discords of man's inner being, every one of which as a real consequence of sin, and as being at every moment contemplated by him as such, did press with a living pang into the holy soul of the Lord. Not so much the healing of these sicknesses was Christ's bearing of them; but his burden was that there were these sicknesses to heal. He "*bore*" them inasmuch as he bore the mortal suffering life, in which alone he could bring them to an end, and at length swallow up death in victory. T.

Mk. 22. As one that had authority. Christ spoke as one who claimed to be, who was himself, a sufficient authority for all he uttered; by no means bound to appeal to law or testimony, although he often did so to silence gainsayers or to convince doubters. He spoke as one who was himself a law-giver, superior to Moses, entirely competent by his own authority to abrogate any old law, and to establish any new one. Others said—others say, Believe this, for it is written there. But he always says, "Verily, verily, *I* say unto you." Believe this, because *I* say it. K.——**Not as the scribes.** As the successors of Ezra (7 : 6), the scribes were the conservators and guardians of the sacred text and canon, which implies a critical acquaintance with them, such as qualified the scribes above all others to be expounders of the Scripture. Christ taught not as a mere expounder, but with the original authority belonging to the author of the law expounded. Even those who were most accustomed and most submissive to the teachings of the scribes, must have felt, when Jesus spoke, that he was speaking with authority, declaring his own will and expounding his own law, not that of another. J. A. A. (Read Section 180.)

Jesus at once assumed a superiority not merely over these teachers of the law, this acknowledged religious aristocracy, whose reputation, interests, and pride were pledged to the maintenance of the existing system—but he set himself above those inspired teachers of whom the rabbis were but interpreters. He superseded at once by his simple word all that these rabbis had painfully learned and regularly taught as the eternal irrepealable word of God, perfect, complete, enduring no addition. H. M. ——The synagogue sermons of the rabbis, as we see in the book of Jubilees, were a tiresome iteration of the minutest rabbinical rules, with a serious importance which regarded them as the basis of all moral order. The kind and quality of wood for the altar; the infinite details of the law of tithes; the moral deadliness of the use of blood; or the indispensableness of circumcision on the eighth day, were urged with passionate zeal as momentous and fundamental truths. The morality and religion of the age had sunk thus low; and hence the fervid words of Jesus, stirring the depths of the heart, created profound excitement in Capernaum. Men were amazed at the phenomenon of novelty, in a religious sphere so unchangeably conservative as that of the synagogue. "New teaching," said one to the other, "and with authority—not like other rabbis." But if they were astonished at his teaching, they were still more so at the power which he revealed in connection with it. G.

L. 33-35. The N. T., and especially the Evangelists, repeatedly mention individuals whom they describe as possessed by devils. The possession was often accompanied by physical disease—blindness, dumbness, epilepsy. The Evangelists unquestionably believed and intended to be understood as asserting that the persons described as possessed with evil or unclean spirits were really under the control of disembodied spirits, agents of Satan. They are frequently distinguished from those afflicted with mere physical disorders; the demons are distinguished from the persons whom they control, and are represented as recognizing in Jesus the Son of God, a title not given to him even by his disciples until toward the close of his ministry. No honest interpreter can doubt that the Evangelists shared the common opinion of their day, and intended to be understood as asserting that these individuals were under the control of evil spirits, and that Christ literally emancipated them from this diabolical servitude, and cast the evil spirits out. L. A.——The two Greek words *daimon* and *daimonion*—whence our word "demon"—are synonymous; and are the words *almost* always employed to represent the agents—real or imaginary—in the afflictions we are considering. These words, in the gospels, are uniformly translated "devil" in our version. Wrongly, however; for the representation of the Bible is that there is but *one* devil—for which the Greek had a different word, *diabolos*—while demons are represented as being innumerable. By the word "demon" was meant *an immaterial, intelligent being. S. Hopkins.* ——The demoniac stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment; but the demoniac for deepest compassion. There appeared to have been in him *a double will* and *a double consciousness*—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy. A.

Mk. 27. This miracle—the first of the kind—struck the people with amazement; and they rightly recognized miracles as evidence of Christ's doctrine and mission. K.——**34. Suffered not the devils to speak, because they knew him.** Earth has not recognized her king; but heaven and hell alike bear witness unto him. T.——The fact that these persons, all of them and at first sight, recognized our Saviour in his superhuman character and divine office (and this in advance of the popular voice, and even against it), cannot be accounted for, except on the supposition that these men—these demoniacs—were under some intelligent impulse, foreign to themselves, which controlled their minds and shaped their utterance. *S. Hopkins.*——Our Lord himself everywhere speaks of demoniacs not as persons merely of disordered intellects, but as subjects and thralls of an alien spiritual might; he addresses the evil spirit as distinct from the man. T.——Our Lord's promptitude in silencing this testimony would seem to suggest that he saw it was intended for mischief, and could in the end accomplish nothing else. From such a source it was likely to injure the estimation of him in whose behalf it was borne; for the truth itself might come into discredit when the "father of lies" bore witness to it. K. (On demoniacs, read also notes in Sections 59 and 77.)

31. And she arose. She rises, as if no disease had ever weakened her, with glad and grateful spirit to wait upon Jesus and the rest. And so within that home kindly hands were provided, like those of Martha at Bethany, to minister to the Saviour's wants during the busiest, most toilsome period of his life, when, in season and out of season, early in the morning and far on often in the night, he came and went, living longer under that roof of Peter's house at Capernaum than under any other that sheltered him after his public ministry had begun. H.

32. Hushing by his voice the delirium of madness, and touching disease into health again by laying on each unhappy and tortured sufferer his pure and gentle hands, moved, in his love and tenderness, the young prophet of Nazareth, the Christ, the Saviour of the world. F.

34. No doubt was entertained by the devils who came "out of many, crying out, and saying, Thou art Christ the Son of God." The testimony so given was not welcomed by Christ. It came unsuitably from a quarter whence no witness was wished for, as it came unseasonably, when premature revelations of his true character were not desired. But, though refused thus by our Lord, its first wild, impatient utterances, all that it was permitted to give forth, this voice is most striking to us now as a testimony from the demon-world. Accepting, with whatever mystery the whole subject of demoniac possession is clothed, the simple account of the Evangelists, it does appear most wonderful—the quick intelligence, the wild alarm, the terror-striking faith that then pervaded the demon-world, as if all the spirits of hell who had been suffered to make human bodies their habitation, grew pale at the very presence of Jesus, and could not but cry out in the extremity of their despair.

32-34. All the city had gathered together at the door of Peter's house. The sun goes down, and Jesus steps out into that bustling, anxious crowd; he lays his hand on every one of the diseased and heals them, and casts out all the spirits with his word. The stars would be shining brightly in the heavens ere the busy blessed work was done, and within a few hours a city which numbered many thousand inhabitants saw disease of every kind banished from its borders. H.——The memorable Sabbath, the events of which are thus circumstantially recorded, may show us how he fulfilled his own great saying concerning doing good on the Sabbath-days: "My Father worketh hitherto, *and I work.*" S.——What an insight does the account of this day, so marked by deeds of love and mercy, give us into the nature of our Lord's ministry in Galilee! What holy activities, what ceaseless acts of mercies! Such a picture does it give us of their actual nature and amount, that we may well conceive that the single day, with all its quickly-succeeding events, has been thus minutely portrayed to show us what our Redeemer's ministerial life really was. E.

M. 17. In all the afflictions which met his eye, "he was afflicted." And when, from the day of his baptism to the night at Gethsemane, he was going from village to village thronged by moaning sufferers and by parents stricken through their children, he comprehended perfectly, as no man ever did, the suffering of each; adopted and *realized* in his own self each quivering agony; "*took* their infirmities, *bare* their sicknesses." Even on the way to Calvary, and upon the cross, "bearing our griefs and carrying our sorrows" to the last! *S. Hopkins.*

Section 28.—First Journey through Galilee. Heals a Leper.

Matthew iv. 23–25; viii. 2–4. Mark i. 35–45. Luke iv. 42–44; v. 12–16.

Mk. 35 And in the morning rising up a great while before day, he went out and departed
36 into a solitary desert place, and there prayed. And Simon, and they that were with
37 him, followed after him. And when they had found him, they said unto him, All *men*
38 seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also. And the people sought him, and came unto him and stayed him that he should not depart from them. And he said unto them, I must preach the kingdom of
39 God to other cities also: for therefore came I forth. And he preached in the synagogues of Galilee, and cast out devils.

M. 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease
24 among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the
25 palsy; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

L. 12 And it came to pass, when he was in a certain city, behold, a man full of leprosy; who seeing Jesus, came to him, beseeching him; and kneeling down fell on *his* face and
Mk. 41 worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth *his* hand, and touched him, saying, I will; be thou
42 clean. And as soon as he had spoken, immediately the leprosy departed from him, and
43, 44 he was cleansed. And he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the gift that Moses commanded, for a testimony unto
45 them. But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert
L. 15 places. And so much the more went there a fame abroad of him; and great multitudes came together from every quarter, to hear and to be healed by him of their infirmities.
16 And he withdrew himself into the wilderness, and prayed.

Christ began his work by acts of kindness toward the poorest, the lowest, the most helpless; and toward the greatest sinners. The objects which surrounded him day after day, as subjects of his grace, were mainly such as now fill our almshouses, infirmaries, and our chambers of protracted sickness and disease, together with the subjects of demoniacal possession. But he had an object in the bestowment of his healing power upon these sufferers, beyond their relief from pain. By his acts of kindness to the lost and wretched, he established in the minds of the common people this truth, that there is love in the heart of God for every miserable sinner; that his vileness and his abandonment by the world only commend him to God as an object of his compassion; that the Son of God came down from the skies to save the worst of men; and that it is impossible for a sinner to be sunk too low for his hand to find him, or his grace to lift him up. **N. A.**

Mk. 38. Preaching being the characteristic feature of the life of Christ, no true understanding of his mission can be had without a knowledge of what he preached as the truth of God. The gospels which give us the record of his life contain also a gospel which he preached; and this gospel comprises not only the rules of practical morality, the lessons and precepts of humanity and religion,

but the doctrines of a positive theology. So far as the very words of Christ have been preserved, these form the essence of Christianity. In his words we find a proper theology—not formulated, indeed, nor systematized, yet expressed in doctrines set forth with a certain gradation of time and thought, or in a certain order of development—and these doctrines interwoven with the whole texture of the precepts and promises of the gospel. J. P. T.

M. 23. Galilee, the most northern of the three divisions of Palestine, is between 50 and 60 miles in length, and from 30 to 40 in breadth. Josephus, who knew it well, speaks of 204 towns and villages, the smallest of them containing above 15,000 inhabitants. Making an allowance for exaggeration, the population of the province must have been about three millions. (Section 189.) We read of nine departures from and returns to Capernaum in the course of the eighteen months of our Lord's Galilean ministry; of three extensive tours through all the towns and villages of the district like the one now described; and of five or six more limited ones. Could we have traced the footsteps of our Saviour from place to place, from month to month, on these missionary rounds through Galilee, we should have had a year and a half before us of varied and almost unceasing toil, the crowded activities of which would have filled us with wonder. H.——How singular the contrast between the peaceful progress of the Son of man—on the one hand healing maladies, relieving afflictions, restoring their senses to the dumb and blind; on the other, gently distilling into the minds of the people those pure and humane principles of moral goodness to which the wisdom of ages has been able to add nothing—and every other event to which it can be compared in the history of human kind. H. M.

Teaching in their synagogues. It has been questioned by what right Christ and his apostles, who had no public character among the Jews, taught in their synagogues. Dr. Lightfoot observes, that though this liberty was not allowed to any illiterate person or mechanic, they granted it to prophets and workers of miracles; and such as set up for heads and leaders of new sects; in order that they might inform themselves, and not condemn them unheard and unknown. Under these characters Christ and his apostles were admitted to this privilege. *Burder.*——The only schools, in Christ's time, were those connected with the synagogues. A synagogue presupposed a school, as in our country a church presupposes a Sunday-school. Synagogues were found in every city, and also in every village, unless the place was insignificant in size; and in such cases they had their place or places of prayer. In the schools, questions were asked and answered, opinions stated and discussed, and illustrations proposed in the form of allegories, or aphorisms, or parables. S. M.

L. 12. Only one of the miracles of this journey is particularly recorded, and that, perhaps, because it was the first of its kind. It was the cure of a leper. There was no disease accounted more absolutely incurable than this. Hence lepers are among the last who are mentioned as seeking the aid of Jesus. K.——The ordinances concerning leprosy had a far deeper significance than a mere sanitary regulation. It is clear that the same principle which made all that had to do with death (as mourning, a grave, a corpse) the occasions of a ceremonial uncleanness, might in like manner have made every sickness an occasion of uncleanness; each of these being also death beginning—echoes in the body of that terrible reality, sin in the soul. But instead of this, God took but one sickness in which to testify that evil was not from him, that evil could not dwell with him; and leprosy, which was indeed the sickness of sicknesses, was through these Levitical ordinances selected of God from the whole host of diseases. Terrible indeed, as might be expected, was that disease round which this solemn teaching revolved. Leprosy was indeed nothing short of a living death, a dissolution little by little of the whole body, so that one limb after another actually decayed and fell away. The leper, thus fearfully bearing about in the body the outward and visible tokens of sin in the soul, was handled throughout as a sinner, as one in whom sin had reached its highest manifestation; that is, as one dead in trespasses and sins. He was himself a dreadful parable of death, to bear about the emblems of death; mourning garments, he mourning for himself as for one dead; the head bare, as they were wont to have it who were in communion with the dead; and the lip covered. As one dead, he was to be put out of the camp, or afterward out of the city; men being by this exclusion taught that what here took place in a figure, should take place in the reality with every one who was found in the death of sin: he should be shut out of the true city of God. In all this it was not in the least implied that he who bore this plague was of necessity a guiltier man than his fellows. Seeing then that leprosy was this outward and visible sign of the innermost spiritual corruption, this sacrament of death, there could be no fitter form of evil over which the Lord of life should display his power. He will prove himself the conqueror of death in life, as of death completed. T.

Wandering a little way outside the walls of the city we came upon the dwellings of the lepers. The place is separated from all other human habitations, and consists of a rude court or inclosure, contain-

ing about twenty huts or kennels. At the sound of our voices and footsteps the lepers came out into the sunlight, clamoring, with most unearthly sounds, for charity. Death was visibly eating them away. Some were of a liver color, others white as snow—all deformed. Handless arms were held out to us; half-consumed limbs were obtruded; countenances wofully defaced and eyeless were turned up to us, and cries came out from palateless mouths that were wildly imploring and inhuman. The old law which prohibited the leper from touching or drawing near to a clean person, was scrupulously regarded by them, so that, even when they begged, they stretched out to us little iron cups into which we might drop our alms. As we looked on those rotting wrecks of humanity, we saw with deepened impression, with what instructive fitness leprosy has been employed in Scripture as the emblem of sin—hereditary, contagious, ever tending to increase, and incurable, except by the power of God. *A. Thomson.*

Lord, if thou wilt, thou canst make me clean. A prayer lovely in the simplicity of its human pleading—an appeal to the power which lay in the man to whom he spoke. The relation between them was of the strongest—that between plenty and need, between strength and weakness, between health and disease—poor bonds comparatively between man and man, for man's plenty, strength, and health can only supplement, not satisfy the need; support the weakness, not change it into strength; but in regard to God, all whose power is creative, any necessity of his creatures is a perfect bond between them and him; his munificence must flow into the channels of the indigence he has created. Jesus could have cured him with a word. But of all men a leper needed to be touched with the hand of love. Out went the loving hand to the ugly skin, and he was as he should be—with the flesh of a child. *McD.*

Mk. 41. By the law of Moses, he who touched a leper himself became unclean. Yet at once, without hesitation at the time—without acting afterward as if he had contracted any defilement or required any purification—Jesus lays his hand upon one who was "full of leprosy." We lose a little of the power and majesty of our Saviour's answer in our translation. Two words were spoken, the answer the echo to the prayer; two of the very words the man had used taken by Jesus in framing his gracious reply. No petition ever presented to Jesus met with a quicker, more satisfactory response. H.——The hand of Jesus was not polluted by touching the leper's body, but the leper's whole body was cleansed by the touch of that holy hand. It was even thus that he touched our sinful human nature, and yet remained without spot of sin. F.

44. The true meaning of the word is "*for a testimony against them;* for a witness against their unbelief, who are refusing to give credence to me, even while I am attesting myself to be all which I claim to be, by such mighty works as these." T.

45. The time had not yet come for his openly proclaiming himself as the Messiah, though he acted from the first as such, without formally assuming the title. To have done so would have arrested his work at once, while his acts and words, without compromising him with the authorities, were such as forced men and even the spirits he cast out, to own his true dignity. G.

L. 16. He withdrew into the wilderness, and prayed. This section begins with a similar but fuller record. And the same fact is referred to afterward; intimating that this solitary communion of Jesus with the Father was the habit of his daily life. J. G. B.——He took refuge thus in prayer, mingling devotion with activity, the days of bustle with the hours of quiet, intercourse with man with fellowship with God. Nothing more than his example is fitted to impress upon us the lesson how needful, how serviceable it is, if we would walk and work rightly among or for others around us, that we be often alone with our Father who is in heaven. A life all action will be as bad for the soul itself as a life all prayer would be profitless for others. It is the right and happy blending, each in its due proportion, of stillness and of action, of work and prayer, which promotes true spiritual health and growth; and so much weaker as we are—so much more easily distracted and absorbed by bustling activity—so much more of reflection, retirement, and devotion is needed to temper our spirit right, and to keep it in anything like harmony with that of our Lord and Master. H.——Precious as the periods of seclusion and refreshment are, they are after all but temporary. They are intervals of useful labor, not substitutes for it. Separation from men may possibly be sought for, owing to morbid moods, and it may create them. The real value of going apart into solitary places must be tested by the spirit with which we return from them into the ordinary engagements of our households and the world. Something in our very prayers will be wrong unless we pass from them into the daily ministrations and drudgeries with more patience, more self surrender, a kindlier forbearance with the infirmities of those around us, and a heartier effort to yield our interests to theirs for the Redeemer's sake. Our very rests will be unrefreshing without him, and he only makes the retirement sacred, and society safe. F. D. H.

Section 29.—Heals a Paralytic. Calls Matthew.

Capernaum.

MATTHEW ix. 2-9. MARK ii. 1-14. LUKE v. 17-28.

Mk. 1 AND it came to pass on a certain day that again he entered into Capernaum, after
2 *some* days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, not so much as about the door: and he preached the word unto them.
L. 17 And as he was teaching, there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of
18 the Lord was *present* to heal them. And behold, men come unto him bringing a man sick of the palsy, lying on a bed which was borne of four. And they sought to bring
19 him in, and to lay *him* before him. And when they could not come nigh unto him for the press, nor find by what *way* they might bring him in because of the multitude, they went upon the housetop, uncovered the roof where he was, and when they had broken it up, they let him down through the tiling with *his* couch, into the midst before Jesus.
20 And when he saw their faith, he said unto the sick of the palsy, Son, be of good cheer, thy sins are forgiven thee.
21 And behold, certain of the scribes and Pharisees sitting there began to reason within themselves, saying, Who is this which blasphemeth? Why doth this man thus speak
Mk. 8 blasphemies? Who can forgive sins but God alone? And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, answering their thoughts he said unto them, Why reason ye these things? Wherefore think ye evil in your hearts?
9 For whether is it easier, to say to the sick of the palsy, Thy sins be forgiven thee, or to
10 say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man
11 hath power upon earth to forgive sins, (then saith he to the sick of the palsy,) I say unto
12 thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he rose up before them, took up the bed whereon he lay, went forth before them all, and departed to his own house, glorifying God. But when the multitude saw *it*, they were all amazed, and glorified God, which had given such power unto men; and they were filled with fear, saying, We never saw it on this fashion; we have seen strange things to-day.
13 And after these things he went forth again by the sea *side*, and all the multitude re-
14 sorted unto him, and he taught them. And as he passed by, he saw a publican, named Matthew *or* Levi, *the son* of Alpheus, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him.

THERE had never appeared in any age such a man, such a friend, or such a helper. He seemed the contrast of a king or prince, and yet all his words were kingly; all his acts a succession of the kingliest deeds, decisions, and commands. By his works and life, he established in the midst of the old theocracy the framework of an empire before which all former religious systems were to fade away. But though his absolute self-control was never intermitted, there were times when the claims of the truth, or the service of his kingdom, brought out the full grandeur of his power and kingly greatness. It was thus when he had to meet and confute prejudice and error, or to heal the sick and diseased. At times we shall see him forced to blame and condemn, but this was only a passing shadow on the clear heaven of his unvarying grace and love. It is impossible to realize such an appearance, but we can imagine it in some measure. The stainless truth and uprightness which filled his whole nature; the exhaustless love and pity which were the very breath of his spirit; the radiant joy of the bridegroom wedding redeemed humanity; the calm light as of other worlds in his every look, may well account for the deathless love and devotion he inspired in those whom he suffered to follow him. G.

L. 17. Doctors of the law: Scribes or Rabbis.—The rabbis were the heads of the nation in the widest sense, for the religion of the people was also their politics. They were the theologians, the jurists, the legislators, the politicians, and, indeed, the soul of Israel. The people gloried in them as the crown of Israel, and its distinguishing honor above all other nations. Their activity never rested. Whether as guests from the Holy City, or as residents, they pervaded the land, visiting every school and synagogue, to extend their influence by teaching and exhortations. This incident led to the first open difference between Jesus and this all-powerful order. G.

19. Jesus probably stood in the open *lewan*, or interior court, and the crowd were around and in front of him. Those who carried the paralytic, not being able "to come at him for the press," ascended to the roof, removed so much of it as was necessary, and let down their patient through the aperture. Examine one of these houses, and you see at once that the thing is natural, and easy to be accomplished. The roof is only a few feet high, and by stooping down and holding the corners of the couch —merely a thickly-padded quilt, as at present in this region—they could let down the sick man without any apparatus of ropes or cords to assist them. And thus, I suppose, they did. The whole affair was the extemporaneous device of plain peasants, accustomed to open their roofs, and let down grain, straw, and other articles, as they still do in this country. W. M. T.

20. It was alike their faith and his which the Lord saw and rewarded. And this faith, as in the case of all whom he healed, was *not as yet the reception of any certain doctrines*, but a deep sense of need, and of Christ as the one who only could meet that need. T.——**Be of good courage, my child; thy sins are forgiven thee.** These first words of our Lord show that the man's uppermost feelings were a deep sense of sin, and the doubt and fear which the sense of sin inspires. As he had lain, crippled and weary, on the bed to which his "sins" had conducted him, he had grown more sensitive to the guilt of his career. We cannot doubt that these tender words sufficed to dispel the man's shame and fear, to quicken a dawning faith in his soul. Faith being quickened, the element in which Christ's healing power can work is generated. With what infinite delicacy does Christ adjust himself to the man's needs—forgiving his sins, removing his fears, quickening his faith, awakening hope, and afterward conferring health! *S. Cox.*

It was a wondrous utterance, and must have sounded still more strangely when thus first heard, than to us who have been familiar with it from childhood. No one had ever heard him admit his own sinfulness. He showed no humility before God as a sinner; never sought pardon at his hands. The standard he demanded was no less than the awful perfection of God. But now he rises above any mere tacit assumption of sinless purity by his claim, not only to announce the forgiveness of sins by God, but himself to dispense it. It was at once a proclamation of his own sinlessness, and of his kingly dignity as the Messiah, in whose hands had been placed the rule over the new theocracy. The rabbis felt, in a moment, all that such words implied. The law knew no such form as an official forgiving of sins, or absolution. Forgiveness was the direct act of God; no human lips dared pronounce it. It was a special prerogative of the Almighty; even should mortal man venture to declare it, he could only do so in the name of Jehovah, and by his immediate authorization. But Jesus had spoken in his own name. He had not hinted at being empowered by God to act for him. It was the turning-point in the life of Jesus, for the accusation of blasphemy, now muttered in the hearts of the rabbis present, was the beginning of the process which ended, after a time, on Calvary; and he knew it. G.

Mk. 10, 11. The Pharisees, always on the watch, seized upon this opportunity to renew their accusations; he had claimed a fulness of power which belonged to God alone; the power, namely, to forgive sins. Perceiving their irritation, he appealed to a *fact* which could not be denied, as proof that he claimed no power which he could not fully exercise. N.——"You ask an outward sign of the communication of inward grace—a proof within the cognizance of your senses of miraculous power; and that proof I will supply. J. A.——I will speak a word, I will claim a power, which if I claim falsely, I shall be convinced upon the instant to be an impostor and a deceiver. I will say to this sick man, '*Rise up and walk;*' by the effects, as they follow or do not follow, you may judge whether I have a right to say to him, '*Thy sins be forgiven thee.*'" T.

That ye may know . . . . I say unto thee. To the learned doctors who so love their logic that they must *think* as well as speak in it, he grants the logic they love. They ask a proof of him, and he gives them the very proof they ask. Abruptly breaking off while his sentence to them is incomplete, he finished it with a deed which spoke louder than words. At once to prove and confirm the man's incipient faith, and to show that he has power to absolve him from his sins, the Lord turns to him with the words, "I say unto thee, Arise, take up thy bed, and walk!" *S. Cox.*——**12. And immediately he arose,** etc. The argument was unanswerable, for not only did the prevalent belief

connect sickness in every instance with actual sin, but also it was generally maintained, even by the rabbis, "that no sick man is healed from his disease, until all his sins have been forgiven." It was, therefore, in full accordance with their own notions that he who by his own authority could heal diseases, could also, by his own authority, pronounce that sins were forgiven. F.

14. Matthew or Levi. Matthew describes his calling, and adds "the publican" to his name in the list of apostles. Mark and Luke call him Levi, his Jewish name, and tell us that he was wealthy, "made a feast in his own house," but left all. J. G. B.——At or near Capernaum there was a *receipt of custom*. Lying as the town did at the nucleus of roads which diverged to Tyre, to Damascus, to Jerusalem, and to Sepphoris, it was a busy centre of merchandise, and therefore a natural place for the collection of tribute and taxes. These imposts were to the Jews preëminently distasteful. They were not only a badge of servitude; they were not only a daily witness that God seemed to have forsaken his land, but the mere payment of such imposts wore almost the appearance of apostasy to the scrupulous mind of a genuine Jew. F.——Jews who made themselves the instruments of this disgrace to their country, were accounted the vilest of the vile. They became in fact outcasts from all society except that of their own degraded class. They were not allowed to enter the synagogues or the temple, or to take any part in public prayers, nor were offerings accepted from them. K.

His admission of a publican as a disciple could not fail to irritate his enemies still more. But he had no hesitation in his course. Sent to the lost, he welcomed to his inmost circle one of their number in whom he saw the germs of true spiritual life, in disregard of all the prejudices of the time, and all the false religious narrowness of ecclesiastical leaders. He desired, in the choice of a publican as apostle, to embody visibly his love for sinners, and show the quickening virtue of the kingdom of God even in the most unlikely. G.——He who came to seek and save the lost—he who could evoke Christian holiness out of the midst of heathen corruption—could make, even out of a Jewish publican, the apostle and the first evangelist of a new and living faith. It was the glorious unworldliness of a divine insight and a perfect love, and Matthew more than justified it by turning his knowledge of writing to a sacred use, and becoming the earliest biographer of his Saviour and his Lord. F.

Thus ended the first year of the public life of Jesus. The fame of his wonderful works; the authority with which he delivered his doctrines; among the meeker and more peaceful spirits, the beauty of the doctrines themselves; above all, the mystery which hung over his character and pretensions, had strongly excited the interest of the whole nation. From all quarters—from Galilee, Perea, Judea, and even the remoter Idumea—multitudes approached him with eager curiosity. H. M.

Section 30.—Heals the Impotent Man at Bethesda.

Jerusalem.

John v. 1–16.

1, 2 After this there was a feast of the Jews: and Jesus went up to Jerusalem. Now
there is at Jerusalem, by the sheep *market*, a pool, which is called in the Hebrew
3 tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk,
4 of blind, halt, withered, waiting for the moving of the water. For an angel went down
at a certain season into the pool, and troubled the water: whosoever then first after
the troubling of the water stepped in, was made whole of whatsoever disease he had.
5, 6 And a certain man was there, which had an infirmity thirty and eight years. When
Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith
7 unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no
man, when the water is troubled, to put me into the pool: but while I am coming, an-
8 other steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and
9 walk. And immediately the man was made whole, and took up his bed, and walked:
10 and on the same day was the sabbath. The Jews therefore said unto him that was

11 cured, It is the sabbath-day; it is not lawful for thee to carry *thy* bed. He answered
them, He that made me whole, the same said unto me, Take up thy bed, and walk.
12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a
multitude being in *that* place.
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made
15 whole: sin no more, lest a worse thing come unto thee. The man departed, and told
16 the Jews that it was Jesus which had made him whole. And therefore did the Jews
persecute Jesus, and sought to slay him, because he had done these things on the sab-
bath-day.

Wearily did he watch the pool, but no angel came, or came not for him. Yet, thinking it his only chance, he waited still, and knew not that there was one near him whose word could heal him in a moment. Many are in the same plight; they are waiting for some singular emotion, remarkable impression, or celestial vision. Tens of thousands are now waiting in the use of means and ordinances and vows and resolutions, and have so waited time out of mind, in vain, utterly in vain. Meanwhile these poor souls forget the present Saviour, who bids them look unto him and be saved. *He* could heal them at once, but they prefer to wait for an angel and a wonder. To trust him is a sure way to every blessing, and he is worthy of the most implicit confidence; but unbelief makes them prefer the cold porches of Bethesda to the warm bosom of his love. *Spurgeon.*

Blessed be God, there is open a fountain for sin and uncleanness, by whose brink none need wait in longing, anxious expectancy; for its waters are ever endued with life-giving power; the Angel of the Covenant abides there always with his healing presence; every sin-diseased soul may seek its health-restoring waters at all times. However many receive of its cleansing virtue, none of its power is diminished—its efficacy is ever the same. *The blood of Jesus Christ cleanseth us from all sin. An.*

---

1. Matthew, Mark, and Luke record only our Lord's doings in Galilee; if we put aside a few days before the Passion, we find that they never mention his visiting Jerusalem. John, on the other hand, while he records some acts in Galilee, devotes the chief part of his gospel to the transactions in Judea. But when the supplemental character of John's gospel is borne in mind, there is little difficulty in explaining this. The three Evangelists do not profess to give a chronology of the ministry, but rather a picture of it: notes of time are not frequent in their narrative. And as they chiefly confined themselves to Galilee, where the Redeemer's chief acts were done, they might naturally omit to mention the feasts, which, being passed by our Lord at Jerusalem, added nothing to the materials for his Galilean ministry. John, on the other hand, writing later, and giving an account of the Redeemer's life which is still less complete as a history (for more than one-half of the fourth gospel is occupied with the last three months of the ministry, and seven chapters out of twenty-one are filled with the account of the few days of the Passion), vindicates his historical claim by supplying several precise notes of time. In the occurrences after the baptism of Jesus, days and even hours are specified (John 1 : 29, 35, 39, 43; 2 : 1); the first miracle is mentioned, and the time at which it was wrought (John 2 : 1–11). He mentions not only the Passover (John 2 : 13, 23; 6 : 4; 13 : 1, and perhaps 5 : 1), but also the feast of Tabernacles (John 7 : 2) and of Dedication (John 10 : 22): and thus it is ordered that the Evangelist who goes over the least part of the ground of our Lord's ministry is yet the same who fixes for us its duration, and enables us to arrange the facts for the rest more exactly in their historical places. S.

On the phrase "a feast [festival] of the Jews" (John 5 : 1) turns mainly the question as to the duration of our Lord's public ministry. John notes distinctly three Passovers: John 2 : 13; 6 : 4; 12 : 1. If now *this* festival be another Passover, then our Lord's public labors continued during three and a half years. It does most probably thus stand for a Passover, viz., the *second* in our Lord's public ministry. R.——It is unlikely that Christ, who had already roused the prejudices of the Pharisees against him, should have gone to the *Purim* feast, where he would have had to contend with them alone in Jerusalem, instead of continuing his labors undisturbed in Galilee until Passover. John's omission to say more of Christ's ministry up to the time of the next Passover (6 : 4) may be accounted for on the ground that it was not his purpose to recount

his labors in Galilee, which were preserved in the circle of the ordinary traditions. The first two verses of chap. 5 show how summary his account is. N.

The second year of the public life of Christ opened, as the first, with his attendance at the Passover. He appeared again amid the assembled populace of the whole race of Israel, in the place where by common consent the real Messiah was to assume his office, and to claim the allegiance of the favored and chosen people of God. The first year the only public demonstration of his superiority had been the expulsion of the buyers and sellers from the temple, and his ambiguous and misinterpreted speech about that sacred edifice. During his second visit, however, at the same solemn period of national assemblage, Jesus gave a new cause of astonishment to his followers, and of offence to his adversaries, by an act which could not but excite the highest wonder and the strongest animadversion. This was no less than an assumption of authority to dispense with the (prescribed) observance of the Sabbath. H. M.

3, 4. The words which complete the third verse lie under strong suspicion, as the fourth verse has undoubtedly no right to a place in the text. That fourth verse the most important Greek and Latin copies are alike without, and most of the early versions. In other MSS. which retain this verse, the obelus which hints suspicion, or the asterisk which marks rejection, is attached to it. At first probably a marginal note, expressing the popular notion of the Jewish Christians concerning the origin of the healing power which from time to time these waters possessed, by degrees it assumed the shape in which we now have it: for there are marks of growth about it, betraying themselves in a great variety of readings—some copies omitting one part and some another of the verse—all which is generally the sign of a later addition. T.——It contains in the short compass of a few lines no less than seven words not found elsewhere in the New Testament, or only found with a different sense. It relates a most startling fact, one wholly unlike anything else in Scripture, one not alluded to by a single other writer, Jewish or heathen, and one which, had there been the slightest ground for believing in its truth, would certainly not have been passed over in silence by Josephus. Its insertion (to explain the word *troubled* in verse 7) is easily accounted for; its omission, had it been in the original text, is quite inconceivable. F.

The legend of the angel (which, according to the best criticism, does not belong to John, but is a later gloss) could not have arisen unless the spring and its phenomena really existed. *Robinson* thinks that he found in the irregular movement of the water in the "Fountain of the Virgin" phenomena similar to those recorded of the pool of Bethesda, and contributing to explain them. N.——The pool of Bethesda has been, in all probability, identified; an intermitting fountain, which explains the popular legend.—*Recent Explorations.* Whatever may have been the general belief about the *cause*, the *fact* that the water was found at certain intervals to be impregnated with gases which gave it a strengthening property, was sufficient to attract many sufferers. F.

Natural explanations of ordinary phenomena were unknown in these simple times, for there was no such thing as science. Among the Jews, as among other races, everything was attributed to the direct action of supernatural beings. In the book of Jubilees, which shows the popular ideas of Christ's day, there are angels of fire, wind, clouds, hail, thunder, lightning, of "all things in the heavens and earth; of darkness, of light, of dawn, and of evening." The healing powers of the Bethesda waters were, hence, ascribed to periodical visits of an angel, who "troubled the water." G.——The doubts that have been cast upon the prodigy do not in the least detract from the use made of it by Christ. On the contrary, the supposition of its being a delusion sets the truth of his miracle in a more striking light, as being the reality of that power which was there vainly sought. In any case, the miracle itself displayed the power, which Jesus claimed in the subsequent discourse, of exercising authority both over the laws of nature and the positive institutions of religion. S.

6. To rekindle the dying hope, to fix the man's attention on himself, Jesus bends over the bed on which he lies, looks down at him, and says, "Wilt thou be made whole?" H.——It was something to persuade him that this stranger pitied him, was interested in his case, would help him if he could. So persuading him to believe in his love, he prepared him to believe also in his might. Our Lord was giving him now the faith, which presently he was about to demand of him. T.

7. I have no man. We do not read that the Divine Healer here wrought a miracle for any more than this single invalid. No one else at that pool of mercy was so pitiably unbefriended. This poor forsaken creature had lain there a long time, and been tantalized by seeing other and nimbler patients reach the healing waters before he could creep in. Others had friends to help them; but this man had no one to assist him into the pool. Suffering often makes people selfish. Perhaps then the loving Lord intended to rebuke the selfishness of the neglectful, as well as to show his sympathy for the neglected by curing this one friendless cripple on the spot. There is a beautiful lesson here for us. Beside every pool of privilege or mercy in human

life there are one or more unbefriended sufferers whose trials are aggravated by seeing others relieved, but no relief comes to them. Jesus teaches us to look after those who have nobody to care for them. T. L. C.

8. Take up thy bed, and walk. What a command to a man who had for nearly forty years lain in that forlorn condition, during which his poor limbs had forgotten what walking meant! K.—— Christ commands him to rise and bear his bed, and thus practically evince not only his own completed recovery, but the true lordship of the Son of man over sabbatical restrictions and ceremonial rest. He that a year before had shown that he was Lord of the temple, now shows that he is Lord also of the Sabbath. E.

10. The Jews. Not the general community, but some of the ecclesiastical heads and rulers of the people. Jesus had only to meet their prejudices by doing nothing. But he did not choose to be thus silent and acquiescent. No less than seven miracles are recorded as wrought by him on the Sabbath-day, some of them among the most conspicuous and memorable in his ministry. He might have chosen another day rather than the Sabbath to walk through the crowded porches of Bethesda. The impotent man had lain too long there to make a day earlier or a day later of much moment to him. It was the same with the blind beggar of Jerusalem; and these were the two instances of cures upon the Sabbath-day which drew most public notice, and were attended with the most important results. But Jesus was not content with simply relieving the sufferers on these occasions. He did himself, or he bade his patients do, what he was well aware would attract the eye and draw down upon it the condemnation of the priesthood. H.

12. One would think that, in astonishment at such a miracle, their question would have been, "What man is he who healed thee?" and that they would have lost in that all thought of the man's bed. But it was the miracle they overlooked and thrust aside, regardful only of the alleged infraction of the Sabbath-day. K.

14. And now our Lord, whose purpose it ever was to build upon the healing of the body the better healing of the soul, suffers not this matter to conclude without a word of solemn warning, a word which showed that all the past life of the sufferer lay open and manifest before him; even things done more than thirty-eight years ago, that is, before his own earthly life had commenced: *Sin no more, lest a worse thing come unto thee*—a worse thing than those thirty and eight years of pain and infirmity! words which give us an awful glimpse of the severity of God's judgments. This infirmity had found him a youth and left him an old man; it had withered up all his manhood, and yet *a worse thing* even than this is threatened him, should he sin again. T.

15. Who had made him whole. *His* mind dwelling exclusively on that part of the case which *they* had put out of sight. He thought only of the healing: they only of the bed being carried on the Sabbath-day. K.

16. Here, then, were two deadly charges ready at hand against this prophet of Nazareth: He was a breaker of their Sabbath; he was a blasphemer of their God. The first crime was sufficient cause for opposition and persecution; the second an ample justification of persistent and active endeavors to bring about his death. F.——Having given them this handle, on purpose to raise the first public controversy with them, and thus open a fitting opportunity of laying his claims before them, he rises at once to the whole height of them, in a statement which for grandeur and terseness exceeds almost anything that ever afterward fell from him, at least to his enemies. B.

Section 31.—"My Father worketh, and I work."

Jerusalem.

JOHN v. 17–30.

17, 18 BUT Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he
20 doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these,

21 that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them;*
22 even so the Son quickeneth whom he will. For the Father judgeth no man; but hath
23 committed all judgment unto the Son: that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed
25 from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
26 For as the Father hath life in himself, so hath he given to the Son to have life in him-
27 self; and hath given him authority to execute judgment also, because he is the Son of
28 man. Marvel not at this: for the hour is coming, in the which all that are in the
29 graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

It takes his greatness with his limitations—his strength and his weakness—his divinity and his humanity, to affect us most. On his one side he is human—a man and brother—coming all the way down to us, entering into our feelings, our experiences—seeing men and things out of our eyes, that heart of his bending to our griefs, and swelling with our joys. We put our heart to his, and his answers it beat for beat. We would not miss that bending down to us, that standing side by side with us, and that thought that now to-day in heaven, he retains, as written upon an iron leaf, all that he was and felt.

But then we want more—not in another, but in him; if we can have it, we want the divine also—the human to know, to think with, and feel with; the divine, to be utterly incomprehensible, to encompass us, to overarch us, to flow into our weakness, to seize us and bear us aloft as upon eagles' wings. We want a being that shall come down to our sympathies, and so stand on the same plane with us; with the tides of feeling flowing through us both; and, at the same time, one before whom we shall bow with reverence and awe—the very being that we have in Christ, one whose thoughts and feelings span that mighty void between God and man. The Bible gives us Christ—the God-with-us—the Man-divine—that being who towers above our reason, but grasps and holds our hearts. J. D.

17–30. Nowhere else in the gospels do we find our Lord making such a formal, systematic statement of his own unity with the Father, his divine commission and authority, and the proofs of his Messiahship, as we find in this discourse. J. C. R. ——In this first part of his discourse, the Lord reveals to us the glorious secret of his *works;* their power springs from the mystery of his *person.* His working is simply the working of *God;* for the Son and the Father, two persons, are of one divine essence; the original life of the Father is the like original life of the Son, and the life of the Son becomes the life of those who believe on him. *The Father not without the Son, the Son not without the Father;* this is the ever-resounding key-note of this discourse, in which the secret is plainly revealed of the eternal Word, who was with God, and was God, and who became flesh. R. B.

17. In his justification, Christ struck at the root of the first error, viz., the carnal notion that the sanctity of the Sabbath was founded solely upon God's resting after the work of creation, as if his creative labors were then commenced and ended; and points out, on the other hand, the ever-continuing activity of God as the ground of all being—*my Father worketh hitherto, and I work.* "As He never ceases to work, so do I work unceasingly for the salvation of men." N.——Christ claims as his own the same works which God doeth—works not only of benevolence, but of almighty power: "*So I work.*" He thus avowedly makes himself equal with the Father, partly in regard to the works performed, and partly in regard to the manner of doing them: he works the same works, he works perpetually, as the Father. As this perpetual working is not reprehensible in the Father, so neither, says Jesus, is it reprehensible in me. C. C. T.

18. The Jews cannot be accused of misinterpreting his words. In those words Jesus had put himself on an equality with God in dignity, in the

point of being above the Mosaic law of the Sabbath, and of having the right to do all that his Father was doing. H. C.——**18-23.** Instead of disowning the inference, our Saviour joins issue upon its truth. Pointing to his works as a proof of the perfect unity of power between his Father and himself, he claims the highest attribute of God, the power to confer spiritual life; and he declares, as a practical appeal to his opponents, that *now* was the season for its exercise. Their indignation at this new blasphemy is met, as on other occasions, by the remonstrance, "Marvel not at this," as the preface to new wonders; for this power to give spiritual life, arising from the divine life which the Son had in himself, would soon be proved by his power to awake the dead, and to call them before his own judgment-seat. For to him alone was committed the divine attribute of judgment, because with him alone were the eternal principles of justice. S.

19. Because his opponents charged him with claiming, by his words, divine dignity and authority, he strengthened his assertions, taking care only to guard against their being perverted into a depreciation of the Father's dignity, by declaring that he labored in unity with the Father, and in dependence upon him. "*The Son*," said he, "*can do nothing of himself, but what he seeth the Father do.*" (He would have to deny himself as the Son of God before he could act contrary to the will and example of the Father.) N.——*That the Son can do nothing of himself*, says Bengel, "is a feature of glory, not of imperfection; such declarations proceeded from his intimate sense of unity, by nature and by love, with the Father." The Son can do nothing of himself, not because he is wanting in power, or inferior and dependent in his nature, but because his being is inseparable from that of the Father. J. P. T. ——The same things, and whatever things the Father doeth, the same doeth the Son, and doeth them in the very same manner, by the exercise of the same power, for the furtherance of the same ends. H.

The discourse is a wonderful setting forth of the person and office of the Son of God in his ministrations as the Word of the Father. In this verse he states that he cannot work any but the works of God: *cannot* by this very relationship to the Father, by the very nature and necessity of the case—the "of himself" being an impossible supposition, and purposely set here to express one—the Son *cannot* work of himself, because *he is* the Son. His very person presupposes the Father's will and counsel as *his* will and counsel, and his perfect *knowledge* of that will and counsel. And this, because every *creature* may abuse its freedom, and *may will contrary to God:* but THE SON, standing in essential unity with God, cannot, even when become man, commit sin—break the Sabbath—for his whole being and working is in and of God. A.

20. Christ proceeds to declare that the Father *will show him greater works than these*, i. e., than reviving the dead limbs of the paralytic. And what were these "greater works?" Without doubt, *that* work which Christ always describes as his greatest—as the aim of his whole life—the awakening of divine life in the spiritually dead humanity; a work which nothing but the creative efficiency of God could accomplish. N.

21, 22. *Life* and *Judgment*, Stier beautifully calls God's *Regalia*. Yet these, Christ says, the Father and he do in common; he not only doing the divine act, but doing it as the result of his own will, even as the Father does it. B.——Surely he who had in his hand the mighty prerogatives of giving life and judging the world, had a right to speak of himself as equal with God. J. C. R.

23. Whoever does not honor the Son with equal honor to that which he pays to the Father, however he may imagine that he honors or approaches God, does not honor him at all; because he can only be known by us as "the Father who sent his Son." A.——**24. Believeth on him that sent me.** The belief spoken of is a believing on God in Christ—a believing on God as the God who sent Christ to save sinners. He that rightly believes on Christ as his Saviour, with the same faith believes in God as his reconciled Father. J. C. R. ——A parallelism in verses 24, 25, should be noticed: "He that heareth my word" in the one, answers to "the dead shall hear" in the other. It is a kind of *hearing* which awakens to life, one accompanied by "believing on him that sent me." And this last is not barely "him who sent me," but him, *the very essence of belief in whom is in this*, THAT HE SENT ME. The "believeth" and the "hath eternal life" are *commensurate:* where the faith is, the possession of eternal life is. But here the faith is set before us as an *enduring* faith, and its effects described *in their completion*. A.

Here we are amid the clear shining of the sweet light which so unceasingly streams forth from John's gospel—*Word, Faith, Life;* upon these three thoughts hinges everything that John had heard from the lips of the Son of God, and here makes known to us. Faith can boldly reverse the words of the saying, and sing, "Even in the midst of death we are in life." For he who believes *has eternal life*, because he is joined as a member to the Lord and possessor of life, and *comes not into condemnation*, because he has come out of the judgment of *death* and *passed into the life*, the life in which the Son of God, the prince of life, triumphs forever over death and hell. "There *is* therefore *now* no condemnation," etc. (Rom. 8 : 1). R. B.

25. This verse continues to refer to *spiritual* awakening from the dead. **His voice.** His *call to awake*—by his own preaching, by his apostles, etc. A.——**26.** Their persons, though distinct, are of one substance, for the Father and Son have alike originally life *in themselves*. R. B.——In this alone are they distinct from each other, that one is the Father, and the other the Son. *Chrys.*——Why does the Lord reveal to us these depths of the Godhead? "These things I say, that ye might *be saved*" (verse 34), is his own answer. It is not as if we could *com*prehend such mysteries with our understanding, but our faith is to *ap*prehend and lay hold on the consolation which is rooted in the true Godhead of our Lord Jesus Christ, and our hope is to cast her anchor upon ground deep and immovable. R. B.

27. Son of man. There was in him no national peculiarity or individual idiosyncrasy. He was not the Son of the Jew, nor the Son of the carpenter; nor the offspring of the modes of living and thinking of that particular century. As if the life-blood of every nation were in his veins, and that which is best and truest in every man, and that which is tenderest, and gentlest, and purest in every woman, in his character. He is emphatically the Son of *man*. F. W. R.

Because he is the Son of man. The fact of the incarnation is made the reason for committing all judgment to Jesus, and especially the final judgment of the race. Having loved this fallen world so deeply, so tenderly, that he could consent to assume our very nature and suffer in it even unto death, who throughout all the universe will ever doubt his compassion, his pity, his heart, to save whosoever will meet his revealed conditions and put himself within the possible reach of mercy? With infinite confidence will all the intelligent universe trust him forever to administer the final judgment in the truest sympathy for our race, and never with undue severity—inflicting never one pang of suffering in excess of what justice must demand. H. C. ——The Father gave him authority, "because he is the Son of man." For the same reason Christians render him homage. As the Son he redeemed us, and therefore we *love* him. As the Son he offers us salvation, and we *believe on him*. As the Son he is to receive us to glory, and we *hope* in him. As the Son he is our strength and life, and we *rejoice in him*. As the Son he is our king and head, and we *obey* and *adore* him. These emotions, moreover, are supreme. They constitute all that we have to offer —love, and fear, and joy; adoration, obedience, and praise. J. A.

The *man* through whom God has determined to judge the world with righteousness (Acts 17 : 31), *is* our righteousness. The judgment which Christ *endured* for us, will not let us come into the judgment which he *executes*. Our process with him who hath the power of death has been long ago gained; the sentence of life has been already made out for us: at the last day it will be *revealed* only. This is the consolation which believers derive from this passage. But for unbelievers, of all the horrors of judgment the greatest horror is this, that he who shall execute it is the Son of man. R. B.

28, 29. *The hour cometh*, but not "now is" (as in verse 25), because he is *now speaking* of the great day of the resurrection, when not merely *the dead* but *all who are in their graves* shall hear his voice. "They who hear" are not specified, because *all* shall *hear* in the fullest sense. Olshausen observes that this and Acts 24 : 15 are the only *direct* declaration in the New Testament of a *bodily resurrection of the unjust* as well as of the just. It is implied in some places: Matt. 10 : 28, and less plainly in Matt. 25 : 34; Rev. 20 : 5, 12; and directly asserted in Dan. 12 : 2. In 1 Cor. 15—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies—no allusion is made to those who are not believers. A.

His hearers, who saw him before their eyes in human form, were startled, doubtless, by these declarations. They looked for Messiah to establish a *visible* kingdom, with unearthly splendors, expecting it to be attended by an outward judgment; and Christ's announcement of a *spiritual* agency, that was to be coeval with the world's history, was beyond their apprehension. He referred them, therefore, to the final aim of the course which he was laying out for the human race, the final Messianic work of the judgment and the general resurrection; a work in itself, indeed, more familiar to them, but which, as ascribed to *him*, must have still more raised their wonder. **30.** Having thus unfolded his whole Messianic agency, embracing both the present and the future, Christ returns to the general proposition with which he had commenced (in verse 19). As he had applied his unity of action with the Father to his whole course, so now he applies it specifically to his *judgment*, which must, therefore, be just and true. N.——Here begins the testimony by which these things were substantiated, and which they ought to have received. The discourse here passes into the *first person* which was *understood* before, because he had called himself the Son of God. A.

His ministry in Judea was now about to close. Aware of the design against his life which had now been formed, and wishing to baffle it for a season, he retires to Galilee. But he will not leave Jerusalem till he has given one full and public testimony as to who and what he is, so that the Jews in con-

tinuing to reject him, shall not have it in their power to say that he has not revealed his own character, nor expressed to them the real grounds upon which their opposition to him is based. Such was the special drift and bearing of the address of Jesus to the Jews. H.

Section 32.—Proofs of his Divine Sonship.

Jerusalem.

John v. 31–47.

31, 32 If I bear witness of myself, my witness is not true. There is another that beareth
33 witness of me, and I know that the witness which he witnesseth of me is true. Ye sent
34 unto John, and he bare witness unto the truth. But I receive not testimony from man;
35 but these things I say, that ye might be saved. He was a burning and a shining light:
36 and ye were willing for a season to rejoice in his light. But I have a greater witness
than *that* of John: for the works which the Father hath given me to finish, the same
37 works that I do, bear witness of me, that the Father hath sent me. And the Father
himself which hath sent me, hath borne witness of me. Ye have neither heard his voice
38 at any time, nor seen his shape. And ye have not his word abiding in you: for whom
39 he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have
eternal life: and they are they which testify of me.
40, 41 And ye will not come to me, that ye might have life. I receive not honour from men.
42, 43 But I know you, that ye have not the love of God in you. I am come in my Father's
name, and ye receive me not: if another shall come in his own name, him ye will re-
44 ceive. How can ye believe, which receive honour one of another, and seek not the
45 honour that *cometh* from God only? Do not think that I will accuse you to the Father:
46 there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed
47 Moses, ye would have believed me: for he wrote of me. But if ye believe not his
writings, how shall ye believe my words?

Jesus submitted himself, his character, his works, his claims, to the judgment of men. He honored the reason of his hearers by submitting to them the evidences of his mission; he honored their religious sentiment by referring to their own Scriptures for testimony concerning himself. But pride and ambition, leading them to look for the pomp and power of earthly royalty in their Messiah, closed their eyes to the evidences alike of the works and the word of God. J. P. T.

The loss of man's soul is always attributed in Scripture to man's own want of will to be saved. It is not any decree of God. It is not God's unwillingness to receive. It is not any limitation of Christ's redeeming work and atonement. It is not any want of wide, free, full invitations to repent and believe. It is simply and entirely man's own fault—his want of will. Forever let us cleave to this doctrine. Man's salvation, if saved, is entirely of God. Man's ruin, if lost, is entirely of himself. He "loves darkness rather than light." He will have his own way. J. C. R.

Having unfolded the great truth of the unity of will, purpose, and action, between the Father and the Son, Jesus proceeds to speak in the first person, of the testimonies that had been borne to him; that of the Father, that of John, that of his own works, that of the Holy Scriptures, all of which these Jews had wilfully rejected. H.——Thus far the Lord, in answer to the accusations of the Jews, has vindicated his working as being the actual working of *God:* he *works* as the Father does, because he *is* as the Father. The divine life reveals itself in divine deeds, both in love and in wrath,

both in *quickening* and in *judging*. But in the second part of this discourse the Lord now accuses the Jews. He brings before their eyes the *witnesses* which had been vouchsafed to them, in order that they might see the glory of the only-begotten Son of the Father, now present before them, while also he rebukes their unbelief: "*and ye will not come to me that ye might have life.*" All particular witnesses concerning the nature of the Son and concerning his working in the power of the Father, are included in one general witness—*in the Father's witness of his Son* (verse 32). Through Christ's immediate forerunner *John* (verses 33–35), through the *works* of Christ, which announced him as the Saviour (verse 36), and through the *Scriptures* (verses 37–39, 45–47)—through all these the Father witnesses of the Son. R. B.

31. If I witness of myself. "Separate and apart from the Father asserting any claim of power or authority, such claim would be untrue. But I do not and cannot stand thus alone." **35. A shining light.** Rather *lamp* or torch that *is kindled* and so burns and shines. Christ is the light that kindles but was never kindled. J. G. B.——**36.** All his works—as well the public "signs and wonders," as the silent manifestation of his "Jesus name" in the inward life of sinners saved through him; as well the teaching full of grace of his holy life, as the life full of grace of his holy words—whatever he did as physician of body and soul, whatever he suffered as Lamb, whatever he said as Shepherd: they all combine to form one bright revelation of his glory. They are the *works* of Jesus Christ appertaining to his proper *vocation*, the works of God's Anointed One. R. B.——**37. Not seen his shape.** The same truth we find elsewhere, that the Father is invisible, and has never been seen by mortal man. He who appeared to Abraham was the Second Person of the Trinity, and not the Father. Paul says distinctly of the Father, "whom no man hath seen, nor can see." J. C. R.

38, 39. It was precisely through the works, Christ told them (verses 36, 37), that the Father had testified to him. "But," continued he, in effect, "it is no wonder that you ask another testimony of me, seeing that you are destitute of the spiritual capacity to perceive *this* one. It cannot be perceived with the senses; you have never heard with your ears the voice of the Father, nor seen with your eyes his form. God does not reveal himself to the fleshly sense; and in you no other sense is developed. And for this reason you cannot understand the testimony of the Scriptures. The word of God, which you ought to have received *within you* from the Scriptures, dwells not *in* you; it has remained for you simply outward. Hence your 'searching of the Scriptures' is a lifeless thing. Thinking that, in the letter of the word, you have eternal life, you will not come unto him who alone imparts that life, and to whom the Scriptures were only intended to lead." N.——"In the Scriptures ye find your charter of eternal life; go search them then, and you will find that I am the great burden of their testimony; yet ye will not come to me for that life eternal which you profess to find there and of which they tell you I am the appointed dispenser." B.——They *would* not! Scripture *urged* them to come to Jesus, that they might believe and receive life from him; but life through Jesus, the lowly Lamb of God, was what they *would* not have, because they would not acknowledge their own life to be death. He who does not in Scripture find his death as a sinner under the curse of the law, will never find there his life as a sinner under grace through the gospel. Verses 31–39 say that they *can*—verses 40–47 say that they *will not*. R. B.

Search the Scriptures. A true faith in the Scriptures must have its strength in the Scriptures themselves. This would seem to be a proposition of the clearest reason. If the Bible be the *Word* of God with a *human* voice, then must it speak to the human soul directly as no other word, no other voice, can speak. T. L.——**42.** They had counted the very letters of them; yet they were rejecting him of whom the Scriptures testified. Was it not clear that they—the righteous, the religious leaders of their nation—yet had not the love of God in them, if they thus rejected his prophet, his word, his works, his Son? F.

43. Ye receive me not. Despite of the Father's indorsement, by miracles and by the testimony of your own Scriptures, sustaining my claims, ye yet reject me. There could only be collision and repellency between the meek, spotless Jesus, and the bigoted, covetous, self-seeking, sanctimonious Pharisees. H. C.——**If another shall come.** How strikingly has this been verified in the history of the Jews! "From the time of the true Christ to our time, sixty-four false Christs have been reckoned by whom they have been deceived." B.

44. How can ye believe? He spake to them calmly, but with most searching scrutiny and appalling truthfulness, of the reason why they could not believe; of that passion for the honor coming from men which made them utterly blind and dead to the claims of the Son of God. H. C. ——Christ looked upon it as morally impossible for persons infinitely proud and ambitious impartially to consider a religion that taught nothing but self-denial and the cross; that counted humility honor; and that the higher men climbed the farther they were from heaven. The true cause of the Pharisees' disbelief of Christ's doctrine was the predomi-

nance over their will of the two great vices, covetousness and ambition. R. S.——**From God only.** Rather, *from the only God*, in contradistinction to the idolatry of the natural heart, which is ever setting up for itself other sources of honor, worshipping *man* or *self* or even *Satan* instead of God. These words form the point of passage to the next verses, in which the Jews are accused of not believing the *writings of Moses*, the very pith and kernel of which was *the unity of God* and *the having no other Gods but him.*

46. Moses: Here put for *the law*, the basis of the O. T. Scriptures. This is an important testimony to the *subject* of the whole Pentateuch: it is *of me.* It witnesses also to *the fact* of Moses *having written* those books, which were then and are still known by his name. *Moses leads to Christ:* is one of the witnesses by which the Father hath testified of him. A.——Moses's highest calling was to prepare the way for Messiah. Both by the whole stage which he occupied in the development of the divine kingdom, and by individual prophetic intimations (like Deut. 18 : 15; Gen. 3 : 15, in their spiritual meaning), he had pointed out the Messiah. N.——Want of evidence could not be the cause that the Jews rejected and disbelieved the gospel, since they embraced and believed the law, upon the credit of miracles that were less evident. For those of Christ they knew by sight and sense; those of Moses only by tradition. They believed and assented to things neither evident nor certain, nor yet so much as probable, but actually false and fallacious. Whereas they rejected Christ and his doctrine, though every tittle of it came enforced with miracle, and the best arguments that heaven and earth could back it with. R. S.

47. If *Scripture* had been inscribed with genuine characters in the memory of their hearts, the *words* of Christ would have rendered those characters bright and clear. R. B.——They did not believe Moses in his account of the patriarchs and their faith; otherwise they would have walked in Abraham's steps. They did not believe in the holy, heart-searching severity of the law delivered by Moses; otherwise their pharisaical righteousness by works would have been annihilated. They did not believe him, when the whole of his priestly and sacrificial institution brought to their minds the continual remembrance of their sins, and, as a shadow, pointed to a future real fulfilment; for otherwise they would have already become through Moses what John the Baptist had further wished to make them—a people prepared and ready for the Lord, and, like Simeon, joyfully laying hold on his salvation. *Stier.*——In proportion as the inner power and meaning of a religion are dead, in that proportion very often is an exaggerated import attached to its outer forms. It was so with Judaism in the days of Christ. Its living and burning enthusiasm was quenched; its lofty and noble faith had died away; its prophets had ceased to prophesy; its poets had ceased to sing; its priests were no longer clothed with righteousness; its saints were few. And thus it was that the observance of the Sabbath, which had been intended to secure for weary men a rest full of love and peace and mercy, had become a barren custom fenced in with the most frivolous and senseless restrictions. It was in answer to the charge, "*because he did such things on the Sabbath-day*," that he delivered the divine and lofty discourse preserved for us in the fifth chapter of John. The great rabbis and chief priests had brought him before them in order to warn, and the warnings fell on *them.* They tremble and gnash their teeth, though they dare not act, while, with words like a flame of fire piercing into the very joints and marrow—with words more full of wisdom and majesty than those which came among the thunders of Sinai—he assumes the awful dignity of the Son of God. F.

Thus closes this wonderful discourse. In the high standpoint of its defence against the charge of Sabbath desecration; in the calm and solemn majesty of its tone; in the conscious dignity with which Jesus set forth his relation to the Father; in the pertinence and moral force of his presentation of himself—first, as giving spiritual life to spiritually dead souls; and next, as one day to give life from the dead to all who are in their graves—revealing himself thus as the Infinite Arbiter of all human destiny, the Great Judge of quick and dead—this discourse has no parallel in human language. H. C.

From this time the ruling Pharisaic party persecuted Christ as a most dangerous enemy, who exposed their sentiments with a power of truth not to be controverted. "Sabbath-breaking and blasphemy" were the pretexts on which they sought his condemnation. N.——And under such circumstances it was useless, and worse than useless, for him to remain in Judea, where every day was a day of peril from these angry and powerful conspirators. F.

Section 33.—Justifies plucking of Corn, and healing, on the Sabbath.

Galilee.

MATTHEW xii. 1–15. LUKE vi. 1–11. MARK ii. 23–28; iii. 1–7.

L. 1 AND it came to pass on the second sabbath after the first, that he went through the
corn-fields: and his disciples were an hungered, and began, as they went, to pluck the
2 ears of corn, and did eat, rubbing *them* in *their* hands. But when the Pharisees saw *it*,
they said unto him, Behold, thy disciples do that which is not lawful to do on the sab-
bath-day. And certain of the Pharisees said unto them, Why do ye that which is not
3 lawful? And Jesus answering them, said, Have ye never read so much as this, what
David did, when he had need and was an hungered, he and they that were with him;
4 how he went into the house of God in the days of Abiathar the high-priest, and did
take and eat the shewbread, and gave also to them that were with him; which was
not lawful for him to eat, neither for them which were with him, but only for the
M. 5 priests? Or have ye not read in the law how that on the sabbath-days the priests in
6 the temple profane the sabbath, and are blameless? But I say unto you, that in this
7 place is *one* greater than the temple. But if ye had known what *this* meaneth, I will
Mk. 27 have mercy, and not sacrifice, ye would not have condemned the guiltless. And he
28 said unto them, The sabbath was made for man, and not man for the sabbath: there-
fore the Son of man is Lord also of the sabbath.

L. 6 And it came to pass also on another sabbath, when he was departed thence, that he
entered into the synagogue and taught: and behold, there was a man there whose right
7 hand was withered. And the scribes and Pharisees watched him, whether he would
heal on the sabbath-day: and they asked him, saying, Is it lawful to heal on the sab-
8 bath-days? that they might find an accusation against him. But he knew their
thoughts, and said to the man which had the withered hand, Rise up, and stand forth
9 in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask
you one thing: Is it lawful on the sabbath-days to do good, or to do evil? to save life, or
M. 11 to destroy *it*? But they held their peace. And he said unto them, What man shall
there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-
12 day, will he not lay hold on it, and lift *it* out? How much then is a man better than a
sheep? wherefore it is lawful to do well on the sabbath-days.

Mk. 5 And when he had looked round about upon them all with anger, being grieved for the
hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he
stretched *it* forth; and his hand was restored whole, like as the other.
6 Then the Pharisees were filled with madness, and went out, and communed one with
another what they might do to Jesus. And straightway they took counsel with the
7 Herodians against him, how they might destroy him. But Jesus, when he knew *it*,
withdrew himself from thence with his disciples to the sea.

VIRTUE goes out of Christ. The shrunken hand instantly acquires a healthful color, and swells into its right proportions. In his joy the man shuts and opens it; moves the pliant fingers; and holds the miracle aloft to the gaze of a crowd, dumb with astonishment. Give him a harp, and with that hand he would sweep its sounding strings to the praise of Jesus. Pattern to men who have souls to be saved, and hearts to cure, he did what he could—using all means within his power to obtain the blessing. And, did people, with equal eagerness, repair to the church on Sabbath, as he to the synagogue, to meet Jesus Christ, and with the same earnestness and the same faith, lay out their sins and soul's sorrows before him, our Sabbaths would witness greater works than this—he who healed that withered hand healing withered hearts, and, whether they required to be saved or sanctified, giving power to them that have no might. *Guthrie.*

1. More properly translated "the second-first Sabbath," and was probably a sort of proper name for *the first Sabbath after the second day of the Passover* or of unleavened bread; that is, the first of the seven Sabbaths reckoned between that day and Pentecost. R.——**Went through the corn-fields.** The Scriptures are almost entire strangers to the word *fence*, as they are to the word *road*. We read of *ways* and *highways*, instead of roads; and fences were for towns rather than for fields. In the absence of fences, there was of course the greater need of such laws concerning trespass as Moses instituted. This account seems a picture from life in modern Palestine. N. C. B.——**Pluck the corn and eat.** The law and practice of Palestine continue to be this day what they were so many thousand years ago (Deut. 23 : 25). We travelled in that country once in spring, before the ears of corn were full. Nothing surprised us more than the liberties which our guides took in riding through the fields and letting their horses eat as much of the standing corn as they pleased. We felt at first as if we were trespassers and thieves, but were relieved by finding that it was done under the eye and with the full consent of the owners of the crops. H.——So I have often seen my muleteers, as we passed along the wheat-fields, pluck off ears, rub them in their hands, and eat the grains, unroasted, just as the apostles are said to have done. This also is allowable. The Pharisees did not object to the thing itself, only to the time when it was done. W. M. T. ——The rabbis had decided that to pluck corn was to be construed as reaping, and to rub it as threshing. F.

The Charge of Sabbath-Breaking.

One principal end of the sabbatic institute was to preserve a knowledge of, and a faith in, the one living and true God as the creator of all things. There was no rite, nor institution, not even circumcision, by which the Jews were more conspicuously distinguished from surrounding nations, and marked off as the worshippers of Jehovah. Their Sabbath-keeping was a perpetual and visible token of the connection in which they stood to God, and of the great mission which they were set apart to discharge. But, as the faith of the people grew weak, and their allegiance faltered, they began to profane the day by breaking in upon that rest from all ordinary occupations, which should have been observed. Thus, among other distinctive marks of their peculiarity as the only worshippers of the great Creator, this one became obscured and wellnigh obliterated. A singular change came over the Jewish people after the restoration from the Babylonian captivity. Previously they were ever and anon showing a tendency to idolatry; subsequently no such tendency appears. Previously they had been neglectful of many of the distinctive rites and ceremonies of their faith; subsequently they became strict and punctilious in their observance of them. Great national calamities—the persecution under the successors of Alexander the Great, the wars of the Maccabees, the aggression of the Romans, the ascent into power of the Idumean family of the Herods, the establishment of the schools of the rabbis—all conspired to intensify the national pride and religious bigotry of the Jews; who, as they had nothing but the old laws and traditions to cling to, clung to them with all the more tenacious grasp. The sect of the Pharisees arose, and carried the popular sympathy along with it. Everything regarded as purely and peculiarly Judaic was exaggerated. Punctilious observance of the old ritual was the one great merit compensating for all defects; while around the simpler statute-law of Moses there arose an oral or traditional law, growing continually in bulk and overshadowing the primitive Mosaic institute. Upon each statute additions and explanations were heaped of such a character as to turn more and more the keeping into a mere external routine and outward performance. So fared it with the old, broad, and benignant law as to the Sabbath. Its primary injunction, "Thou shalt do no manner of work," was falsely held as aimed at all kinds of work whatever; no less than thirty-nine kinds or classes of work being specified as involved in the prohibition. It was ruled thus that grass should not be trodden on the Sabbath, for the bruising of it was a species of harvest work; that shoes with nails should not be worn, as that was the carrying a burden. In all this there was not only a wrong rendering of the Mosaic precept, but much worse than that, there was the erection of a false standard of duty, a false test of piety—the elevation of the outward, the positive, the ceremonial, over the inward, the moral, the spiritual; the putting of the letter that killeth above the spirit which maketh alive. H.

M. 5, 6. He begins with his opponents upon their own ground. "You yourselves admit that the priests who serve the temple on the Sabbath must break the literal sabbatical law in view of the higher duties of the temple-service." Then he continues, "*But I say unto you, there is something here greater than the temple.*" In these, as in many of Christ's words, there is more than meets the ear. When we remember the sanctity of the temple in Jewish eyes, as the seat of the Shechinah, as the only place where God could ever be worshipped, we can conceive the weight of Christ's declaration that *his* manifestation was something greater than the temple, and was to introduce a revelation of the glory of God, and a mode of divine worship to which the temple-service was entirely subordinate. We may infer Christ's conclusion to have been, "If the priests have been freed from the literal observance of the Sabbath law because of their relation to the temple, heretofore the highest seat of worship, how much more must my disciples be freed from the letter of that law by their relation to that which is greater than the temple! (Their intercourse with *him* was something greater than temple-worship.) They have plucked the corn on the Sabbath, it is true, but they have done it that they might not be disturbed in their communion with the Son of man, and in reliance upon his authority. They are free from guilt, then, for the *Son of man is Lord even of the Sab-*

bath." He thus laid the foundation for that true, spiritual worship to which the temple-service was to give way. N.——The temple—the seat of the Shechinah, the visible majesty of the divine presence—released the priesthood from the strict observance of the sabbatical law. They might offer their sacrifices. How much higher the claim to liberty on the part of the disciples through their connection with him! How natural to conclude that he who was greater than the temple is to take its place! G. P. F.

Or have ye not read? His deep knowledge of the Scriptures shows itself throughout the gospels. He has a quotation ready to meet every hostile question. It was so profound that it forced even his enemies to recognize him as a rabbi. His frequent retort on the rabbis themselves—"Have ye not read?" and the deep insight into the spirit of Scripture, which opposes to rubrics and forms the quickening power of a higher life, prove how intensely he must have studied the sacred books. G.

7. The quotation (Hos. 6 : 7) bears this translation, "I *desire* mercy and not sacrifice," the words themselves containing one of those prophetic glimpses of the gospel, one of those slights cast upon the law intimating that God had something better and higher in store for his people. The prophet of the old covenant is here anticipating the great apostle of the new, in his saying, 1 Cor. 13 : 1–3. He is declaring, That which God longs for on the part of men is not the outward observance, the sacrifice in the letter, but the inward outpouring of love—that which the "sacrifice" symbolized, the giving up of self in the self-devotion of love. This must underlie every outward sacrifice and service to give it value; and when the question arises between the form and the spirit, then the form must yield to the life, as the meaner to the more precious. T.

Mk. 27. That is: Man was not created for the purpose of honoring the Sabbath; but as soon as created, the Sabbath was made to promote the best welfare of man, and, therefore, to his best welfare it must ever be held subordinate. It was made *for man;* not for any particular nation, but for *the race;* for the spiritual benefit of *mankind.* The very act of authoritatively regulating the duties of the Sabbath, while it doubtless implies an authority to abolish the institution, was really an authoritative recognition of it. As the authority was *not* used in *abolishing*, its effect was to *confirm* the ordinance. *Stone.* (Read Section 184.)——The end for which the Sabbath was ordained was to bless man; the end for which man was created was *not* to observe the Sabbath. A principle is here laid down, which must extend to the whole circle of outward ordinances. It does in fact say this, The law was made for man; not man for the law. Man is the end, and the ordinances of the law the means; not these the end, and man the means. Man was not made to the end that he might observe these; but these were given, that they might bless man, that they might train and discipline him till he should be ready to serve God from the free impulses of his spirit. T.

28. Lord even of the Sabbath. As naked a claim to all the authority of Him who gave the law at Sinai as could possibly be made. B.—— These words are inseparable from the meaning of our Lord's answer. In pleading the example of David, the king and prophet, and of the priests in the temple, the Lord tacitly implies the greatness of his own position. He is indeed Prophet, Priest, and King; and had he been none of these, the argument would have been not merely incomplete, but misleading. It is undeniable that the law of the Sabbath was very strict. Our Lord quotes cases where the law is superseded or set aside, because he is One who has power to do the same. S.

L. 9. They had put the alternatives of *doing* or *not* doing; here there might be a question. But he shows that the alternatives are, doing *good* or *failing to do* good—which last he puts as identical with doing evil, the neglecting to save as equivalent with destroying. Here there could be no question. T.——By this novel way of putting his case, our Lord teaches the great ethical principle, that *to neglect any opportunity of doing good is to incur the guilt of doing evil;* and by this law he bound his own spirit. B.

Mk. 5. It was the sight of men, who, laying hold of one of his Father's most merciful institutes, had exalted it into a place of false importance, attaching a specific virtue to the bare outward keeping of the letter, magnifying the minutest acts of bodily service, finding therein the materials which self-righteousness employed for defrauding the poor, the needy, and the diseased of that help which charity was ready to render—such was the source of that anger with which Jesus looked round about on the scribes and Pharisees. H.——**Being grieved.** One of the most striking and graphic descriptions in the gospels. It was thus that he bare even while on earth our infirmities and our sins. *Their* hearts were hardened—but *he* grieved for it. A.

He stretched it forth. He believes that Christ can give the strength to execute the command. It is in that faith he acts, and, paradoxical as it may seem, let us say that, if in that faith he had not made the effort, he never would have got the strength; and yet if he had not got the strength, he never could have made the effort. Stretch forth thy withered heart to love—thy withered hand to serve—such is still his command. Fixing an eye of faith on him, who has already fixed his eye of love

on us, let us make the effort, and in the very making of the effort we shall get the strength. H.

6. Filled with madness. Thus in every way were his enemies foiled—foiled in argument, shamed into silence, thwarted even in their attempt to find some ground for a criminal accusation. For even in healing the man, Christ had done absolutely nothing which their worst hostility could misconstrue into a breach of the Sabbath law. He had not touched the man; he had not questioned him; he had not bid him exercise his recovered power; he had but spoken a word, and not even a Pharisee could say that to speak a word was an infraction of the Sabbath, even if the word were followed by miraculous blessing!

Took counsel with the Herodians. Hitherto they had been enemies of the Herodians. They regarded them as half-apostate Jews, who accepted the Roman domination, imitated heathen practices, adopted Sadducean opinions, and had gone so far in their flattery to the reigning house that they had blasphemously tried to represent Herod the Great as the promised Messiah. But now their old enmities were reconciled in their mad rage against a common foe. F.——The Herodians were such Jews as favored Herod Antipas, and thus, outwardly at least, were friends of Rome, whose vassal Antipas was. Antipas had seen Judea and Samaria made a Roman procuratorship, and longed to get them back for himself, as a son of Herod, of whose kingdom they had been part. Intrigues to gain this end led to standing enmity between him and the rest of the family on the one side, and the procurators on the other. Disappointment at the results of annexation to Rome had made some look with kindlier feeling on the Idumean dynasty, which in its turn felt itself endangered by the claims of Jesus to set up a new kingdom. The Herodians in the end got their wish, when Agrippa I. (A. D. 37) was appointed king, and a Herod kingdom was thus again set up for a time. Even the Pharisaic or national party, indeed, came in the end to favor this scheme, in their deadly hatred of Rome. The alliance with the Herodians against Jesus was the first step in this new political path. G.

Section 34.—Healing at the Seaside. The Apostles chosen.

MATTHEW x. 2–4; xii. 15–21. MARK iii. 7–19. LUKE vi. 12–19.

Mk. 7 AND great multitudes from Galilee followed him, and from Judea, and from Jerusalem
8 and from Idumea, and *from* beyond Jordan; and he healed them all. And they about
Tyre and Sidon, a great multitude, when they had heard what great things he did,
9 came unto him. And he spake to his disciples, that a small ship should wait on him
10 because of the multitude, lest they should throng him. For he had healed many; in-
11 somuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried saying, Thou art the
12 Son of God. And he straitly charged them that they should not make him known.
M. 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my
18 servant whom I have chosen; my beloved, in whom my soul is well pleased: I will
19 put my Spirit upon him, and he shall shew judgment to the Gentiles. He shall not
20 strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment
21 unto victory. And in his name shall the Gentiles trust.
L. 12 And it came to pass in those days, that he went out into a mountain to pray, and
13 continued all night in prayer to God. And when it was day, he called unto him his disciples, whom he would, and they came unto him. And of them he chose and ordained twelve, whom also he named Apostles: that they should be with him, and that
Mk. 15 he might send them forth to preach; and to have power to heal sicknesses, and to
16 cast out devils. Now the names of the twelve apostles are these: The first, Simon
17 (whom he also named Peter), and Andrew his brother; James *the son* of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of
18 thunder); Philip and Bartholomew: Matthew the publican, and Thomas; James *the son* of Alpheus, and Lebbeus whose surname was Thaddeus, [whom Luke names] Judas

19 *the brother* of James; Simon the Canaanite, called Zelotes, and Judas Iscariot, which also betrayed him.

L. 17 And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem and from the sea coast of Tyre and Sidon, which came to hear him and to be healed of their diseases;

18, 19 and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

It behooved him to select a number of men in whom the riches of his life might be unfolded in every direction. For this end he needed, above all, men in whom the glory of his spirit and the peculiarity of his work might be distinctly identified; laymen, who would not chain his work to existing priestly habits; unlearned men, who would not mix up his wisdom with traditional schemes of philosophy; even comparatively uneducated men, in order that the dulled taste of a diseased worldly civilization might not disturb the culture which the spirit of the incarnate Word was to impart to them. It was through fishermen, country people, and publicans, that the Word of God in the life and doings of Christ was to be declared in its purity. *Lange.*

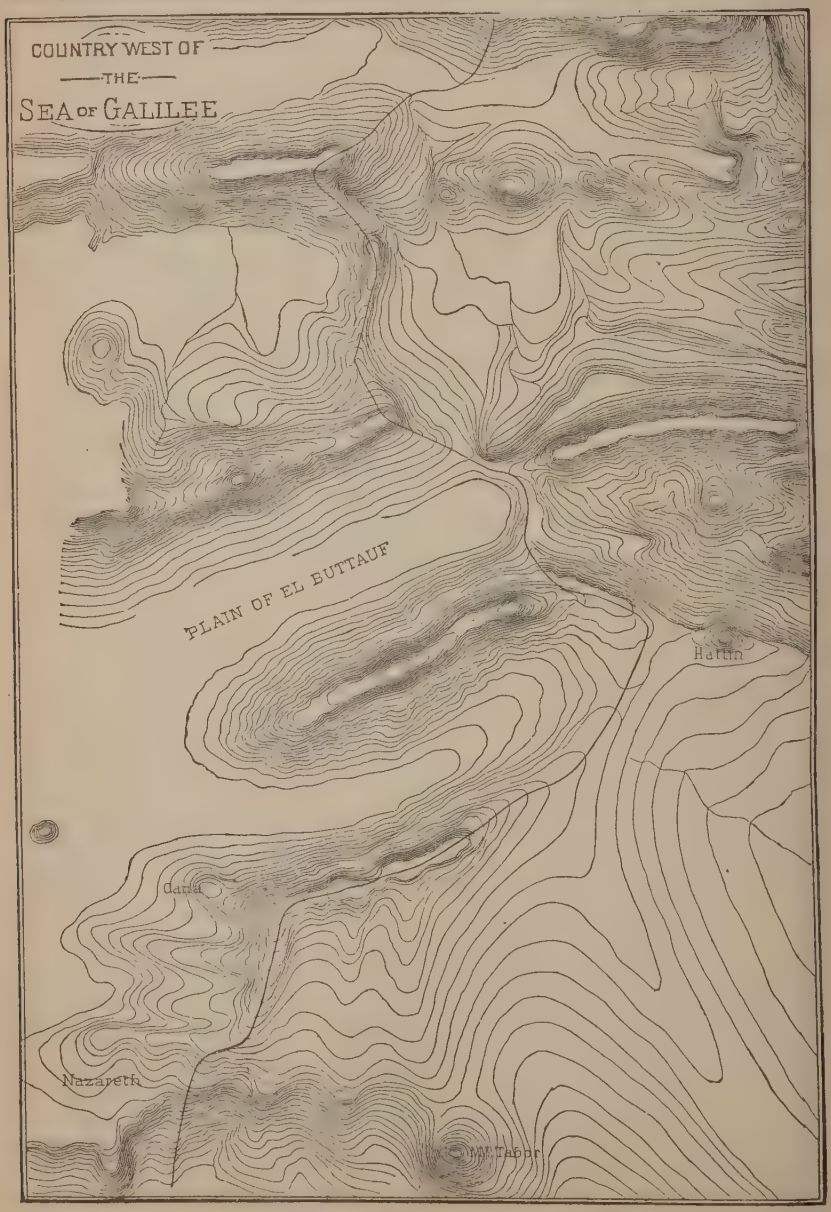
A small body of trustworthy followers were to form the closest, inmost circle of his disciples, and to be his friends and companions. He would give them his fullest confidence: open his mind to them more fully than to others: and, by living among them, inspire them with his own fervor, and mould them to his own likeness. They would see how his soul never unbent from its grand enthusiasm: how he never wearied in his transcendent devotion of body and spirit to his work. In seeing and hearing him, they would gain experience: in the opposition and trials they met in his company, their fidelity would be put to the test, and, in the end, they would be qualified for the special work for which they had been chosen. G.

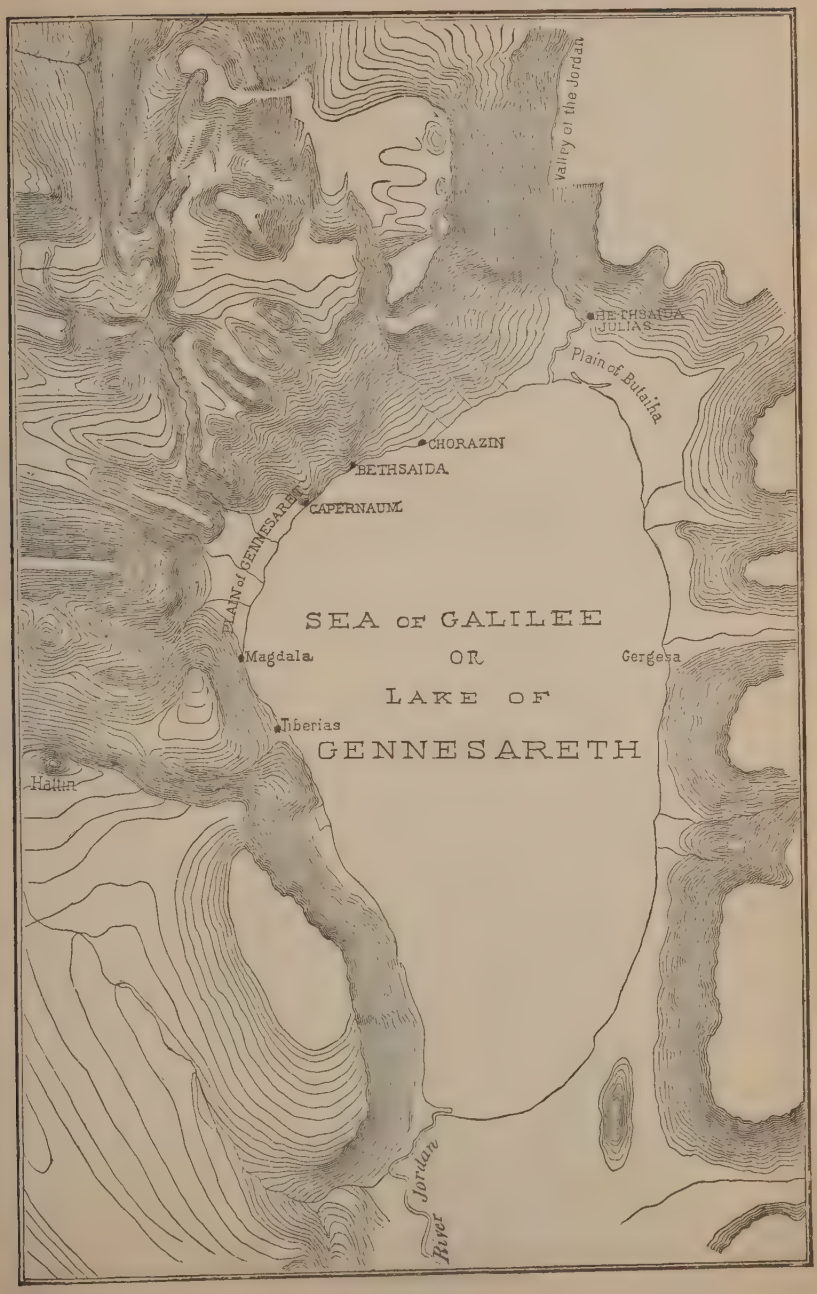
They were to share and multiply his labors, to protect and relieve him from the pressure to which he was exposed. For a short season he was to send them from his side, to teach and to work miracles as he did himself, that a short fore-trial might be made of the work in which they were afterward to be engaged. After his death they were to be the witnesses of the resurrection, the expounders of that gospel which needed the great decease to be accomplished ere in its full measure it could be proclaimed. By their hands the foundations of the Church were to be laid. H.

Mk. 7–12. This summary statement indicates not only the vast number of those whom Christ healed during his Galilean ministry, but it shows the *universality* of attention and interest concentrated upon himself. From Judea, Galilee, and Perea, and the outlying countries of Phenicia on the north and Idumea on the south, came these immense multitudes. And it is to be noted, that this great reach and measure of influence was attained by our Lord before his appointment of the apostles, and before any formal and public statement of his essential doctrines. **M. 18-20.** How gently and unobtrusively, with what a consummate union of wisdom and tenderness, he had attained this wide sway over these ever following multitudes, is intimated by this touching reference to Jehovah's word concerning his chosen servant. J. G. B.

L. 12. Our Saviour's whole position at this period of his ministry not only suggested, but may even be said to have *claimed*, some such public exposition of his doctrine as we find in the Sermon on the Mount. His mission had been unfolded step by step, till it lay fully open to the inquiries of his disciples and the objections of his foes; and the time had come to rebuke malignant cavils, to correct erroneous expectations, and to satisfy humble and earnest inquiries. The multitudes who had followed him to the shores of the lake were in a condition not unlike those whom Moses had led out into the wilderness. They had seen and heard enough to prepare them to hear the law of God from his own lips; and they are assembled before a mount, whose very name marks it as far more glorious than Sinai, the *Mount of Beatitudes.* But in this case, as in that, a solemn pause precedes the utterance of the divine word. The Mediator himself is called to close and secret communion with God, while the people have an interval of awful expectation. Alone, like Moses, Jesus "went up into the mountain to pray, and continued all night in prayer to God." S.——The scene of this lonely vigil, and of the Sermon on the Mount, was in all probability the singular elevation known at this day as the Kurn Hattin, or "Horns of Hattin." It is a hill with a summit which closely resembles an Oriental saddle with its two high peaks.

These two maps, copied from a single one prepared by the English Survey, overlap each other. Hattin, the "mountain" where the following sermon was probably delivered, is included in both. The position of Nazareth and Cana is to be noted on the left-hand map. The map on the *right* hand should be carefully studied, as exhibiting the localities of so large a part of our Lord's ministry.




Valley of the Jordan
BETHSAIDA JULIAS
Plain of Butaiha
CHORAZIN
BETHSAIDA
CAPERNAUM
PLAIN of GENNESARET
SEA of GALILEE
OR
LAKE OF
GENNESARETH
Magdala
Gergesa
Tiberias
Hattin
River Jordan

The double-peaked summit of Hattin, on the west rises very little above the level of a broad and undulating plain; on the east it sinks precipitately toward a plateau, on which lies, immediately beneath the cliffs, the village of Hattin; and from this plateau the traveller descends through a wild and tropic gorge to the shining levels of the lake of Galilee. It is the only conspicuous hill on the western side of the lake, and it is singularly adapted by its conformation, both to form a place for short retirement, and a rendezvous for gathering multitudes.

13. He chose and ordained twelve. The present choice was regarded as formal and as final. Henceforth there was to be no return to the fisher's boat or the publican's booth as a source of sustenance; but the disciples were to share the wandering missions, the evangelic labors, the scant meal and uncertain home, which marked even the happiest period of the ministry of their Lord. F.——The twelve were not all in indigence. The mother of John ministered to Jesus of her substance; Peter and Andrew had a house at Capernaum; Matthew gave a feast to the Master. But it is clear, nevertheless, that the apostles belonged to the lower class, and were accounted unlearned and ignorant men. At the time they were chosen they were still very ignorant, infected with Jewish prejudices, incapable of rising to the sublime thoughts of their Master. They often saddened the heart of Jesus, though they could not exhaust his patience in the work of their religious education. This work was not to be fully accomplished till he should have gone away from them, and the Holy Spirit should have come upon them, accompanied with the chastening influence of trial. *De P.*

The twelve were to lead the kingdom as his organs. Their superiority to all others, who should also act as organs of the Holy Spirit testifying within them of the Redeemer (the common calling of *all believers*), consisted in this, that they received a direct and personal impression of the words and works of Christ, and could thus testify of what they had *seen and heard*. N.——The marks of the apostolic office were these: Personal intercourse with Christ; appointment by himself; the gift of the Holy Spirit, breathed upon them by Christ, and more openly conferred, according to his promise, on the day of Pentecost, giving them power to work miracles and to speak in foreign tongues; to which was added the power to confer that gift on others. The union of these signs distinguished the apostles from every other class of ministers. The *number* of the apostles, corresponding to that of the twelve tribes of Israel, is clearly symbolical of their primary mission to the Jews. S.——Only at a later period was a Paul added to the apostles—a man capable, from his systematic mental cultivation, of elaborating and unfolding, by his own power of thought, yet under the guidance of the same Spirit of Christ, the material of divine revelation that was bestowed upon him. N.

Mk. 15. The twelve are arranged by Luke in pairs; generally, however, they were divided into three classes, with two pairs in each, in the following manner:

1.

Simon, James,
Andrew, John;

2.

Philip, Matthew (Levi),
Bartholomew (Nathanael), Thomas;

3.

James, son of Alpheus, Judas, brother of James (Lebbeus, Thaddeus).
Simon Zelotes, Judas Iscariot. C. B.

L. 17. Came down .... in the plain. *On a level* place, not "in the plain." This expression suggests that the spot was situated in the midst of a hilly country. Thus the description of the localities offers no impediment to our identifying the discourses of Matthew and Luke. L.——The words which our translators render *in the plain*, suggest rather some *platform*. S.——According to tradition, the "Mount of Beatitudes" lies a little west of the Sea of Galilee, and is a square-shaped hill, about sixty feet in height, with two tops, called the *Horns of Hattin*, from the village of Hattin at its base. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the "level place" to which he would "come down" as from one of its higher horns to address the people. A. P. S.——It is quite certain, from the evangelical narrative, that this sermon of the Great Teacher was spoken on a mountain not far to the west of the Sea of Galilee. Somewhere on the summit of this mountain, which slopes down so gently to the spacious Gennesaret plain, Jesus spake that exposition of moral duty which, in purity, spirituality, and humanity, had never been approached by any of the ethical teachings that had preceded it—which no moral teaching since has been able to supplement or improve—which, though it did not amend the Decalogue, yet "filled it up," ensouled it, and transfigured it; "that heavenly summary of the life and practice of Christianity which age after age has regarded as the most sacred heritage which God has vouchsafed unto his Church." *A. Thomson.*

As those twelve chosen ministers stood with him on the Mount of Beatitudes in the morning glow

that shone upon the lake, they resembled the heads of the twelve tribes, who were called up with Moses to hear the law given upon Sinai. The discourse which follows was spoken first *to them*, as the manual of their instructions, the code of the new kingdom of which they were the new ministers, the outline of the truths they were to teach. It was uttered to the disciples *in the hearing of all the people*, to whom, as representing the whole world, it points out the only path of duty and happiness, that which gives entrance to the kingdom of heaven; invites them into that kingdom by the most alluring promises of blessedness; claims their submission to its just and holy laws; and warns them of the danger and ruin of remaining without it. To all these classes it exhibits the characters that all men must bear, the truths that all must learn, the spirit that all must cultivate, the life that all must live, if they would enter into the kingdom of heaven, and insure the salvation of their souls. S.

The discourses by Matthew and Luke. The positive arguments for the identity of the two discourses are overwhelming, and the very variations tend to establish an essential sameness. Both begin with the same blessings, and end with the same striking parable concerning the difference between hearing and doing. Both mark the same period of our Lord's ministry, name the same locality, represent our Lord, directly after the discourse, as entering Capernaum, and performing the same miracle. S. ——The choice of the twelve by our Lord, as his ministers and witnesses, furnished an appropriate occasion for this public declaration respecting the spiritual nature of his kingdom, and the life and character required of those who would become his true followers. Luke expressly assigns this as the occasion; and although Matthew is silent here and elsewhere as to the selection of the apostles, yet some passages of the discourse as reported by him seem to presuppose their previous appointment as teachers. The order of circumstances would seem to have been the following: Our Lord retires to the mountain and chooses the twelve, and with them descends to the multitudes on the level place or plain, where he heals many. As they press upon him, he again ascends to a more elevated spot, where he can overlook the crowds and be heard by them; and here, seating himself with the twelve around him, he addresses himself to his disciples in particular and to the multitudes in general. R.

Section 35.—Sermon on the Mount. The Beatitudes.

MATTHEW v. 1–16. LUKE vi. 20–26.

M. 1 AND seeing the multitudes, he went up into a mountain: and when he was set, his
2 disciples came unto him. And he lifted up his eyes on his disciples; and he opened his mouth and taught them, saying,
3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed *are* they that mourn: for they shall be comforted.
5 Blessed *are* the meek: for they shall inherit the earth.
6 Blessed *are* they which now do hunger and thirst after righteousness: for they shall be filled.
Blessed *are ye* that weep now: for ye shall laugh.
7 Blessed *are* the merciful: for they shall obtain mercy.
8 Blessed *are* the pure in heart: for they shall see God.
9 Blessed *are* the peacemakers: for they shall be called the children of God.
10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11 Blessed are ye, when *men* shall hate you, and revile you; and when they shall separate you *from their company*, and shall persecute *you;* and shall say all manner of evil against you falsely, and cast out your name as evil, for my sake.
12 Rejoice ye in that day; be exceeding glad, and leap for joy: for great *is* your reward in heaven: for in like manner their fathers persecuted the prophets which were before you.

L. 24 But woe unto you that are rich! for ye have received your consolation.
25 Woe unto you that are full! for ye shall hunger.
Woe unto you that laugh now! for ye shall mourn and weep.
26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
M. 13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under
14 foot of men. Ye are the light of the world. A city that is set on an hill cannot be
15 hid. Neither do men light a candle, and put it under a bushel, but on a candlestick;
16 and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Before Christ came, the heathen had counted for divine the legislative wisdom of the man—manly strength, manly truth, manly justice, manly courage. The life and the cross of Christ shed a splendor from heaven upon a new and till then unheard-of order of heroism—that which may be called the feminine order—meekness, endurance, long-suffering, the passive strength of martyrdom. For Christianity does not say honor to the wise, but "Blessed are the meek." F. W. R.

These beatitudes teach us wherein the only true, pure, lasting blessedness for man consists; not in anything outward, not in the gratification of our natural passions or desires, our covetousness, or pride, our ambition, or love of pleasure; not in what we have, but in what we are in God's sight and in relation to his empire over our souls. H.

If we estimate character more by the standard of Christ's beatitudes than by what we short-sightedly call "results," we shall find some of the sublimest fruits of faith among what are commonly called passive virtues: in the silent endurance that hides under the shadow of great afflictions; in the quiet loveliness of that forbearance which "suffereth long and is kind;" in the charity which is "not easily provoked;" in the forgiveness which can be buffeted for doing well and "take it patiently;" in the smile on the face of diseased and suffering persons, a transfiguration of the tortured features of pain brightening sick-rooms more than the sun; in the unostentatious heroisms of the household, amid the daily dripping of small cares; in the noiseless conquests of a love too reverential to complain; in resting in the Lord, and waiting patiently for him. F. D. H.

---

1. The mountain. From the two prominences it presents, this hill is called the Horns of Hattin—Hattin being a village at its base. It overlooks the lake and the plain. You see Capernaum from its summit, lying about seven miles off. As seen again from Capernaum and the plain, it appears as the highest and loneliest elevation that rises upon that side of the lake. It would naturally be spoken of by the inhabitants of Capernaum and its neighborhood as *the* mountain. The ordination over, Jesus descended to a level spot, either between the two summits or lying at their base. The day had now advanced, and the great multitude that had followed him, apprised of his place of retreat, poured in upon him, bringing their diseased along with them. He stood for a time healing all who were brought to him. Retreating then again to the mountain-side, he sat down. His disciples seated themselves immediately around him, and the great multitude stood or sat upon the level ground below. H.

There were three great offices connected with the mediatorial work which the Son of God assumed. He was to be a Priest, to atone—a King, to reign—and a Prophet, to instruct. In this last capacity, he acted from the earliest period of the Church, but all along through her history was it promised, that in the end of the Jewish dispensation he should appear in our nature as a public Teacher. A. V.

——When the time came that the Jewish nation should cease to have its old functions to discharge, and when all its types and ceremonies had their true meaning expressed and their ends accomplished, then out of this complicated law there would come to be extracted that which was absolutely perfect and universally obligatory. Jesus knew that at his advent that time had come, and assuming the very place and exercising the very prerogative of the divine legislator of the Jews, he begins in this Sermon on the Mount to execute this task. H.

The most careless reader has probably been struck with the contrast between the delivery of

this sermon and the delivery of the law on Sinai. We think of *that* as a "fiery law," whose promulgation is surrounded by the imagery of thunders and lightnings, and the voice of the trumpet sounding long and waxing louder and louder. We think of *this* as flowing forth in divinest music amid all the calm and loveliness of the clear and quiet dawn. That came dreadfully to the startled conscience from an Unseen Presence, shrouded by wreathing clouds, and destroying fire, and eddying smoke; this was uttered by a sweet human voice that moved the heart most gently in words of peace. F.——On Horeb, as the great Law-giver, he enunciated the naked law in terms of sternness, amid terrific symbols of his presence which made Israel quake. Here, he speaks as a teacher full of sympathy and love. He clothes his lesson with the colors of hope, overarches the path of life with the splendors of the heavenly bow, and sets duties, like gems, in the bosoms of bright benedictions; adding, over and above, the happy reward to which they point as a stimulus to their performance. A. V.

If there was one sentiment spread more widely than another throughout this crowd, it was the vague yet ardent expectation of some great national deliverance—of the near approach of a new kingdom—the kingdom of God. Of this kingdom they had no higher conception than that it would be a free and independent outward and visible Jewish monarchy. And when it came, then should come the days of liberty and peace, of honor and triumph, and all kinds of blessedness for poor oppressed Judea. With what a delicate hand was this deep national prejudice now treated by our Lord! What could have run more directly counter to the earthly ambitious hopes, swelling up within the hearts of those around him? what could have served more effectually to check them, than the very first words which Jesus uttered? H.——The people were expecting a Messiah who should break the yoke off their necks—a king clothed in earthly splendor, and manifested in the pomp of victory and vengeance. Their minds were haunted with legendary prophecies, as to how he should clothe them with jewels and scarlet, and feed them with even a sweeter manna than the wilderness had known. But Christ reveals to them another King, another happiness—the riches of poverty, the royalty of meekness, the high beatitude of sorrow and persecution. F.

1, 2. The connected system of truths unfolded in the discourse was intended to exhibit to the people the kingdom of God as the aim of the old dispensation; as the consummation for which that dispensation prepared the way. The Sermon on the Mount, therefore, forms the point of transition from the law to the gospel; Christianity is exhibited in it as Judaism spiritualized and transfigured. The idea of the *kingdom* of God is the prominent one. N.——In this great declaration of the principles and laws of the Christian republic—a republic in the relations of its citizens to each other; a kingdom, in their relations to Jesus—the omissions are no less striking than the demands. There is no reference to the priests or rabbis—till then the undisputed authorities in religion—nor is the rite of circumcision even mentioned, though it made a Jew a member of the old covenant. It is not condemned, but it is ignored. Nor are any other outward forms more in favor. The new kingdom is to be founded only on righteousness and love, and contrasts with the old by its spiritual freedom, untrammelled by outward rules. For the first time in the history of religion, a communion is founded without a priesthood, or offerings, or a temple, or ceremonial services; without symbolical worship, or a visible sanctuary. The kingdom thus founded is manifested only by the witness of the Spirit in the heart, and by the power going forth from it in the life. G. ——Never was morality revealed so humbling, so ennobling, so spiritual. It makes the character of God our model, and the grace of God our encouragement. It brings us at once into contact with him, and the blessed result is a nobleness and reality of holiness, as far removed from bitterness and hypocrisy as it is from selfishness and pride. J. A.

3–12. The key-note of all the utterances of Christ reveals itself in these few sentences. His kingdom is at once present and future: present by undoubting faith in his assurances; future in the realization of its joys. As Christ's disciples, the future will be the contrast to the present; riches for poverty; joy for mourning; plenty for hunger; a heavenly crown for earthly suffering for the Master's sake. The contrast of sin and pardon; the lowly sense of needed salvation, which already has in itself the assurance that salvation is granted, are implied in all the states of heart recounted. Through all there runs the deepest sense of the sinfulness and troubles of the present; and springing from this, the loftiest aspirations, rising far above the earth to eternal realities. They thus disclose the inmost and central principle of the new kingdom; the willing and even joyful surrender of the present, in lowly hope of the future—and that from no lower motive than loving obedience and fidelity to Christ. Immediate self-interest is to be disregarded. The one passion of the heart is to be for greater righteousness—that is, for an evermore complete self-surrender to the will of God, and active fulfilment of its demands. G.——As these immortal promises fall on the outward sense—mercy for the merciful, comfort for them that mourn, the kingdom of heaven for the poor in spirit, filial places for the peace-

makers, celestial fellowship with the prophets for those persecuted for righteousness' sake, and for the pure in heart the beatific vision of God—what does all this boundless *Beatus*, "blessed," signify, except there be some spiritual discernment to catch an image of the joy? To the sensual, to the profane, to the soul that is shut upward and open only toward the earth, cold in devotion and eager only with its appetites, or cased in that intellectual selfishness that shrinks as it freezes, what great desire, or aspiration, can that "blessed" bring? F. D. H.

3. Poor in spirit. It denotes, not *circumstances*, but *inward character;* not a *condition of life*, but a *state and temper of mind*. It is put at the fore-front of the other graces, because it is the meet and impressive introduction to all. It is he who feels most poignantly his need of all, who will most heartily hail the promise of the free gift of all. The philosophers did not reckon humility among their virtues, but Jesus puts it first. Self-denial is the first lesson in his school, and poverty of spirit entitles it to the first beatitude. A. V.——To be beaten utterly out of conceit with one's own strength, goodness, and wisdom; to feel that apart from God's grace we are nothing, can do nothing; to be assured that our best resolves are like water or stubble, and to depend with great simplicity upon Christ for all things: this is the grace which lies at the foundation of every other. *Gouldburn.*——Our Saviour says, we are happy, blessed, in proportion as we feel our own want, our own emptiness, in things spiritual. Surely this *first opening of his mouth* in systematic teaching was at once a gospel. The more we are poor, the more are we rich! V.——This poverty of spirit being the condition of every blessing, therefore to it is attached the promise of *the kingdom of heaven*, which is inclusive of all blessings; for all the beatitudes which follow are but the unfolding of this first one. T.

4. That mourn. Self-love, pride, and covetousness have their tears, but God wipes away only those of humility, repentance, and love. Q.——*The sorrow that is blessed is that of the true penitent.* Such a one sees his real position; his vain confidence is broken up, and self-righteous presumption is cast aside. The past, with its abused privileges, despised chastisements, its thousand resolutions violated, and its ten thousand transgressions of the divine law perpetrated, flashes upon his mind, and fills him with concern. Especially is an agonizing Saviour seen, standing between him and the gleaming sword of justice, and receiving its thrust into his own heart. No wonder that he bitterly deplores the effects of sin, and grieves over its odiousness. This sorrow, however, is only that which endureth for a night, to be succeeded by the joy that cometh in the morning. They *are* blessed, and "*they shall* be comforted." The Saviour's promise is actualized already in this life, and destined to its complete fulfilment in the perfected life to come. A. V.

5. The meek. It is the opposite of all that is arrogant, forward, and self-asserting. It is the expression before men of a spirit which has already breathed itself before God. V.——The "inheritance of the earth" is that world-dominion which Christians are more and more to obtain, as the kingdom of God shall win increasing sway over mankind; and the power which is to gain this world-dominion is meekness; the quiet might of gentleness it is with which God's kingdom is to subjugate the world. N.

6. Righteousness. In brief definition, the completeness of human duty toward all with whom we have to do; toward God above, no less than toward man below. Our Lord pronounces his benediction here upon those whose whole soul is hungering and thirsting after goodness, after sanctification. V.——Augustine cannot find the entire fulfilment of the appended promise, *for they shall be filled*, in the present life; for now our lips are but sprinkled with a few drops from that river of joy, whereof then we shall drink to the full. Yet the longing now is needful, if there is to be a satisfying of the longing hereafter; and the more longing, the ampler satisfaction, for this longing is itself the dilating of the vessel that it may contain the more. T. [This and other notes upon the sermon are taken from Trench's rendering of Augustine's "Exposition." Much of the richness and value of the thoughts, as here rendered, proceeds from the large mind of the interpreter; while some of the best comments cited are his own. *Ed.*]

7. The merciful. It is a pitifulness of wider reach than the relief of temporal needs, embracing the whole outcomings of a Christian's heart, whether in inward sympathies or outward acts, in relation to the sorrows and sufferings of his brethren. And here the blessed retaliations of the kingdom of God shall find place. T.——**Obtain mercy.** It is not that the merciful obtain mercy by virtue of their mercifulness, but rather that their mercifulness stamps them as inheritors of the free forgiveness. V.——Thou art sought, and thou seekest. As thou dealest with *thy* seeker, even so will God deal with his. Thou art both empty and full. Fill thou the empty out of thy fulness, that out of the fulness of God thine emptiness may be filled. *Aug.*

8. The *pure heart* Augustine explains rightly as the single heart, the heart without folds; and this, with the promise of seeing God which is annexed, causes him to connect this passage with others wherein our Lord speaks of the single eye, that eye of the soul, which, only when healthy, is receptive of divine light, and the channel of light to the whole interior man; that declaration being identi-

cal with this, that only the pure in heart shall see God. It is to the attaining of this pure heart, this purged eye of the soul, that all helps and appliances of grace are tending. This is the great meaning and purpose of them all, to prepare and fit us for this, for a time when we shall be enabled to see the Seer. For in that seeing all blessedness is included; without it there were no heaven, with it there could be no hell. T.

9. The peacemakers: children of God. The peacemaker has more of God's direct work to do than any other person. His office, as such, is the very office of God. The child bears the father's likeness: they who are like God are his children: and the peacemaker is, of all, the likest God. "As many as are led by the Spirit of God, they are the sons of God;" and the choicest fruit of the Spirit is peace and peacemaking. V.

10–12. This eighth beatitude returns upon the first, having the same promise, *the kingdom of heaven*. In the intermediate ones this promise has not been forsaken, for it comprehends all the others; but it has been contemplated successively in its various aspects. Its return here, indicates that now the perfect and complete man has on all his sides been declared. For these are not different persons that will be differently blessed. It is not that one, being pure in heart, will see God; another, being merciful, will obtain mercy; and a third, hungering and thirsting after righteousness, will be filled. But these are different sides of the same Christian character, with the capacities of blessedness which are linked to each. It might be added, that in these beatitudes thus distinguished from one another, there is an implicit summons to seek to complete the Christian character in all its aspects. T.

12. Reward: not of debt, but of grace, as the parable of the laborers clearly represents it, where the reward is not what is *earned*, but what was *covenanted*. A.——The *reward in heaven* does, indeed, bear a relation to that which is done or suffered for Christ's sake on earth, yet is it a relation of grace and not of debt. God has chosen, and of his own free will and unmerited bounty appointed, that there should be such a relation, and "he is faithful that promised." The doctrine of preventing grace, legitimately carried out, must forever exclude the notion of any claim, as of merit properly so called; not that there are not merits, or rather graces, which will hereafter be recognized, but that these merits are themselves gifts of God, so that eternal life will be but the adding of one more, one crowning gift, to all that preceded. It will be but "grace for grace." T.

3–12. Each one of the beatitudes is a saying which contradicts man's opinion, and is a distinct cross to flesh and blood. Blessed are, not the rich, but the poor: not the joyful, but the sorrowful: not the self-satisfied, the triumphant, the magnificent, but the meek, the merciful, the peacemaker, and the pure. Blessed are they that actually suffer; the despised, the ill-used, the reviled, and the outcast! V.

L. 24. Woe unto you. Our Saviour speaks here, not as a judge, pronouncing sentence on the guilty, but as a prophet, divinely enlightened as to the consequences of men's actions, and impelled by his zeal for their good to give them warning. *Campbell.*——**That are rich!** Who, having received your portion of good things in this life, live in voluptuousness, and place all your happiness in the enjoyments of the present world. So, in the next verse, "you that are full—that laugh," you who live in pleasure here, and never think of what is to come hereafter. **26. Woe unto you, when all men shall speak well!** When, by propagating such doctrines as encourage men in their sins, ye gain their applause; for thus, in old time, false prophets, who accommodated their doctrines to the passions of men, were better received than the true prophets of God. S. C.

13. The salt of the earth. In the East salt was the very life of life; the universal antidote to decay and putrefaction. It must enter into everything, or the food of man and beast would fall rapidly to corruption and decay. And thus salt became the very word for uncorruptness, sincerity, fidelity. To be the salt is to do everything in our power, by word, by persuasion, by influence, by example, to make those around us more pure, more thoughtful, more Christ-like than they would have been without us. V.——**Good for nothing.** It is a well-known fact that the salt of *this country* (Palestine), when in contact with the ground, or exposed to rain and sun, does become insipid and useless. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown; and this is the reason why it is cast into the street. So troublesome is this corrupted salt that no man will allow it to be thrown on to his field, and the only place for it is the street, and there it is cast to be trodden under foot of men. W. M. T.

14. City set on a hill cannot be hid. As used in the English Scriptures, city denotes hamlet, or village, as well as a town of the larger class. Add to this that the houses are often built of chalky limestone, or are whitewashed. Very expressive was the Saviour's illustration as addressed to those living in a hilly country where almost every summit glittered with a village. H. B. H.

16. Let your light shine. Profession is only the badge of a Christian, but practice it is which translates Christianity from a bare notion into a real business, from bare speculations into

substantial duties, from an idea in the mind into an existence in the life. One great end of religion is to proclaim and publish God's sovereignty. Our faith indeed recognizes him to be our God, but it is our obedience only that declares him to be our Lord. When a man lives a good life, every hour he lives is virtually an act of worship. But if inward grace is not drawn forth into outward practice, men have no inspection into our hearts, to discern it there. R. S.

The Church of Christ is organically a luminous body; a city set on a hill which cannot be hid. It shines because it exists; but it exists, and therefore shines, only when its life is hid with Christ in God. To the disciples whom he would leave behind him to represent his life and doctrine among men, Jesus said, "Ye are the light of the world." And this was said of a little company of obscure men—fishermen, small farmers, here and there a publican, a few women in humble life, the poor of a subjugated and despised race; not a priest, a scholar, or a ruler among them—for as yet there was not in their whole circle so much of human learning as the Apostle Paul afterward brought to the illustration of the Christian faith, and though Nicodemus and Joseph of Arimathea had been secretly drawn to Jesus, they had not avowed him as the Messiah—of such unlettered, untitled, uninfluential men, with absolutely no position and no prospect in the world, was it said, they were not simply a light to their sect, their times, their country, but *the* light of the world. And how marvellously has this declaration been fulfilled in five of that little band, Matthew, Mark, John, Peter, and James, who have given to the world more of the light of truth and holiness than all the wisdom of the ancients had been able to produce. And wherever now the light of knowledge, truth, virtue shines brightest and purest, there the gospels and epistles of those primitive disciples are the fountain and the glory of that light. So penetrated were they with the life of Christ that, by reproducing him—the incarnate Word, the atoning Saviour, the risen Lord—they have become the transparencies through which his image shines; and whatever the form of outward representation, we see in all the living Christ. . . . . Every soul that receives Christ as its life becomes transparent with his image, and according to its sphere an enlightener of mankind. And so the Church—not as represented by organization, sacraments, forms, structures, officers, rituals, councils, creeds, though these all have their intermediate functions—but the Church as constituted of living disciples, true to their faith, true to their Lord, true to their stewardship of the manifold grace of God, true to their commission to evangelize the nations, the Church of renewed, praying, living souls, is the light of the world—the light as they receive and manifest the life; for the Scriptures declare that these "shine as lights in the world, holding forth *the word of life*." J. P. T

Section 36.—Sermon on the Mount. The Law in its Spirit. The Sixth Command.

MATTHEW v. 17–26.

17 THINK not that I am come to destroy the law, or the prophets: I am not come to
18 destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or
19 one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall
20 be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whoso-
22 ever shall kill, shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever
23 shall say, *Thou* fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to
24 the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any
time the adversary deliver thee to the judge, and the judge deliver thee to the officer,
26 and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come
out thence, till thou hast paid the uttermost farthing.

Here was a new man on the earth, clear as the light of the sun, fresh as the morning dews; knowing man, knowing God and his truth, discarding musty traditions, idle babblements, smiting home to the very core of the matter, and revealing at a stroke what it really concerned men to know—the real blessedness of life, what we must be and do to be true men, and to win true men's goal and reward. With the vision of a seer he saw, with the fearlessness of a prophet he told, where the true blessedness of man lay: not in walking the circles of ceremonious religionists, but in being meek, pure, lowly, peaceful, generous, forgiving; in being right-hearted, liberal-handed, devout, true, good.

This authoritative speech of Christ will never become obsolete, and never can be superseded. He spoke to us of God and our relations to him, and God and our relations can never change. He spoke to us of eternity, and eternity never waxes old. He spoke to us of man, and man in his great original traits is the same as when Christ spoke to him. The truth on all these themes is not affected by the lapse of years. Centuries wear the mountains, and they come to naught, but they alter not the eternal truths of God and man. The Sermon on the Mount is as fresh and beautiful to-day as when the lips of Jesus first parted to utter it in the ears of the multitude. So long as man is what he is, so long the words of Jesus will be to him what they have ever been—the brightest jewels of our lost humanity. Jesus may become the obsolete Teacher of the world when a new God ascends the throne, when a new law issues from him, and a new Saviour tabernacles in clay. Till then, Jesus will be the fresh, unctuous Teacher of the race, speaking to every succeeding generation of men in the same tones of authority that he uttered to that gathered throng of Jews on the mountain-slope of Palestine. J. D.

---

17. I came not to destroy, but to fulfil. "The forms are not the law. Rites and ceremonies are only helps, for simple ages, which need material symbols. The law is forever sacred. Spoken by God, it is eternal. I come to do it honor; to confirm, but also to clear it from human additions and corruptions." G.——Christ was not only the living gospel but also the living law. He republished the law of God in all its purity and sanctity, and taught us its inmost meaning by his own perfect obedience. He came not to destroy but to fulfil. He unfolded the law in its length and breadth—in its letter and its spirit, in its rewards and its penalties, up to the judgment of the last assize. And he so interpreted that law to the human conscience and the human heart, and he so exemplified it in his whole incarnate life, that it really in and through him became fully known to the human race as the law of life. H. B. S.——The consummation of the kingdom will be the "*fulfilling*" of all which was contained, in germ, in the preparatory stage; it will, on the other hand, be the "*destroying*" of all that was, in *itself*, only preparatory. In pointing to this consummation of the kingdom of God as the final "fulfilling" of all, Christ at the same time fixes the final end for the fulfilment of all the promises connected with the beatitudes. N.

As the previous dispensations were typical, he came to *complete* them, putting the substance in the place of the shadow. As they were predictive, he *fulfils* them. As they inculcate precepts and truths in relation to God and man, he *develops and explains* them; giving them a clearer, wider, and more spiritual application to the various duties of human life, and making them and himself a full and perfect revelation of the will and character of his Father. J. A.——Christ fulfilled the law and the prophets, by accomplishment of types, ceremonies, rites, and prophecies; by explaining, enlarging, and perfecting the moral law, by writing it on the *heart*, by giving grace to obey it as well as an example of obedience, by taking away its curse; and by the doctrine of free justification through faith in himself which the law prefigured and anticipated but could not give. W.

18. It is important to observe in these days how the Lord here *includes the Old Testament and all its unfolding of the divine purposes regarding himself, in his teaching* of the citizens of the kingdom of heaven. I say this, because it is always in *contempt and setting aside of the Old Testament* that rationalism has begun. First, *its historical truth*, then its *theocratic dispensation* and the *types* and *prophecies* connected with it are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr; and thus the way is

paved for a similar rejection of the New Testament, beginning with the narratives of the birth and infancy, as theocratic myths, advancing to the denial of his miracles, then attacking the truthfulness of his own sayings, which are grounded on the Old Testament as a revelation from God, and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, "a mythology not so attractive as that of Greece." A. ——**Jot or tittle.** Jot is the Hebrew *Jod*, the smallest letter in the Hebrew alphabet; *tittles*, literally horns, are the little turns of the strokes by which one Hebrew letter differs from another similar to it. In the Hebrew Bible are over 66,000 jots. The Hebrew copyists were scrupulous to the last degree, and regarded the slightest error in their copy fatal. For the purpose of illustration, Christ takes this well-known veneration of the copyists for the most minute details in their copying. L. A.

20. The rest of our Lord's sermon is a comment on and illustration of the assertion in this verse. A.——The main topic is *the righteousness*, or *right rule of life*, which Christ came to teach, and its immeasurable superiority over the highest righteousness known to man before he came. All through the sermon, sometimes latent but commonly expressed, there runs this comparison between the old righteousness and the new; until the closing parable sets forth the fate of those who trusted in the old, and those who trusted in the new. *S. Cox.*——Christ opposed the Pharisaic statutes because they took the law in its letter, not in its spirit, and surrounded its observance with difficulties. He made it a fundamental point, that all true obedience must spring from piety and love; but still it was obedience to the *law*. N.——The object he urges is to pass from the letter which kills to the spirit which gives life, from an external and material obedience to an internal and spiritual obedience, from the work of the hands to that of the heart, from the offering of goods to that of ourselves. The thing required is not a new law, but a new spirit, not new observances, but a second birth. The ancient law said, *Do*. The new law says, *Be*. A. V.

Abstinence from forbidden deeds had been taken as a keeping of the divine commands. Obedience had thus come to be looked upon as a thing of outward constraint or mechanical conformity, its merit lying in the force of the constraint, the exactness of the conformity. It was thus that the righteousness of the scribes and Pharisees consisted mainly in a formal adherence to the letter of the precept, to the neglect often and sometimes to the contradiction of its spirit. This fatal error Christ exposes, taking up commandment after commandment, unfolding the spirituality and extent of the requirement, showing how it reached not simply or mainly to the regulation of the outward conduct, but primarily and above all things to the state of the heart. H.——To emancipate Christianity from its connection with Judaism by a mere dictum, to produce so momentous a change by a word of command, would not only contradict the usual methods of Providence, but violate the very nature of Christianity as a system resting on the intelligent apprehension of truth. A sudden, violent rupture with the Old Testament system was not a thing to be desired. Rather were the old things to pass away, not as the result of a fiat, but by the natural expulsive power of the new. It was not a method of antagonism and destruction, but of fulfilment. Hence Christ set forth the seminal ideas of the new kingdom, and left them, through the Spirit and the agency of Providence, to produce in their own time the proper fruit. G. P. F.

21, 27, 33. In our translation it is, *Ye have heard that it was said by them of old time.* The sense of the passages, and the opposition of the clauses, *But I say unto you*, require that it should be translated not *by*, but *to them of old time.* This connection throws a beautiful light on our Lord's sermon; showing us that it was not his intention to set his own precepts in opposition to the precepts of the law; but to set his expositions of those precepts in opposition to the interpretations of the doctors, which they pretended to derive from Moses by tradition. M.——**21** (also **27, 33, 38, 43**). A maxim or a commandment is taken out of the Levitical law—in some instances with the addition of a Pharisee's gloss upon it—and then, so far as it is God's it is interpreted, and, so far as it is man's it is superseded, by a precept reaching down into the very depths of the heart, and going forth into the whole width and compass of the life. V.

22. *Raca* often occurs in the Talmud. It is equivalent to a worthless person in a light and frivolous sense. "It is a word used by one that despises another with the utmost scorn." Gehenna is the word here translated "hell-fire." It was originally Gē benē Hinnom, the valley of the sons of Hinnom, under the south walls of Jerusalem. Children were burned alive there to Moloch till the days of King Josiah. The howlings of the infants and the foul idolatry made it the symbol of hell, and this was strengthened by its being afterward used as the place where the refuse of the temple sacrifices was burned up continually in a fire that was never quenched. G.——There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts, called here "the Judgment" and the "Council" or Sanhedrim; and after these is set the "Gehenna of fire," the end of the malefactor, whose

corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment-seat of Christ. There is here no distinction of *kind* between these punishments, but only of *degree*. In the thing compared, the "judgment" inflicted death by the sword, the "council" death by stoning, and the disgrace of the "Gehenna of fire" followed as an intensification of the horrors of death; but the punishment is one and the same—*death*. So also in the subject of the similitude, all the punishments are *spiritual; all result in eternal death*. So that the distinction drawn between *venial* and *mortal* sins finds not only no countenance but direct confutation from this passage. **25.** The sense of this verse is: "As in worldly affairs it is prudent to make up a matter with an adversary before judgment is passed, which may deliver a man to a hard and rigorous imprisonment, so reconciliation with an offended brother in this life is absolutely necessary before his wrong shall cry against us to the Great Judge, and we be cast into eternal condemnation." A.

Section 37.—Sermon on the Mount. The Law further explained.

MATTHEW v. 27–48. LUKE vi. 27–30, 32–36.

M. 27 YE have heard that it was said by them of old time, Thou shalt not commit adultery.
28 But I say unto you, That whosoever looketh on a woman to lust after her hath com-
29 mitted adultery with her already in his heart. And if thy right eye offend thee [*or*, cause thee to offend], pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be
31 cast into hell. It hath been said, Whosoever shall put away his wife, let him give her
32 a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
33 Again, ye have heard that it hath been said by them of old time, Thou shalt not for-
34 swear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear
35 not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his
36 footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt
37 thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh
38 of evil. Ye have heard that it hath been said, An eye for an eye, and a tooth for a
39 tooth. But I say unto you, That ye resist not evil: but whosoever shall smite thee on
40 thy right cheek, turn to him the other also. And if any man will sue thee at the law,
41 and take away thy coat, let him have *thy* cloak also. And whosoever shall compel thee
42 to go a mile, go with him twain. Give to him that asketh thee; from him that would borrow of thee turn not thou away; and of him that taketh away thy goods, ask them not again.
43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine
44 enemy. But I say unto you which hear, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and per-
45 secute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on
46 the unjust. For if ye love them which love you, what reward have ye? for sinners
47 also love those that love them. And if ye salute your brethren only, what do ye more
L. 33 *than others?* do not even the publicans so? And if ye do good to them which do good

34 to you, what thank have ye? for sinners also do even the same. And if ye lend *to*
them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners,
35 to receive as much again. But love ye your enemies, and do good, and lend, hoping for
nothing again; and your reward shall be great, and ye shall be the children of the
36 Highest: for he is kind unto the unthankful and *to* the evil. Be ye therefore merciful,
as your Father also is merciful.

M. 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

The life of Jesus, in all its aspects, is the great lesson of humanity. His death is its hope. But there lies *a wondrous treasure in his words*. What but a pure and sinless soul could have conceived such an idea of God as the Father of mankind, drawing us to himself by the attraction of holy and exhaustless love? "It could only rise," says Hausrath, "in a spirit that stood pure, guiltless, and sinless before God —a spirit in which all human unrest and disturbance were unknown, on which there lay no sense of the littleness of life, no distracting feeling of disappointed ambition. Sinful man, with a stained or even uneasy conscience, will always think of God as jealous, wrathful, and about to avenge himself. The revelation that God is the Father of men could rise only in a mind in which the image of God mirrored itself in calm completeness, because the mirror had no specks to mar it." "He has left us not only a life, but a rich world of thoughts," says Keim, "in which all the best inspirations and longings of mankind meet and are reflected. It is the expression of the purest and directest truths which rise in the depths of the soul, and they are made common to all mankind by being uttered in the simplest and most popular form." G.

The sayings of our Lord herein are all to be regarded as expressing the spiritual sense of the Old Testament commands; and his explanations (with his moral precepts generally) must themselves be interpreted in his spirit. He speaks broadly and impressively, reckoning upon the candor and common-sense of his hearers. J. A.——Everything in the Sermon on the Mount points to a living and spiritual law. It contains the most emphatic protest against the falsehoods and fictions of Pharisaism; it inaugurates the true spiritual worship which is alone worthy of God. By that which it overthrows and that which it establishes, this sermon, which has been said to preach only a purified Judaism, unfurls the standard of the new covenant: the sovereign authority with which it accredits Jesus is compatible only with his incomparable dignity as Son of man and Son of God. *De P.*

27, 33, 38, 43. "Ye have heard that it was said (not *by*, but) to them of old times." By these words Jesus sets himself in opposition, not to Moses and his law, but to the Pharisees and their exposition of it. "Them of old times" we are to understand as signifying the ancestors of the Jews and contemporaries of the law-giver. C. B.

27. As with homicide, so in adultery, the morality of the new kingdom traced the crime home to the heart, and condemned the unclean glance as a virtual commission of the crime itself. The thoughts were nothing, in the loose morality of the day; but Jesus arraigns the secret lusts of the breast, with an earnestness unknown to the rabbis. G.——**28.** The man who can deliberately gaze with a view to feed unlawful desire has in thought committed the deed. A.——**29, 30.** Occasions of sin, at whatever cost, are to be sacrificed, on pain of "hell-fire." *Such language from lips so gentle bespeaks awful danger.* B.——The eye to be plucked out is the eye of concupiscence, and the hand to be cut off is the hand of violence and vengeance—i. e., those passions are to be checked and subdued, let the conflict cost us what it may. P.

31, 32. He knows that the happiness of mankind, as well as the moral position of women, depend essentially upon the married state. He makes of the sanctity of marriage a fundamental law of Christian religion and society; he pursues adultery even into the recesses of the human heart, the human thought; he forbids divorce. Signal and striking testimony to the progressive action of God upon the human race! Jesus Christ restores to the divine law of marriage the purity and authority that Moses had not enjoined to the Hebrews, "because of the hardness of their hearts." F. G.

34 36. The casuistry of the rabbis had so darkened the whole subject of oaths, that they had become utterly worthless. They were formally classed under different heads in rabbinical jurisprudence, and endless refinements opened facilities for any one to break them who wished. Their number was endless; men swore by heaven, by the earth, by the sun, by the prophets, by the temple, by Jerusalem,

by the altar, by the wood used for it, by the sacrifices, by the temple vessels, by their own heads. G. ——The people now use the very same sort of oaths that are mentioned and condemned by our Lord. They swear by the head, by their life, by heaven, and by the temple, or, what is in its place, the church. The forms of cursing and swearing, however, are almost infinite, and fall on the pained ear all day long. W. M. T.——**37.** "*Whatsoever is more than these cometh of evil*"—i. e., testifies to a want of that disposition of heart which every member of his kingdom ought to possess; a want of that thorough truthfulness which makes every other affirmation superfluous, and of the mutual confidence that depends upon it. N.——After this sincerity, this entire truthfulness of conversation one with another, the Lord would have his disciples strive, and to this attain. Let guile and deceit cease from among you, and the oath will cease also; for it is "*of evil*," of *your* evil; and only that renders it so frequently offered, and so frequently required. T.

38. The Pharisees thought it no injustice nor irreligion to prosecute the severest retaliation or revenge; so that at the same time their outward man might be a saint, and their inward man a devil. No care at all was had to curb the unruliness of anger, or the exorbitance of desire. Among all their sacrifices they never sacrificed so much as one lust. R. S.

38-42. The spirit of such injunctions is evident. Hasty retaliation; readiness to stand on one's rights in all cases; deliberate revenge rather than pity, are unworthy a member of the new kingdom. It is for him to teach by bearing, yielding, and giving, and not by words only. He must suffer wrong patiently, that the conscience of the wrong-doer—become its own accuser—might be won to repentance, by the lesson of unresisting meekness. Christ's own divine charity and forgiveness was to be repeated by his followers. But it is far from the teaching of Christ that law is to cease, or that the evil-doer is to have everything at his mercy. Only, as far as possible, the principle of his kingdom is to be the purest, deepest, self-sacrificing love. G.

A cleaving to the letter of this and similar precepts, will continually issue in a violation of the spirit of Christ's commandments. Thus, in his case who dared to lift up his hand against the Lord, to have offered him the other cheek would have been no love, for it would have been a tempting of him to repeat his fearful offence. It must be that our Lord is legislating here for the inward spirit of man. This offering of the other cheek *may be* done outwardly; but only inwardly can it be always right; being as it is the meekness of the spirit under wrong, the preparedness of heart to bear as much as has been already inflicted or more, if so any good may come to the injurious person. But Christian love and prudence are in each case to decide whether it is also a precept for the outward conduct. It may be so; it will be so often; for instance, if thou thinkest that thy offending brother will be won by thy Christian patience, and his evil overcome by this exhibition of thy good, then it will be thy duty, if he has done thee one wrong, to lay thyself open for a second. But if thou countest that his evil will grow with impunity, that he will strengthen himself in his sin, and therefore in his misery, through thy forbearance, then it is thy duty to turn to him thy love on its severer side, to repress the outcomings of his evil, though it will be the same love that dictates this line of conduct or the other. The commands are to stand fast evermore in all their breadth and fulness; their only limitation is this, that love and the Spirit of God are in each case to be their interpreters, to apply them to the emergent necessity. Where this love and this Spirit are wanting, the precept *must* be interpreted wrongly. God dealt with men by law and by gospel, and the same love was in each, as the law punished and the gospel forgave, each for the bringing about an end beyond itself, and the same end, even the righteousness of the sinner, though they sought it by ways so different. So will there be counterparts to both in the wise and loving conduct of a Christian man toward his offending brother. The everlasting rule is, that thou render good for thy brother's evil: the shape in which thou shalt render it, *love* shall prescribe. T.

42. Give to him that asketh thee. The command then, "Give," as interpreted by the life of him who uttered it, is ever to stand fast. But it is, give that which will make the receiver truly richer; and often in this sense a seeming denial will be the most real giving, as on the other side there are gifts which are no gifts, which as it was wrong to ask, so would it be far better never to have received. He who gives these does not really give; and while he seems to be keeping the letter of this, is indeed violating the spirit of all Christ's commandments. T. ——To give everything to every one, the sword to the madman, alms to the impostor, the criminal request to the temptress, would be to act as the enemy of others and ourselves. Ours should be a higher and deeper charity, flowing from those inner springs of love which are the sources of outward actions sometimes widely divergent; whence may arise both the timely concession, and the timely refusal. A.

44. Love your enemies. Love as God loves, regardless of merit and of the reciprocity of love; loving because you would be like God, loving because God has first loved you. V.——There is nothing greater than to imitate God in doing good to our enemies. If God had not loved us while we were

his enemies, we could never have become his children; and we shall cease to be so, if we cease to imitate him. This precept alone is a sufficient proof of the holiness of the gospel, and of the truth of the Christian religion. None but God could have imposed a yoke so contrary to self-love; and nothing but the supreme and infinite love could have made men practise a law so insupportable to corrupt nature. Q.——He who has exhorted and taught us to pardon, is undoubtedly a God who pardons. His anger, all divine, takes nothing from his love. Were he man, he would pray for these enemies of his will. Jesus Christ, his Son, prayed for the enemies of his Father. The more our personal resentment is effaced in the sadness of seeing our Father offended, the weak scandalized, the seeds of sin multiplied, the empire of darkness extended, the more will our heart be free to pardon, to love, and to pray. A. V.

45. That ye may be the children of your Father in heaven. One chief feature of the teaching in the gospels is found in the word *Father*. Jesus appears among men in the character of the Son. His first spoken word utters the consciousness of that relation. In right of this relation he straightway associates in it those who receive him: and when, in his first instructions, he lifts up his eyes on his disciples to teach them the principles of the kingdom of God, he bases everything upon this relation between them and their God. So the whole course of his teaching tends to the intertwining of his own relation to God with theirs, which is finally expressed on the eve of his departure: "My Father and your Father, my God and your God." T. D. B.

This "sun" and "rain" are the common mercies of which all are partakers. And this same unstinted bounty of God, this love which comprehends all, according to the measure in which they are capable of being comprehended by it, supplies the measure in which those who would indeed show themselves "the children of their Father which is in heaven," are to exercise love, the pattern which they are to set before them for imitation. **46, 47.** There is, first, the returning of good for good, and evil for evil; being the principle which the world recognizes and on which it acts. But beneath this there is the returning of evil for good, which is devilish; while above it is the returning of good for evil, which is divine, which is God's principle of action; and to this the children of God are summoned here. T.

L. 35. We are not required to regard with precisely the same feeling a Christian brother, and an openly profane and profligate person—a generous benefactor and a malignant inveterate enemy. It is not possible—and, if it were, it would not be proper—to cherish the same tender regard for strangers as for "those of our own household," the same gratitude to enemies as to benefactors, the same esteem for the bad as for the good. But we are sincerely to wish all men well, even our enemies; we are to desire their good; we are, as we have opportunity, to promote their happiness. J. B.—— **Hoping for nothing again.** That is, "Do good" to those who will never return you any kindness, as your enemies, and those especially who never can make any recompense, as the poor and needy. S. C.

36. Be ye therefore merciful. What degree and description of mercy is required of us is sufficiently explained here. It is that which does not restrain our affections and good offices to persons from whom we either have received, or reasonably expect, the like: it is that which forgives our very enemies, forgives so as to love them, loves so as to do them good, liberally and cheerfully: it is that which conforms our practice to the example of that Father in heaven, who grudges not the daily blessings of life to those who daily forfeit all claim to his numberless benefits. *Stanhope.*

M. 48. Be ye perfect. *Complete*, in your love of others; not one-sided or exclusive, as those just mentioned, but all-embracing and God-like. *Ye* is emphatic. No countenance is given by this command to the ancient heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. A.——Love, he says, not merely your friends, but your enemies; stop not short at that easier love, but go on to the harder, fulfilling the course set before you, reaching to the end of your Christian course; and do this because God does it. But he who asserts this to mean, Do all this in the measure in which God does it, and believes this possible, declares, not that he has a high apprehension of what man's love ought to be, but that he has most poor and unworthy apprehensions of what God's love is. T.

The word *perfect* never signifies in New Testament usage sinlessness, but completion in Christian character in contrast with a half-finished and partial character, a character that is Christian in some parts and worldly and selfish in others. This verse sums up that portion of the Sermon on the Mount in which Christ has developed the Christian ideal of character. In it Christ explains in what consists the fulfilment of the law and the prophets. "The ancient statutes," says Christ in effect, "forbade murder, adultery, false swearing, cruelty in revenge. A complete obedience embraces the whole man, and brings the spirit as well as the members under allegiance to these laws. The ancient statute commanded love to your neighbor; the spirit of that statute

requires love to all mankind. You are to aim, not at an external obedience to laws and regulations, but at the attainment of a character which in all its conduct shall conform to the law, and in all its faculties to the image of him whose sons you are called to be." In brief, one may be an imperfect, but one cannot be a partial Christian. He may obey Christ imperfectly, but he cannot obey in part and disobey in part. God requires perfection of his disciples as the wise teacher continually holds perfection before his pupils; not condemning those who fall short, but not allowing them to rest satisfied with incomplete attainment. L. A.

Jesus knows humanity; he knows how fickle, how selfish, how base it is; and yet, strange to say! he does not despise it. He despises neither friends nor foes: he despairs of no man; he never fails to see in the most blinded and degraded creature the temple of God, empty and ruined although it be. He who best knows humanity, and we can add, who suffers most from it, he it is who honors it the most. He it is also who *expects the most of it.* That which he demands of them is not to take a step toward their true manhood, but to realize it completely. "Be ye perfect, even as your Father which is in heaven is perfect." R. C.

THE morality of Jesus was not that of a sect, a race, or a nation, but of universal man. It has no political, no local, no temporary precepts. Within its proper kingdom, the heart of man, it may dwell in every change of political relation. It has no local centre, no temple. Strictly speaking, it is no system of positive enactments. It is the establishment of certain principles, the enforcement of certain dispositions, the cultivation of a certain temper of mind, which the conscience is to apply to the ever varying exigencies of time and place. The basis of its universality was the broad and original principles upon which it rested. These two great principles the gospel first placed as the main pillars of the new moral structure: God the universal Father, mankind one brotherhood; God made known through the mediation of his Son, the image and humanized type and exemplar of his goodness; mankind of one kindred and therefore of equal rank, and to be united in one spiritual commonwealth. H. M.

Section 38.—Almsgiving. Prayer. The Lord's Prayer.

MATTHEW vi. 1–18.

1 TAKE heed that you do not your alms before men, to be seen of them: otherwise ye
2 have no reward of your Father which is in heaven. Therefore, when thou doest *thine*
alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and
in the streets, that they may have glory of men. Verily, I say unto you, They have
3 their reward. But when thou doest alms, let not thy left hand know what thy right
4 hand doeth; that thine alms may be in secret: and thy Father which seeth in secret,
himself shall reward thee openly.
5 And when thou prayest, thou shalt not be as the hypocrites *are;* for they love to
pray standing in the synagogues, and in the corners of the streets, that they may be
6 seen of men. Verily, I say unto you, They have their reward. But thou, when thou
prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father
which is in secret, and thy Father, which seeth in secret, shall reward thee openly.
7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that
8 they shall be heard for their much speaking. Be not ye therefore like unto them: for
9 your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye:
10 Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy
11, 12 will be done in earth as *it is* in heaven. Give us this day our daily bread. And forgive
13 us our debts, as we forgive our debtors. And lead us not into temptation, but deliver
us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.
14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your tres-
passes.
16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they
disfigure their faces, that they may appear unto men to fast. Verily, I say unto you,
17 They have their reward. But thou, when thou fastest, anoint thy head, and wash thy
18 face; that thou appear not unto men to fast, but unto thy Father, which is in secret:
and thy Father, which seeth in secret, shall reward thee openly.

Sometimes, to go and be alone with God and Christ in the fellowship of the Spirit, just for the joy and blessedness of it; to open, with reverent yet eager hands, the door into the presence chamber of the great King, and then to fall down before him, it may be, in silent adoration; our very attitude an act of homage, our merely being there, through the motive that prompts it, being the testimony of our soul's love; to have our set day-hours of close communion, with which no other friends shall interfere, and which no other occupations may interrupt; to which we learn to look forward with a living gladness; on which we look back with satisfaction and peace; this indeed is prayer, for its own sake, for God's sake, for our friends' sake, for the Church's sake, for our work's sake; prayer which we do not hurry through, to still the conscience, but which (other things permitting) we can even linger over to satisfy the heart. If we Christians, who talk so much about the privilege and blessedness of prayer, would try to avail ourselves of it as we may, how should we reflect on the world around us the glory, as it streams on us from the face of the incarnate Mediator! A. W. T.

---

1. *Righteousness* instead of *alms*. This is in accordance with all the critical editions of the Greek Testament, and also with the context; for the word "righteousness" is here general, including the subsequent specifications of alms (verse 2), prayer (verse 5), and fasting (verse 16). R.——**3.** "So far from doing good that others may see it, thou must not even think of it as *thy own* work; do it in childish simplicity, from thy loving spirit, as if thou couldst not do otherwise." This principle Christ applies to three separate acts, in which the Pharisees were specially wont to make a pious display, viz.: *Alms, prayer, and fasting*. N.

5. Have their reward. They *have* it; *have* it *out*, the original language says; have it to the full, and have all they will have. There is nothing left over, to be treasured up for them out of sight in the keeping of a Father in heaven. V.

6. If we would find God, and be his children, and have the great reward of his presence, we must "enter into the closet, and shut the door, and pray to the Father who is in secret." Whenever the uplifted soul approaches God in its sincerest devotion, it must go alone; if other souls bend around, in unity of spirit, yet the communion of each with the Father is solitary, and each must be accepted not for another, but by itself. It must bear its own single burden to the mercy-seat. "Hast thou faith, have it to thyself before God." In order to let the great truths and influences of religion do their work upon us, we must put ourselves in the range and sweep of their action; we must—so to speak—give them a chance at our inner life. The street is no such place; the crowd is no such place. Enter into thy closet. Solitude is a means of spiritual education. Seek it; ordain it; cherish it; value it not for its own sake, but for faith's sake and Christ's sake; sanctify your life by the prayers it will then inspire. F. D. H.——Prayer is the most secret intercourse of the soul with God, and requires retirement, at least of the heart; for this is the closet in the house of God, which house is ourselves. Thither we ought to retire, even in public prayer, and in the midst of company. What goodness is there equal to this of God, to give not only what we ask, and more than we ask of him, but to reward even prayer itself! Q.

7. What is forbidden here is not *much* praying, for our Lord himself passed whole nights in prayer; nor praying in the same words, for this he did in the intensity of his agony in Gethsemane; but the making number and length a *point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, or has been so many times repeated. A.——He who spake a parable "that men ought always to pray and not to faint," must be as far as possible from finding fault with prayer which is long drawn out, if only it be prayer indeed. He can only condemn that in which, while it retains the name of prayer, an endless tumult of words is substituted for all deeper

(and oftentimes in words unspeakable) utterances of the spirit. T.

8. Your Father knoweth what ye need. Prayer is the preparation and the enlargement of the heart for the receiving of the divine gift; which, indeed, God is always prepared to give, but we are not always prepared to receive. In the act of prayer there is a purging of the spiritual eye, which thus is averted from the things earthly that darken it, and becomes receptive of the divine light—able not to endure only the brightness of that light, but to rejoice in it with an ineffable joy. In the earnest asking is the enlargement of the heart for the abundant receiving; even as in it is also the needful preparation for the receiving with a due thankfulness; while, on the contrary, the good which came unsought would too often remain the unacknowledged also. T.——Prayer is not designed to inform God, but to give man a sight of his misery, to humble his heart, to excite his desire, to inflame his faith, to animate his hope, to raise his soul toward heaven, and to put him in mind that there is his Father, his country, his inheritance. He is a Father to whom we pray; let us go to him with confidence: he knows our wants; let us remove far from us all anxious disquiet and concern. Q.

9-13. The seven petitions of the Lord's Prayer admit of a clear division into three and four; for in the first three the cause of God—his name, his kingdom, and his will—is the subject of supplication; whereas the four others refer to our own concerns—to daily bread, forgiveness of sins, defence from temptation, and deliverance from all evil. C. B.——He had created a new heaven and a new earth for the soul, and in this prayer the mighty revelation of the Fatherhood of God shines, like a sun, over all humanity. The highest conceivable ideal of perfection and felicity for the race is offered in the will of the eternal Father being done on earth as it is in heaven. Childlike trust and dependence ask and are contented with daily bounty from that Father's hand. His mercy is pleaded by hearts that already have learned to show it to others. The spirit stands before him clothed in humility, and full of love and tenderness toward its fellows. Conscious weakness stretches out its hand for heavenly help, distrusting itself, but strong in a Higher. Each clause, almost each word, is full of the deepest significance. Each is filled with divine light. After eighteen centuries, Christendom knows no expression of thoughts and feelings so full in so small a compass, so rich, so majestic in praise and petition. G.

9. Our Father who art in heaven. This invocation brings God into the closest personal relation to us, and yet it raises him infinitely above us. It reveals a love near to us, yet transcending while it embraces us. No closeness of relationship with God brings him down to our level. He remains far above us. "Our Father" indeed, but "Our Father in heaven." If we bow in adoration, we must bow before a personal Presence—a throne at once of mercy and judgment, of righteousness and of grace—a Will higher than our own, whither our wills, feeble and wavering, yet pointing beyond earth and flesh, may ascend. Such a Will it is, such a Presence, such a Heart, such an enthroned Personality that is revealed to us in Christ: a Father, yet a Judge; a Saviour, yet a Lord; near to us, yet infinitely transcending us; "having respect unto the lowly, yet inhabiting eternity and the praises thereof." Toward such a Presence and Person should we worship when we pray "after this manner." *Tulloch.*——The direct relation of man to God as a person to a person, which formed the basis of the Old Testament connection between the Divine Ruler and his chosen people, is extended to all nations of the earth in the opening words. God is a Father only to those who can be conscious of dependence upon him. Just as the parent is first known to the child as the person on whom he is immediately dependent, who is able to grant his requests and give him such things as are needful, so man learns to look on God as the Being on whom he is ultimately dependent for his existence and welfare; who as a Person is capable of showing favor to those dependent upon him, and as a Person can be regarded with feelings of love, reverence, gratitude, trust, and fear. This is the first characteristic of our consciousness of the Fatherhood of God: its natural expression is the language of prayer: the natural impulse to this expression is the conviction that God can hear and answer prayer. H. L. M.——He who says, "Our Father," sums up in this word, forgiveness of sins, justification, sanctification, redemption, adoption, inheritance, brotherly fellowship with the only-begotten Son, and the gifts of the Holy Ghost in all their fulness. *Chrys.*

In heaven. While it is quite true that the local heavens are no more the habitation of God than any other place—that, since God is a spirit, all place is out of place when we are thinking of him—yet this attribution of the pure immeasurable spaces of the ether above us to God for his habitation, is part of the unconscious symbolism which is common to all places and to all people. The introduction of the words into the beginning of this prayer rests on this universal symbolism; they are, as it were, a *sursum corda*, they remind us that now we have lifted up our hearts from earth and things earthly to another and a higher world. T.

These opening words of the Lord's Prayer set clearly before us the status of the Christian, as believing in, depending upon, praying to, a real *objective personal* GOD, lifted above him: to approach

whom he must lift up his heart, as the eye is lifted up from earth to heaven. This strikes at the root of all *pantheistic* error, which regards the spirit of man as identical with the Spirit of God; and at the root of all *deism*—testifying as it does our relation to and covenant dependence on our heavenly Father. A.

9, 10. Hallowed be thy name, etc. The beginning of the work of God in us is the hallowing of his name: the form in which the divine work is perfected, as well as the means by which it comes to perfection, is the kingdom of God. This kingdom was prefigured in Israel: it was introduced in its essence by Christ; and through his power it advances in the course of the ages toward its perfection. Thus the second petition, "Thy kingdom come," is connected with the first, which indicates the final goal of all things, the perfect harmony of the creature with *the will* of the Creator. These three petitions thus present the beginning, middle, and end of the development of the kingdom of God. A. T.——It is for the full consummation and triumph of the great plan of redemption—whether in the outward dispensation of the gospel, the inward dominion of grace in the heart, or the final development of grace into the glory of heaven—that we pray in the petition, *Thy kingdom come.* V. D.

11. Give us daily bread. The things eternal having been thus asked for, the petitions which remain have to do with this life of our pilgrimage. This "bread" is rather the whole aliment of body and of spirit; of the body, as food, with whatever else is necessary for our earthly life and of the spirit no less; so that the frequent communions, the daily worship, the study of the Scriptures, the hymns we hear and sing, these all will appertain to, and be included in, the "*daily bread*" which we ask. A silent rebuke is here for the worshipper, who takes these words in his mouth, while he is allowing himself in anxious and far-looking cares, while he is making luxurious provision for the flesh and for its lusts. It is but "*bread*" which with his lips he asks, and that for the day. This prayer is the answer of the faithful to the admonition of the apostle, "Having food and raiment, let us be therewith content." T.

This day. God nowhere promises to give either temporal or spiritual blessings in advance, but reserves to himself the fatherly prerogative to spread our table and proportion our grace, according to our day. He would thus cultivate in us a sense of absolute and continual dependence. **Our bread.** The bread which is appropriate to us by the divine blessing on our own exertions; not the bread of idleness, nor of violence, nor of deceit; but *our* bread, coming down to us like manna from heaven, yet gathered by our own diligence in a business in whose minutest details we are not ashamed to ask God to prosper us. . . . The sense of dependence on God, and of trust in his promises—cultivated in the first instance at the lowest point of our temporal necessities, where it is often most difficult—pervades and controls the whole course of a Christian's experience. The faith that trusts for daily bread and the divine gratitude that "puts joy and gladness into the heart," rise into higher spheres, and take hold upon broader and more precious promises. The same hand that gives daily bread gives also daily grace, according to the same wise economy; and the same habit that trusts for temporal, trusts also for spiritual blessings—for living grace while life lasts, for dying grace in a dying day, and for eternal life when grace is swallowed up in glory. V. D.

12. *Give* and *forgive:* such needs to be our perpetual appeal to heaven, long as we remain upon earth. The one is the cry of want, and the other of guilt. **Our debts.** Our forgetfulness of sin does not obliterate or annul it. Guilt is here expressly called our debt; perchance to *guard us against that very neglect and oblivion.* Of old, debt perilled not only the property, but the liberty, and in Roman law the life of the man indebted. Even thus, our guilt, unconfessed, unrepented, and unforgiven, left slowly to grow, with growing years and worldliness and unbelief, is mortgaging our happiness, our spiritual freedom, and our eternal life. W. R. W.

This petition Augustine does not refer to the great forgiveness, which is assumed as a thing already possessed. He refers this rather to the sins of a daily infirmity, in which even he who watches the most will yet be entangled; and without which a life in the flesh can scarcely be led: scarcely without some of the world's dust adhering to him will even the faithful man walk through the world's paths. But in this prayer there is the shaking off this dust before it has settled upon him and hardened into a crust. Herein is the daily washing *of the feet*, for them that are already partakers of the great washing. The daily sins of a Christian man may be small, yet are not therefore to be despised, for if despised, then, though not else, they become indeed dangerous. T.

As we forgive. We cannot release our fellow-men from the guilt of their wrong-doing, even though we have been its chief object. But in some good though imperfect degree, we can be, like our Father in heaven, free from wrath, revenge, and hatred. V. D.——How terrible a prayer this may become! If we pray it, keeping an unforgiving temper, we shall be ourselves blocking up the way by which our prayers should have ascended, not merely failing to extricate ourselves from the bands of our sins, but with our own hands drawing the cords of them more closely round us than before. T.

13. Lead us not into temptation. Confessed *guiltiness* is the language of the preceding petition. Conscious *weakness* is that of this request: weakness imploring help against itself and its many foes, lest *guilt* return and remain upon us. W. R. W. ——Satan tempts to bring out men's evil to their ruin, God to bring out, and through the conflict to strengthen, their good to their everlasting gain; or if to bring out their sin, yet this only as a process of transition to a higher good; that so, discovering and recovering from their sin, they may walk henceforward more humbly, more circumspectly; that knowing better the evil which is in them, they may take up arms the more earnestly against it. "*Lead us not into temptation*" is indeed what it seems at first sight, a prayer that we may not be tempted; yet not as declining to meet temptation when it comes, not as denying the blessing with which it may be charged; while yet out of a deep sense of our own infirmity, and of the uncertainty of the issue, we pray that it may be avoided. T.

Deliver us from evil. Including the assaults of the evil one among our other temptations, we offer the comprehensive petition to be delivered from all sin, whether the provocation to commit it comes from the world in which we live, from the spiritual wickedness with which we wrestle, or from our own hearts. V. D.——Herein we pray that God would neither try us himself beyond our strength, nor suffer the devil, the world, or our own flesh to do it; that, if it be his will, we may not be exposed to any great temptations at all; but if, for any ends of his wise providence, he shall think fit to suffer us to be tempted, that then he would strengthen and support us, carry us through them with innocence and integrity, and not suffer us to be led by them into sin. *Abp. Wake.*——It is a proof of prudence, as well as of our sincerity in making this petition, not to court danger or invite temptation. Every man knows the quarter from which his danger arises, and his own heart will tell him where he is vulnerable. The attacks of temptation are so numerous and various, that no one can lay down rules for securing ourselves against them. The wisest way is as much as possible to avoid them. But, above all things, hold no parley with temptation; for the man that once deliberates on the brink of vice, is too surely in danger of being lost in its bottomless abyss. *Carr.*

For thine is the kingdom, etc. The doxology has maintained its place in the prayers of the whole Christian Church, in our English version of the Bible, and in the standards of all Protestant denominations, in spite of all the historic arguments adduced against it; because it harmonizes with the foregoing petitions, because it epitomizes the testimony and example of other Scriptures (1 Chron. 29 : 10–13; 1 Tim. 1 : 17; Jude 25), and because it is suitable to Christian consciousness and experience. It fits like a crown upon the whole prayer; it sums up all the petitions, and turns them into praise; it completes the circle of our devout desires, bringing them back to the source from which they start, in the kingdom and power of our Father in heaven; it expresses the ground of hope on which all our petitions are based, and teaches us that the success of prayer depends on God alone; it sums up both the argument and the end of all prayer in the glory of God; and it seals what goes before with our desire and expectation to be heard, in the solemn *Amen.* V. D.

As the eternal things are first in dignity, they are here placed first in order. We are asking in the first three petitions things which, though having for us a beginning in time, will yet stand fast through eternity; the name will be hallowed, the kingdom will be established, and the will accomplished forever. But the other and later petitions relate to things transient: the daily bread will not be needed by them who are nourished on the beatific vision of God; nor the forgiveness of trespasses by them that now sin no more; nor exemption from temptation, when there is nothing any longer within or without to tempt; nor deliverance from evil, when all evil shall have ended. There is not any possible request that a faithful man ought to make which cannot be reduced under one or other rubric of this prayer; which is not an unfolding of something which is shut up in the Lord's Prayer. It is only such a request as ought never to have been made, something that we "ask amiss," which will not range itself under one or other of these petitions. T.

14, 15. If ye forgive not, neither will your Father forgive. Our Lord returns back upon this condition of our obtaining forgiveness, and upon this only, among all the matters of which the prayer had treated; here giving one blow more to the die, so as to make the impression sharper and deeper on the minds of all. And this he does because of the fearful consequence of a failure here; for to retain our anger or our malice is not merely to retain one sin, but, in the retaining of that one, to retain also every other; it is not merely to shut one door, but in that one to shut every door by which the grace of God might enter into our souls. T.

16. Fasting had become one of the prominent religious usages of our Saviour's day. Though only one fast had been appointed by Moses—that of the Day of Atonement—the Pharisees had added numerous others, especially on the two days of the week—Monday and Thursday—on which synagogue worship was held. When fasting, they

strewed their heads with ashes, and neither washed nor anointed themselves nor trimmed their beards, but put on wretched clothing, and showed themselves in all the outward signs of mourning and sadness used for the dead. G.—**18. Appear not to men.** In nothing does the gospel more commend itself to the conscience of mankind than in its abhorrence of hypocrisy and double dealing, its denunciation of all severance between *seeming* and *being*. V.

[Connection with the following section:] All these acts of devotion were to be offered with sole reference to the love of God, in a simplicity which sought no earthly reward, but which stored up for itself a heavenly and incorruptible treasure. And the service to be sincere must be entire and undistracted. The cares and the anxieties of life were not to divert its earnestness or to trouble its repose. F. (For another comment on the Lord's Prayer, read Section 90.)

Section 39.—Sermon on the Mount. Treasure. Service. Trust.

MATTHEW vi. 19–34.

19 LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt,
20 and where thieves break through and steal: but lay up for yourselves treasures in
heaven, where neither moth nor rust doth corrupt, and where thieves do not break
21, 22 through nor steal. For where your treasure is, there will your heart be also. The
light of the body is the eye: if therefore thine eye be single, thy whole body shall be
23 full of light. But if thine eye be evil, thy whole body shall be full of darkness. If
therefore the light that is in thee be darkness, how great *is* that darkness!
24 No man can serve two masters: for either he will hate the one, and love the other;
or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what
ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than
26 meat, and the body than raiment? Behold the fowls of the air: for they sow not,
neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.
27 Are ye not much better than they? Which of you by taking thought can add one cubit
28 unto his stature? And why take ye thought for raiment? Consider the lilies of the
29 field how they grow; they toil not, neither do they spin; and yet I say unto you, That
30 even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so
clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall*
he not much more *clothe* you, O ye of little faith?
31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or,
32 Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for
33 your heavenly Father knoweth that ye have need of all these things. But seek ye first
the kingdom of God, and his righteousness, and all these things shall be added unto you.
34 Take therefore no thought for the morrow: for the morrow shall take thought for the
things of itself. Sufficient unto the day *is* the evil thereof.

To Christians, Providence is no mere abstract attribute, but a living person. Jesus himself—God and man—is the Providence of the Christian Church. He is the Providence of the Christian still. "Lo, I am with you always, even to the end of the world!" "I will not leave you comfortless." He is indeed our good Shepherd, so that if we will, we lack nothing. It is he who encourages us with his voice, who guides us with his eye, who feeds us in the green pastures with the bread of heaven, who washes us from the stains that we gather as we pass along the road of life, in his precious and cleansing blood. In each joy, in each sorrow, in each friend whom we meet, in each opposition that befalls us, he is or he has been near; and beyond them all—beyond the horizon which our eyesight here cannot pass—he too still awaits

us to crown these years of care and love through which he has tended us by receiving us at length with the arms of his mercy into our eternal home. Ah, if the lilies of the field are so beautiful, what will be the beauty of the white garments of the saints! Let us one and all think often and deeply of that future, and let us take our parts. H. P. L.

In the Sermon on the Mount our Lord gave an outline of that new kingdom of heaven which he proposed to set up upon the earth, and of which he was himself to be the sovereign. He first describes the character of its citizens, in the beatitudes. He then points out the nature of their influence among mankind at large. They were to preserve society from corruption like the salt; they were to guide it like a city set on a hill, like the light upon a candlestick. He then proceeds to explain that the law of the new kingdom would not destroy the law of the old, but on the contrary would fulfil it—fulfil it in the spirit even where setting it aside in the letter; and then he shows how this principle would apply to six different precepts of the ancient law, which he passes successively in review. After this he describes the new life of the citizens of the kingdom as seen in the unostentatious practice of almsgiving, of prayer, of fasting, but also as apprehended even more intimately in its ruling temper and spirit, in its persistent laying up of the true treasure in heaven, in its single-minded devotion to the service of God, in its comparative indifference to earthly interests, such as those of food and dress. H. P. L.

19 34. From cautions against the hypocrisy of formalists, the discourse naturally passes to the *entire dedication of the heart to God*, from which all duties of the Christian should be performed. This is enjoined with regard to earthly *treasures*, from the impossibility of serving God and mammon; and with regard to earthly *cares*, from the assurance that our Father careth for us. A.

19. Moth and rust . . . . thieves. The first represents our most valued things as subject to decay from a principle within; the second, as liable to be forced from us by a violence from without: on both accounts unable to make us happy, and consequently unworthy to take possession of our hearts. R. S.

20. Lay up in heaven. A man may, if he will, hoard his treasure. He may invest his money with large advantage: he may treat it as all his own, and think only how to insure its possession to himself and to his children. He can do so. If he does, he is laying up his treasure upon earth. On the other hand, a man may, if he will, dispense his treasures. If he gives from principle, out of love to others because God in Christ has first loved him, our Lord here says that that man is not losing, not squandering, but laying up: his treasure is growing all the time: and with this difference from the other, that he is laying up where there is no rust, no moth, no thief; laying up in heaven, where the Almighty and the All-true is at once pledged to keep and pledged to repay. V.——He who gave, desires that we should not lose even his lower gifts, but should keep them forever; and therefore gives counsels such as this, offering to take into his own secure keeping that which we in no other way can retain; to send it before us, to that world whither we are certainly going, that we may find it there. Beware lest you be of the number of them, the men of the earth, who have slept the sleep of a vain worldly existence, and when they awaken to a world of realities their hands are empty; they have found nothing, and this because they placed nothing in the hand of Christ, which in each one of his poor was stretched out to them. That which comes from his people at the gentle pressure of his simple bidding, comes as the fine and sweet and golden-colored olive-oil which runs freely from the fruit, almost before ever the press has touched them. T.

21. Where your treasure, there your heart. Whatever man loves, that is his god. For he carries it in his heart; he goes about with it night and day; he sleeps and wakes with it, be it what it may—wealth or pelf, pleasure or renown. *Luther.*——Christ desires his people to lay up store in heaven, that they may have a heart in heaven; this is why he bids them to lift up their goods, that they may lift up their souls as well. For it is the power which the "*treasure*" has inevitably to draw after it the heart, the fact that it is the loadstar to which the needle *must* point, which makes it of such consequence *where* this treasure is stored. T.——No one ever went to heaven, whose heart was not there before. R. S.

22. Thine eye single. The single eye is the pure intention. The eye is neither single nor pure when it looks upon two differing objects at once, nor the heart when it pretends to unite God and the world, to be the servant of Christ and to please men, and to reconcile the gospel with the stronger desire of earthly things. Nothing is more single than the eye of faith; there is nothing which renders our whole conduct more uniform in goodness, than to follow singly the light of it. Q.——**23. The light in thee.** Not here the *lamp* as the natural eye was called in previous verse ("light of the body"). Reference is had to the *mind*, the intellectual light

of a man. If that be darkened by false views of life, how great and fatal that darkness! To err in the comparative value of earthly and heavenly riches is proof that the soul is shrouded in this fatal darkness. J. J. O.

24. God and mammon. Either heaven or earth—either God or the world—one, not both, will be the place of your treasure; one, not both, will be the Lord of your service. V.——No man can have two chief goods. It is indeed more impossible than to serve two masters; forasmuch as the heart is more laid out upon what a man loves, than upon what he serves. Besides that the soul is but of a stinted operation; and cannot exert its full force and vigor upon two diverse, much less contrary objects. A man must first have two hearts and two souls and two selves, before he can give a heart to God and a heart to the world too. R. S.——There is one point—and it is the point of motive—where the world's people and God's people divide. There is a mark where living for self-gratification, whether sensual or intellectual, ends, and living for Christ and his righteousness takes its place; where self-will ceases to be the controlling force, and religious principle begins to be. There will not be spotless holiness on one side, nor unmitigated depravity on the other. But there is a divergence as wide apart in its issues as heaven and hell. On one side, notions, feelings, acts, which might otherwise seem to be neutral, take a taint of evil from an ungodly bias of the life. On the other side, actions and feelings which might otherwise be indifferent are stamped as good, because the ruling affection, the radical intention of life is right, or Christian. So neutrality ends, and every least thing has one of two contradictory, characteristic qualities. And so regeneration is both a philosophical and a Christian fact. "Ye cannot serve God and mammon." F. D. H.

25. *Take no thought* does not express the sense, but gives rather an exaggeration of the command, and this makes it unreal and nugatory. It is, Be not anxious, at sea tossed about between hope and fear. A.——Our Lord does not forbid provident forethought. But he forbids anxious, restless, distrustful solicitude about earthly things. W.

26. God gave to the birds their free, uncaring nature, and the instinct by which they seek their food; and in the diversities of food made ready for the diversities of creatures are manifested a forethought and plan that argue an intelligent Providence. The uniformity of this adaptation cannot account for the fact of the adaptation; and when we inquire why each bird and each beast seeks always and finds its own kind of food, there can be no better answer than that which Christ has given, "Your heavenly Father feedeth them." J. P. T.

27. Stature. Should be translated *age* or *term of life*, because the caution is against anxious care about the preservation of life, and about food, the means of prolonging it. Besides, the measure of a *cubit* agrees much better to a man's *age* than to his *stature*, the smallest addition to which would have been better expressed by *a hair's-breadth*, or the like, than by *a cubit*, which is more than the fourth part of the whole height of most men. In the Old Testament we find the life of man compared to measures of length, *a hand-breadth, and a span*. M.——And there is this more decisive objection, that increase of stature is not a matter about which men take anxious thought; it can scarcely be said for one in ten thousand to be an object of desire. It is otherwise with added length of days. T.

28. The grander features of the scenery, the mountains, the forests, the striking points of Oriental vegetation, palm and cedar and terebinth, the images, in short, which fill the pages of the psalmists and prophets of the older dispensation, have no place in the gospel discourses. As a general rule, every image, every emotion, is drawn from the humbler and plainer figures of every-day life and observation—vineyards and cornfields, shepherds and ploughmen, travellers and fishermen. And if the beauty of nature attract his notice, it is still of the same simple and general kind—the burst of the radiance of an eastern sun—the lively instincts and movements of the careless birds over his head—the gay colors of the carpet of flowers under his feet. The homeliness of the illustrations, while it links the teaching with the daily life of his time, yet sufficiently frees them from local peculiarity to render them of universal application. They gain more force and vividness by being still seen on the spot, but they need little or no explanation beyond what they themselves convey. A. P. S.

29. The Hulch lily is very large, and the three inner petals meet above and form a gorgeous canopy, such as art never approached and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor and on the hills of Nazareth, where our Lord spent his youth, I felt assured that it was this to which he referred. W. M. T.——As the beauty of the flower is unfolded from *within*, from the capacities of its *own* life, so must a true adornment of man be unfolded *from within* by the same Almighty Spirit. As nothing from without can defile a man, so nothing from without can adorn him. A.

31. Take no thought. Christ has been urging to unity; unity within. Let the whole man be one. Let him have one aim, not two; one sight, not two; one treasure, by will and choice, even as he will have but one in God's judgment. And then follows, *Take no thought:* and the word itself is

derived from one which signifies division, distraction. *Be not anxious* is, in the Greek, *Be not divided.* Anxiety is a mind going two ways: a mind hovering and wavering between two alternatives, of hope and fear. **32. Knoweth that ye need.** Life does need, he says, certain supports and certain appliances; few indeed and simple, yet constant and adequate: life needs these things, and God, your heavenly Father, knows it. Anxiety is not only useless because it cannot get and cannot do what it would: it is needless also for this reason, that your Father knows your wants—knows, recognizes, and will supply. V.——Christianity forbids no necessary occupations, no reasonable indulgences, no innocent relaxations. It allows us to use the world, provided we abuse it not. All that it requires is, that our liberty degenerate not into licentiousness, our amusements into dissipation, our industry into incessant toil, our carefulness into extreme anxiety and endless solicitude. P.

33. Seek ye first the kingdom of God. Be God's wholly and singly; and let neither covetousness on the one hand, nor mistrustful anxiety on the other, distract your attention or divide your service. *The kingdom of God:* God is already reigning. Already there is a true spiritual power exercised by God himself, in Jesus Christ, through the Holy Spirit, over and in the hearts of men. *And his righteousness:* Seek to be what God is, in his love of holiness, in his abhorrence of evil; seek to be like God in his purity, in his patience, in his disinterestedness, in his love. **34.** Leave for to-morrow to-morrow's anxieties: then it will be to-day: then will Christ's precept enter into it, with Christ's promise, and the anxiety postponed will be an anxiety prevented. V.——**Sufficient for the day.** The trouble of each day is sufficient for the day; and he who has been with us to-day will be with us to-morrow. In this ever-memorable precept, Christ consults our natural quiet, no less than our spiritual welfare. The chief sources of uneasiness are, vexation at what is past, or forebodings of what is to come: whereas what is past ought to give us no disquiet, except that of repentance for our faults; and what is to come ought much less to affect us, because with regard to us and our concerns, it is not, and perhaps never will be. The present is what we are apt to neglect. That, well employed, will render the remembrance of the past pleasant, and the prospect of the future comfortable. P.——He exhorts us to take God for our master and not mammon; and this on the great principle that God is sure to take good care of his servants. He feeds and clothes them to-day; and while they are doing his work, he is taking care for *their* to-morrow. *Hamilton.*

He really lives according to the spirit of these precepts, who is confident that if by infirmity or other cause he is cut off from his work, he shall indeed be fed without his toil, as the birds are, that he shall be clothed as the lilies are; but with health and strength and opportunity, knows that these are God's appointed means whereby he shall acquire things needful for the body; yet esteems not because he labors, that it is any other than God who does truly feed him and clothe him now: who knows that it is the solicitude, and not the labor (for that is God's appointment), which is excluded; the doubt whether God could, if need were, provide for us in any other way, that is forbidden. T.

The gospels show that the lilies and the grass of the field; the hen, as it gathers its young in its mother-love; the birds of the air, as they eat and drink, without care, from the bounty around them; the lambs that follow the shepherd, but sometimes go astray and are lost in the wilderness; the dogs so familiar in Eastern cities; the foxes that make their holes in the thickets; the silent plants and flowers, the humble life of the creatures of the woods, the air, the fold, and the street, were all alike noticed in these early years of preparation. Nor was man neglected. The sports of childhood; the rejoicings of riper life; the bride and the bridegroom; the mourner and the dead; the castles and palaces of princes, and the silken robes of the great; the rich owners of field and vineyard; the steward, the travelling merchant, the beggar, the debtor; the toil of the sower and of the laborer in the vineyard, or of the fisher on the lake; the sweat of the worker; the sighs of those in chains, or in the dungeon, were seen, and heard, and remembered. G.

Section 40.—Sermon on the Mount. Judge not. Ask. Enter in.

MATTHEW vii. 1–20. LUKE vi. 31, 37–45.

L. 37 JUDGE not, and ye shall not be judged; for with what judgment ye judge, ye shall be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be for-
38 given. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.
39 And he spake a parable unto them, Can the blind lead the blind? shall they not both
40 fall into the ditch? The disciple is not above his master: but every one that is perfect, shall be as his master.
41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the
42 beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.
M. 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened
8 unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to
9 him that knocketh, it shall be opened. Or what man is there of you, whom if his son
10, 11 ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more
12 shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye also even so to them: for this is the law and the prophets.
13 Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way that leadeth
14 to destruction, and many there be which go in thereat: because strait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.
15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they
16 are ravening wolves. Ye shall know them by their fruits. For every tree is known by
L. 44 his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather
M. 17 they grapes. Even so every good tree bringeth forth good fruit; but a corrupt tree
18 bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither *can* a cor-
19 rupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
L. 45 A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil; wherefore by their fruits ye shall know them: for of the abundance of the heart his mouth speaketh.

CHRIST brings back the doctrine of prayer to reality: "Ask, and ye shall receive." It is all in these five words. And five homely words out of the heart are better than prolonged and polished ascriptions on a thoughtless tongue. Prayer for the least things, the commonest things, the really wished-for things, intercessions for others beloved, as little children ask what they know they shall receive, or what they know a love wiser than their own will deny!

What is natural, if not that a child should speak to his parent, dependent weakness to sustaining power, the needy subject to the gracious king—speak his wants, his gratitude, his trust, his hope—speak in the common language that earnest feeling always chooses and always finds; should ask for what none

else than this God can give, tell him the truth because there is a privilege in telling it? And this is prayer. It is a reality, then. It is something yearned for, and something satisfying. So speaks the world's best experience, ever since man has breathed upon it, and looked up from it to the pitying heavens. And this is what Christ and the New Testament teach about prayer: make it real; keep it fresh, simple, true, and then it will be fervent and constant. Fall under no torpid routine in it. F. D. H.

Consider the great High-Priest of our profession, who himself showed the way of obedience to his own precept, "That men ought always to pray, and not to faint." Consider, too, for ourselves, the blessedness of being allowed to bathe our spirit's wings, as in living streams; of running, and not being weary; of being able to bring everything that is distorted within us, that it may be illumined; all that is rebellious, that it may be subdued. Consider this, and who it is that invites, beckons, entreats, commands us to this; and then consider how great our guilt and our folly must be, if, with such a throne of grace provided for us, we only approach it languidly and rarely; if, with such powers of the world to come brought within our reach, we do not earnestly lay hold of them; how just our doom will be, if, when God was ready to give, we did not care to ask; if, when he was waiting to be found, we were not willing to seek; if, when heaven's door would have opened to our knocking, we counted ourselves so far unworthy of eternal life, or rather counted eternal life so little to us, that we did not care so much as earnestly to knock at that door! T.

---

37. Judge not. There is no denying that the world is full of such judgments as are here forbidden: needless, uncharitable, false, and hypocritical judgments. V.——What the Lord aims at is the spirit out of which they spring. Provided we eschew this unlovely spirit, we are not only warranted to sit in judgment upon a brother's character and actions, but, in the exercise of a necessary discrimination, are sometimes constrained to do so for our own guidance. It is the violation of the law of love which alone is here condemned. B.——We are not to condemn those rigidly and unmercifully whose faults are certain and visible; rather are we to conceal and excuse them as much as we can, without prejudice to truth and justice; and to be far from aggravating or divulging them, or desiring the punishment of them. Q.

38. The same measure shall be measured. Give judicial measure, and you will have judicial measure. Give fraternal measure, and you will have fraternal. *S. Cox.*——**41.** We search into the heart of our neighbor to discover something for which we may condemn him, either out of curiosity, or envy, or in order to find our own justification in the condemnation of others; this is what a great part of the world do almost without perceiving it. When we shall have as much zeal to correct ourselves as we have inclination to correct others, we shall then know our own defects better than we now do those of our neighbors. Q.——**42. Shalt thou see clearly.** He that rids himself of the spirit of censoriousness, and seeks to discern the good and not the evil in his neighbor, is prepared to help him to get rid of the evil. It is not the spirit of criticism, but the spirit of charity, which is curative. Before he had only *beheld* the mote; now he *sees to cast it out.* L. A.

The warning is only directed against the rebuking in a wrong spirit, without earnest endeavors at self-amendment, without the remembrance that we also have been "foolish, disobedient;" and thus a rebuking, not in the spirit of meekness and of love, but in that of arrogance or scorn, or with an evil pleasure in the humiliation of a brother. So far from all Christian rebuke being here condemned, there is implicitly a command to exercise this difficult grace, only at the right time and in the right temper; "*then*," after we have in ourselves sought the removal of all that is hindering our own vision of God, and rendering us incapable of giving true counsel to our brother, "*shalt thou see clearly to cast out the mote out of thy brother's eye;*" and it is not to love, but to hate our brother, under the plea of charity to refrain from the exercise of it, when it is needed. T.

M. 6. Give not that which is holy. *The holy*, a technical term for the sacrificial meats laid upon the altar of God. Of these meats no unclean man was permitted to eat; how much less a dog! To the Jew, the dog was odious and unclean; even to touch him was to become unclean. *S. Cox.*——**Trample them and rend you.** The warning is, You will at once expose the truth to insult and yourselves to injury. T.——The connection is this: Judge not; attempt not the correction of others, when you need it far more yourselves. Still, be not such mere children, as not to distinguish the characters of those with whom you have to do. A.

7. Ask—seek—knock. For a fuller understanding of the appropriateness of this charge, look back upon the whole of the discourse: call to mind the benedictions with which it opens, and the lofty standard which they set us both of heart and life; remember the grave declarations of Christian responsibility made in the figures of *the salt of the earth* and *the light of the world*; the demand of a

righteousness exceeding that of scribe and Pharisee in all who would enter God's kingdom; the spiritual application of the divine law, extending its rules of conduct to the very thought and soul within; and the warnings against ostentation, against anxiety, and against a divided service. How suitable the precept concerning prayer in connection with this discourse concerning grace and duty! V.

Ask, and it shall be given you. Simple words, but covering the deepest facts in our life! Consider how much they imply: the being of God; the dependence of man; a communion, or intercourse, between their spirits; a feeling of want on the part of man; a faith that God can fill that want; and the absolute truth that God is able to fill it, out of his infinitude. These are certainly great facts. They are as impressive to a rational intellect by their grandeur, as they are affecting to the heart by their tenderness. They are at once majestic ideas and comforting promises. F. D. H.——It would seem as though all God's words to us in reference to asking blessings of him, and all his dealings with us in reference to such requests, were so many challenges to our faith and hope. Promises to the praying heart are without limitation on God's side. There is no restriction upon the blessings that may be sought. "Ask"—how often? From heaven there is no answer to that query. There is not the slightest intimation that we can trespass by a too frequent supplication. It is left to us to say how many times a day we may prefer a petition. It is a challenge to our faith. Large asking and large expectation on our part honor God. They declare our sense of his greatness and goodness. They attest our confidence in the truth of his pledges. *A. L. Stone.*

Seek. Christ here urges us, with condensed concern, to *seek*—for we shall find. What the *object* of this ceaseless and infinite quest shall be—so far as the immediate language goes—is left sublimely unuttered. In this case, as in many of the utterances that break the most solemn pauses and declare the grandest truths, the unmentioned thing is the supreme thing. There is only one aim large enough, and noble enough, to satisfy your soul's hunger, when you make a fair, free, deliberate decision. The one true search of man can have but one object—God. The ways and the helps of this seeking are fixed and definite as the rules for any human attainment. They are studious meditation, the exclusion from the heart of conflicting affections, a daily intimacy, through the record, with the perfect Christ and the whole body of revelation, prayers as punctual as the sun, the dashing away of that one dear, dark idol which stands between almost every heart and the light of heaven, and the faithful applying of the spirit of holiness given straight from God to one district after another of the practical territory of experience. F. D. H.

8. Every one. To show that the assurance is *without exception*, to make it so specific that no one can even *think* that *he* is excluded by any unworthiness from the ear and heart and mercy of God, Christ here repeats this promise of promises, and individualizes its every particular: *every one* that asketh—*he* that seeketh—to *him* that knocketh. J. G. B.——Scripture insists much on the power of strong wishes in spiritual things. Its language is—if men really wish to be good, they will become good; if they really wish for faith, they will get faith; if they really wish to have habitual seriousness, they will gain habitual seriousness; if they really wish to realize God's presence, they will in time do so. The power of prayer, which is so much taught in Scripture, is in fact the power of strong wishes; wishes are prayers, if men believe in God, and if their wishes are formed around his presence. Asking, seeking, knocking—all these express earnest wishes of the heart which have put themselves in the shape of addresses to God. If we do not become believing or serious Christians, Scripture says it is because we have no real wish to become so. We do not ask, or seek, or knock; if we did we should obtain. J. B. M.

9-11. How much more certainly will a heavenly Father impart to his children the true riches of his kingdom! for it is such that the Lord has prominently in his eye, as is evident from a comparison with the parallel passage in Luke, where, instead of "*good things*," it is his "Holy Spirit" which is promised to them that ask it. As he will not deny his children, altogether withholding what they ask, so neither will he deceive his children, giving to them a useless or a noxious thing instead of a good. T.

12. All things ye would, do ye. These practical counsels are naturally concluded and summed up by this *golden rule:* Deal with others as ye *would be* dealt with by others; even as ye *are* dealt with by God. Be true, just, and kind in your judgments, as he is. Forgive as he forgives. Give that which is *good*, give generously and with discrimination, as God gives. J. G. B.——**This is the law and the prophets.** It was certainly not Christ's purpose here to set up a rule of morals contradictory to the whole spirit of the rest of the sermon, which places the seat of true morality in the *heart*. Mere outward action, according to this rule, might spring from diverse dispositions, e. g., the mere prudence of selfishness might lead us to observe it, in order to get like for like. But, placing it in connection with what has gone before, and making *love* the mainspring of our actions, the rule affords a touchstone of their character. And when our actions stand this test, Christ says that "*the law*

and the prophets (i. e., the life and essence of piety to which they point) *are fulfilled ;*" for "*love is the fulfilling of the law.*" N.

How bright and clear is Christ's rule of equity toward our neighbor; and how many cases of conscience would it decide, if it were sincerely consulted on all occasions! Our self-love blinds us, and renders us unjust to our neighbor; and it is this very self-love which must serve to enlighten and set us right in respect of that which is owing to him. By changing persons, and putting ourselves in his place, and him in our own, we shall more easily discover our injustice and our duty. Q.——Place yourself, in thought and idea, in the condition or the circumstances of another. Think what would you, in that place, feel to be just, considerate, kind, toward you; what would give you pleasure, what would promote your welfare in soul, in body, in estate: and do just that. Do it, not once only, or in one thing, but always, and in all things. Make it your study so to act and so to speak: and you will be keeping God's law; you will be fulfilling the voices of the prophets; you will be going to the root of duty and of obedience; because you will be living by the rule of Christian love, and Christian love is the fulfilling of the law.

13. Enter ye in. In that coming to God—in that first coming—in that coming once—lies the chief part of the great work of salvation. To go up to that glimmering light which indicates to us the first entrance of the way of life—to throw ourselves upon our knees there, as sinners wanting guidance, wanting help, wanting mercy—is all that we can do: blessed be God, it is all that he bids us to do. V.——**At the strait gate.** Some of the city gates contain, in one of their folds, a small door, which is left open an hour or more after sunset. This little door is still more common in the gates of the bazars. We like to look at those curious little doors, and imagine that when our Lord had uttered these memorable words, he had in mind these two gates—the one wide, easy, and traversed by the multitude in broad daylight, and the other narrow, high in the step, to be found in the dark, and sought amid danger by a few anxious travellers. *Van Lennep.*

14. Strait the gate, etc. What is it, Augustine asks, which makes this gate so strait to us, and this way so narrow? It is not so much that it is "*strait*" in itself, as that we make it strait for ourselves, by the swellings of our pride; and then, vexed that we cannot enter, chafing and impatient at the hinderances we meet with, we become more and more unable to pass through. But where is the remedy? How shall these tumid places of our souls be brought down? By accepting and drinking of the cup—wholesome though it may be distasteful—of humility; by listening to and learning of him, who having said, "*Enter ye in at the strait gate,*" does to them who inquire, "How shall we enter in?" reply, "By me;" "I am the way;" "I am the door." T.

To plant the right spirit and motive in the heart, out of which all true morality proceeds, is the great object he aims at. "Look up to God," he says to us, "as indeed your Father—ever living, ever loving, patiently bearing with you, largely providing for you, willing to forgive you. Walk humbly, meekly, trustingly before him. Commit your way to him, cast all your care on him, seek all your supplies from him, render all your returns to him. Look upon all your fellow-men as children of the same Father, members of the same family. Love each other, and live together as brethren, bearing yourselves toward all around you patiently, forgivingly, generously, hopefully. The gate thus opened is strait, the way is narrow, but it is the only one that leadeth unto life. H.

17–19. There is a wonderful significance in the simple image running through the whole of Scripture, according to which men are compared to trees and their work to fruit—the fruit being the organic product and evidence of the inner life, not something arbitrarily fastened on from without. It is a comparison which helps greatly to set forth the true relation between faith and works, which relation is, in fact, just as plainly declared by our Lord, when he says, "A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit," as by Paul in any of his epistles. There are three kinds of works spoken of in the New Testament, which may all be illustrated from this image: First, *good* works, when the tree, being made good, bears fruit of the same character; then *dead* works, such as have a fair outward appearance, but are not the living outgrowth of the renewed man—fruit, as it were, attached and fastened on from without, alms given that they may be gloried in, prayers made that they may be seen, works such as were most of those of the Pharisees; and, lastly, *wicked* works. when the corrupt tree bears fruit manifestly of its own kind. T.

Section 41.—The Wise and the Foolish Builders.

MATTHEW vii. 21–29; viii. 1. LUKE vi. 46–49.

L. 46 AND why call ye me, Lord, Lord, and do not the things which I say? Not every one
M. 21 that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that
22 doeth the will of my Father which is in heaven. Many will say to me in that day,
Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils?
23 and in thy name done many wonderful works? And then will I profess unto them, I
never knew you: depart from me, ye that work iniquity.
24 Therefore, whosoever cometh to me, and heareth these sayings of mine, and doeth
them, I will liken him unto a wise man, which built an house, and digged deep, and
25 laid the foundation upon a rock. And the rain descended, and the floods came, and the
winds blew, and the stream beat vehemently upon that house, and could not shake it;
26 and it fell not, for it was founded upon a rock. And every one that heareth these
sayings of mine, and doeth them not, shall be likened unto a foolish man, that, without
27 a foundation, built his house upon the sand. And the rain descended, and the floods
came, and the winds blew, and the stream did beat vehemently upon that house, and
it fell; and great was the fall and the ruin of that house.
28 And it came to pass, when Jesus had ended these sayings, the people were astonished
29 at his doctrine. For he taught them as *one* having authority, and not as the scribes.
1 When he was come down from the mountain, great multitudes followed him.

No labored argument, no scheme of doctrines formally propounded, no routine of religious services prescribed. He dealt with the simplest, plainest truths and duties; and did this in the simplest, plainest manner. The thing that struck the listeners most, was the calm, unhesitating, authoritative tone in which the whole was uttered. Here is one who comes forth from none of the great schools—who has sat at the feet of none of the great masters—who uses no book language—who appeals to no authority but his own—a young untaught Nazarene; and yet he takes it upon him to pronounce with the utmost confidence who the truly blessed are, and reckons among these those who were to be persecuted for his sake. Here is one who does not shrink from taking into his hands the law and the prophets, acting not simply as their expositor—the clearer of them from all false traditional interpretations. He is bold enough to say that he came to fulfil them; in one remarkable instance, at least—that of the law which permitted divorce—speaking as the original law-giver was alone entitled to do, declaring that the time for this permission had now ceased, and that henceforth such divorces as Moses had tolerated were not to be allowed. Here is one who speaks of God as one who fully knew and had a right to declare how his children were to act so as to please him; whom he would forgive, whom he would reward, upon whom he would bestow his gifts. Here is one who, though seated on that Galilean mountain, with nothing to distinguish him from the humble fishermen around him, speaks of a day on which he would be seated on the throne of universal judgment. Dimly, indeed, through this Sermon on the Mount does the Jesus of the Cross appear, but the Jesus of the Throne is here. And once that we have learned from other after-teachings of himself and his apostles to know, and love, and trust in him, it will be the habit of every true follower of his to dwell upon this wonderful discourse, in which the very spirit and essence of a humble childlike faith in God, and the lofty ideal of a perfect, a heavenly morality, are unfolded and enforced. H.

CHRIST concludes the whole discourse with a contrast between true and false disciples; between those who take care to apply to their life and practice the truths which he had laid down, and those who do not. He thus makes prominent, in the conclusion, the great truth announced in the beginning, and carried through the discourse, viz., that a right disposition of heart is essential in all things. N.

22. In the words, "Many will say to me in that day, Have we not taught in thy name?" etc., our Lord anticipates the time when active zeal for himself will be no guarantee. The prophecy puts before us the fact of a great deal of work being done in the Church, and outwardly good and zealous work, upon the same motive in substance upon which worldly men do their work in the world; and stamps it as the activity of corrupt nature. Religious machinery provides as pleasant a form of activity, and exercises much the same kind of talents and gifts as the machinery of a government office or a large business. The Church is undoubtedly in its design a spiritual society, but it is also a society of this world as well; and it depends upon the inward motive of a man whether it is to him a spiritual society or a worldly one. J. B. M.

23. This "*I never knew you*" must be accepted according to that deeper meaning of *knowing* which includes also loving—a knowing which, in its essence, is reciprocal, he only being known who also knows; so that Augustine has all right when he affirms "*I never knew you*" to be but another way of saying, Ye never knew me. Not to be known of the Lord is never to have known him, and is therefore itself the condemnation. And hereupon follows that terrible sentence of doom, that everlasting separation from the presence of God, wherein everything that is fearful is contained. Augustine often brings out that the terribleness of that "Depart from me" presents itself unto men under very different aspects, as they are or are not the true servants and children of God. And he often presses each man to judge of himself and his state, whether he be a lover of God or only a fearer of hell, by asking himself what is the truly terrible which this "Depart from me" contains for him. T.

24. Built his house. The house which a man builds for himself as a secure abode, as a defence, and protection, against wind and weather, signifies the abiding and standing before the judgment of God, both in time and eternity. *Stier.*—**The rain and the floods.** Their mountain streams are of a peculiar character. These watercourses, called *wadies*, are in the summer perfectly dry; in the rainy season they are swollen streams. A friend, journeying through Palestine, pitched his tent one fair night in one of these *wadies*, and was before morning awakened by the sound of water, from which he and his party had barely time to escape with the loss of clothing, books, and instruments. So the trial of the last great day will come, without warning, and overwhelming those whose exterior was fair, but the foundation of whose life was insecure. L. A.

24-27. This similitude must not be pressed to an allegorical or symbolical meaning in its details; but the Rock, as signifying him who spoke this, is of too frequent use in Scripture for us to overlook it here. He founds his house on a rock, who, hearing the words of Christ, brings his heart and life into accordance with his expressed will, and is thus by faith in union with him, founded on him. Whereas he who merely hears his words, but does them not, has never dug down to the rock, nor become united with it, nor has any stability in the hour of trial. A.——The spiritual builder that would translate his foundation from the sand to the rock, must not presume upon Christ as his Saviour, till by obedience to his laws he has owned him for his sovereign. And this is properly to believe in him—this is truly to build upon a rock, even that "rock of ages," upon which every one that wears the name of Christ must inevitably either build or split. R. S.

There is a solemn awfulness in this conclusion, which Augustine bids us specially to note; namely, that by neither the one nor the other of these two classes, not by those who are swept away any more than by those who stand, can the open despisers of the truth be signified. For in each case there is a readiness to hear the word, a certain good-will therefore toward the truth. But this is not enough. In one way only does that which is heard win a stable foundation in the soul, that is, through being turned into action, when the heard is also the done. Christ, as in so many other places of Scripture, is himself the "*rock;*" that man builds on the rock, who does the things which he hears and learns of Christ. It remains as the only prudent thing—to hear, and what we hear to do; being doers of the word, and not hearers only, deceiving our own selves. T.

29. One having authority. Christ's words have a character essentially simple and practical. His object is to pervade the human soul, to establish himself in it—to save it. He knows human nature in its universality, and what it will be in future generations: his object is to produce upon it an effect at once positive, general, durable. He chooses the ideas, he employs the images suitable to his design for the regeneration and salvation of all. God's Ambassador is the most penetrating and able of human moralists. F. G.

Not as the scribes. The scribes (*sopherim*) date as a distinct body from the period of Ezra. The name is derived from *sepher*, or "book," and means "scripturalists"—those who explained and copied the law. Their functions were to copy, read, amend, explain, and protect the law. It was in the latter capacity that they invented the "fences," which, under the title of "words of the scribes," formed the nucleus of the "tradition of the elders," or oral law. The teaching of the scribes was narrow, dogmatic, material; it was cold in manner, frivolous in matter, second-hand, and iterative in its

very essence; with no freshness in it, no force, no fire; at once erudite and foolish, never passing a hair's-breadth beyond the boundary line of commentary and precedent; concerned only about priests and Pharisees, in temple and synagogue, or school, or Sanhedrim, and mostly occupied with things infinitely little. This testimony of his enemies furnishes us with a convincing proof that his teaching was not, as some would insinuate, borrowed from the various sects and teachers of his times. It is certain that he was never enrolled among the scholars of those scribes who made it their main business to teach the traditions of the fathers. And from whom could Jesus have borrowed? From the *Pharisees?* The very foundations of their system, the very idea of their religion, was irreconcilably alien from all that he revealed. From the *Sadducees?* Their "expediency" politics, their shallow rationalism, were even more repugnant to true Christianity than they were to sincere Judaism. From the *Essenes?* They were an exclusive, ascetic, and isolated community, with whose discouragement of marriage, and withdrawal from action, the gospels have no sympathy, and to whom our Lord never alluded, unless it be in those passages where he reprobates those who abstain from anointing themselves when they fast, and who hide their candle under a bushel. The schools in which Jesus learnt were not the schools of the scribes, but the school of holy obedience, of sweet contentment, of unalloyed simplicity, of stainless purity, of cheerful toil. The lore in which he studied was not the lore of rabbinism, in which to find one just or noble thought we must wade through masses of puerile fancy and cabalistic folly, but the books of God without him, in Scripture, in nature, and in life; and the book of God within him. F.

The Sermon on the Mount is to the new covenant what the law given from Sinai was to the old; and, to exhibit the unity of the covenants, its precepts are based upon the ten commandments, unfolded in all their spiritual breadth, cleared of all the human interpretations by which their spirit had been bound down or frittered away, and expanded into the new law of love. The key-note to this, the main body of the discourse, is struck by the words: "Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil;" and, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The principle of all Christian goodness, and especially of all Christian love, is laid in restoration to the image of God himself: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Be ye merciful, as your Father also is merciful." And its practical climax is attained in the Christian law of brotherly kindness and charity: "As ye would that men should do to you, do ye also to them likewise."

To these precepts there is a *preface* and a *conclusion*. The former insists on the spirit and conditions of entrance into the kingdom of heaven, by repentance, humility, faith in him and endurance for his sake. But these conditions, unlike the curses of the law, are pronounced as blessings and sustained by promises. In the conclusion, the principle of *judgment* is brought in, to enforce all that has been said: character is brought to the test of *deeds*, not words; and a final note of warning and promise, equally mingled, assures the hearers that as they sow, so shall they reap; everlasting life from living faith in Christ, destruction from pursuing their self-will. S.

Section 42.—Heals the Centurion's Servant.

Capernaum.

Matthew viii. 5–13. Luke vii. 1–10.

L. 1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.
2 And a certain centurion's servant, who was dear unto him, was sick of the palsy, and
3 ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews,
4 beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do
5, 6 this. For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself.

M. 5, 6 *Then* came unto him *the* centurion, beseeching him and saying, Lord, my servant
7 lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will
8 come and heal him. The centurion answered and said, Lord, I am not worthy that thou
shouldest enter under my roof. Wherefore neither thought I myself worthy to come
9 unto thee: but speak the word only, and my servant shall be healed. For I also am a
man set under authority, having soldiers under me: and I say unto this one, Go, and
he goeth: and to another, Come, and he cometh; and to my servant, Do this, and he
doeth *it*.
10 When Jesus heard these things, he marvelled at him, and turned him about, and
said unto the people that followed him, Verily, I say unto you, I have not found so great
11 faith, no, not in Israel. And I say unto you, That many shall come from the east and
west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
12 But the children of the kingdom shall be cast out into utter darkness: there shall be
weeping and gnashing of teeth.
13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, *so* be it
L. 10 done unto thee. And his servant was healed in the self-same hour. And they that
were sent, returning to the house, found the servant whole that had been sick.

THERE is here no analysis of faith, and no definition of it. It seems to be assumed by Christ and his evangelists that all would understand what faith *is*. *The thing is enacted, not described.* Men do in regard to Christ almost everything in the range of possibility: philosophize about him, study about him, reason about him, everything save trusting in him. Trusting, I mean, after the simple method which impelled this centurion to implore his help. Trust is at once the most active and the most quiet of all qualities.

What the centurion had not, we have: the positive assurance and promise of the Redeemer. This has been verified by ages of human experience. Every man who has died in peace, looking unto Jesus, is an irrefutable argument for the wisdom of faith. The simpler our trust in Christ for all things, the surer is our peace. W. A.

---

1. The inauguration of the great doctrine was immediately followed and ratified by mighty signs. Jesus went, says one of the Fathers, from teaching to miracle. Having taught as one who had authority, he proceeded to confirm that authority by accordant deeds. F.

2. Centurion. All Palestine was under Roman military government; this centurion was probably connected with the garrison at Capernaum. The Roman army was divided into legions, varying in size from three thousand to six thousand men. There were in each legion sixty centuries, each under the command of a centurion. L. A.——He was one among the many who are distinguished from the seed of Abraham, yet described as fearing God, or worshipping God, of whom we read so often in the Acts—the proselytes, whom the providence of God had so wonderfully prepared in all the great cities of the Greek and Roman world as a link of communication between Gentile and Jew, in contact with both—holding to the first by their race, and to the last by their religion; and who must have greatly helped to the ultimate fusion of both into one Christian Church. T.

M. 5. Before the centurion's friends can deliver this message to the Lord, who was approaching nearer and nearer to the house, the centurion himself hastens from the house to be the bearer of his own petition. The report of Matthew commences where that of Luke ceases. C. B.——It may be considered probable that the first evangelist abridges the tale by the omission of incidents that were familiar to him. But the suggestion must occur to the historical student that possibly two separate traditions, differing from one another in the circumstance of the deputation of the elders, appear in the two narratives. G. P. F.

8, 9. The centurion's humility was not more low than his faith was lofty: that reaches up into heaven; and, in the face of human weakness, descries Omnipotence: "Only say the word, and my servant shall be whole." *Bp. H.*——"I am," he would say, "one occupying only a subordinate place, set *under* authority, a subaltern, with commanders over me. Yet those that are under me obey me. I have power to send them hither and thither, and they go at my bidding. How much more thou, who art not set, as I am, in a subordinate place, but who

art as a prince over the host of heaven, who wilt have angels and spirits to obey thy word and run swiftly at thy command! His view of Christ's relation to the spiritual kingdom is as original as it is grand; and it is so truly that of the Roman officer: the Lord appears to him as the true *Imperator*, the highest over the hierarchy, not of earth, but of heaven. T.——He begins with acknowledging his own subjection, and states his own authority; then leaves it to our Lord to understand that he recognizes in him an authority beyond all, expecting the powers of nature to obey their Master, just as his soldiers or his servants obey him. How grandly he must have believed in him! And it is to be well heeded that the Lord went no farther—turned at once. *McD.*

10. Marvelled. He did this but at two things —*faith* and *unbelief*. B.——Midway between the Gentile and the Jew stood the woman of Samaria; outside the bounds of Judaism stood this Roman centurion. Was it to prefigure the great future of the gathering in of all people and tongues that so early in his ministry such a manifestation of faith in the Saviour was made? H.

13. Counting himself unworthy that Christ should enter into his doors, he was counted worthy that Christ should enter into his heart—a far better boon: for Christ sat down in the houses of men, as of that proud, self-righteous Pharisee, whose hearts were not for this the less empty of his presence. But this centurion received *him* in his heart, whom he did not receive in his house. T.—— The centurion's faith came out strongly in every point where that of the nobleman (Section 24) had been deficient. The mind of this semi-heathen —free from the cloud of notions respecting the nature of the Messiah's kingdom which obscured the Jewish mind—had been enabled to realize a clear conception of his own lowliness and of the loftiness of the One to whom he spoke—a state of heart in all ages essential for true access to him. K.

Section 43.—The Widow's Son raised to Life. Messengers from John.

MATTHEW xi. 2–6. LUKE vii. 11–23.

L. 11 AND it came to pass the day after, that he went into a city called Nain; and many
12 of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother: and
13 she was a widow: and much people of the city was with her. And when the Lord
14 saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say
15 unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered
16 him to his mother. And there came a fear on all: and they glorified God, saying, That
17 a great prophet is risen up among us; and, That God had visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18, 19 And the disciples of John shewed him all these things. And John, when *he* had heard in the prison the works of Christ, calling unto him two of his disciples, sent *them* unto Jesus, saying unto him, Art thou he that should come, or look we for another?
20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?
21 And in that same hour he cured many of *their* infirmities, and plagues, and of evil
22 spirits, and to many *that were* blind he gave sight. Then Jesus answering, said unto them, Go your way and tell John again what things ye have seen and heard, how that the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf
23 hear, the dead are raised up, and to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me.

THESE mighty works of Jesus, which have been done and duly certified, are fit expressions to us of the fact that he can do for us all that we want. Doubtless it is a great and difficult thing to regenerate a

fallen nature; no person, really awake to his miserable and dreadful bondage, ever thought otherwise. But he that touched the blind eyes and commanded the leprosy away, he that trod the sea, and raised the dead, and burst the bars of death himself, can tame the passions, sweeten the bitter affections, and roll back all the storms of the mind. Assured in this manner by his miracles, they become arguments of trust, a storehouse of powerful images, that invigorate courage and stimulate hope. Broken as we are by our sorrow, cast down as we are by our guiltiness, ashamed, and weak, and ready to despair, we can yet venture a hope that our great soul-miracle may be done; that, if we can but touch the hem of Christ's garment, a virtue will go out of him to heal us. In all dark days and darker struggles of the mind, in all outward disasters, and amid all storms upon the sea of life, we can yet descry him treading the billows, and hear him saying, "It is I, be not afraid." And lest we should believe the miracles faintly, for there is a busy infidel lurking in our hearts to cheat us of our faith when he cannot reason it away, the character of Jesus is ever shining with and through them, in clear self-evidence, leaving them never to stand as raw wonders only of might, but covering them with glory, as tokens of a heavenly love, and acts that only suit the proportions of his personal greatness and majesty. H. B.

---

11. Nain still remains under the same name: a small village on the northern slope of Little Hermon. (See maps on pages 46 and 50.) J. G. B.

12–15. Our Lord healed, probably, every kind of disease known in Palestine. But he had not yet raised the dead. This alone was wanting to complete the evidences of divine power which his miracles offered. There were examples of raising the dead by the prophets Elijah and Elisha; but with what remarkably contrasting circumstances of prayer and effort, and delay; whereas Jesus arrests a corpse in the road to the grave, and at once bids it live. The apostles also raised the dead, but they confessedly derived their power from Jesus, and did nothing but in his name. K.——Under the Old Testament, God raised one by Elijah, another by Elisha living, a third by Elisha dead: by the hand of the Mediator of the New Testament, he raised here the son of the widow, the daughter of Jairus, Lazarus; and, in attendance of his own resurrection, he made a delivery of holy prisoners at Jerusalem. He raises the daughter of Jairus from her bed, this widow's son from his coffin, Lazarus from his grave, the dead saints of Jerusalem from their decay; that it might appear no degree of death can hinder the efficacy of his overruling command. He that keeps the keys of death, cannot only make way for himself through the common hall and outer rooms, but through the most reserved closets of darkness. *Bp. H.*

Here was a woman in a state of widowhood, a state friendless and forlorn, and frequently mentioned in Scripture as one which God receives under his special protection. She stood childless, without any help or sanctuary except in that kind and tender God, who is a never-failing friend to the unfriended. This complication of miseries the merciful Jesus saw and felt, and relieved by turning her tears into joy. *Stanhope.*——Here was no solicitor, but his own compassion. In other occasions, he was sought and sued to. The centurion comes to him for a servant; the ruler, for a son; Jairus, for a daughter; the neighbors, for the paralytic; here, he offers the cure unrequested. While we have to do with the Father of mercies, our afflictions are the most powerful suitors. No tears, no prayers can move him so much as his own commiseration. When we are past all our hopes, all possibilities of help, then he is nearest to us for deliverance. *Bp. H.*

14, 15. What mingled majesty and grace shines in this scene! The Resurrection and the Life in human flesh, with a word of command, bringing back life to the dead body; Incarnate Compassion summoning its absolute power to dry a widow's tears! B.——Pausing only to say to the mother, "Weep not," he approached, and—heedless once more of purely ceremonial observances—touched the bier, or rather the open coffin in which the dead youth lay. It must have been a moment of intense and breathless expectation. Unbidden, but filled with indefinable awe, the bearers of the bier stood still. And then through the hearts of the stricken mourners, and through the hearts of the silent multitude, there thrilled the calm utterance, "Young man, arise!" F.——He who did this, shall once, when he has spoken the great "Arise," which shall awaken not one, but all the dead, deliver all the divided, that have fallen asleep in him, to their beloved for personal recognition and for a special fellowship of joy, amid the universal gladness and communion of love which shall then fill all hearts. We have the promise and pledge of this in the three raisings from the dead which prefigure that coming resurrection. T.

Jesus raised the dead as he performed the most common actions: he spoke as a master to those who were sleeping the eternal sleep. One feels that he was Lord of the dead as of the living; never more tranquil than when he wrought the mightiest works. *Massillon.*——This miracle of the resurrection he does not now repeat; but he still meets us at the

grave, the sympathizing Saviour, the Resurrection and the Life. To the heart that yearns to receive its dead to life again he gives a consolation greater than the miracle. Though the cry of nature be not heard, faith wins the answer of peace. J. P. T.

16, 17. At the sight of the young man once more alive, the memory of Elijah and Elisha was on every lip, and cries rose on all sides that a great prophet had again risen, and that God had visited his people. Nor did the report confine itself to these upland regions. It flew far and near to Judea in the south, and even to the remote Perea. G.

19, 20. John had now been a year in prison, and Josephus states that Machærus, east of the Dead Sea, one of the strong fortresses built by the elder Herod, was the place of his imprisonment. In that case the disciples must have come upward of fifty miles to visit Jesus at Capernaum. K.——On the brink of a great precipice, above the steaming hot fountains of Kalhirrhoë, and facing the Dead Sea, is the lonely fortress of Machærus. Here, in the midst of a scene of most remarkable natural desolation, John the Baptist was imprisoned till he met his death. This fact affords a striking commentary on our Saviour's reply to the messengers which John sent, wherein he distinctly refers him for consolation and strength to the passage in Isaiah, chap. 35, which so beautifully changes the theme from the prophecy of desolation in chap. 34 on that same land of Idumea and Bozrah. *W. H. Thomson.*

21, 22. Christ contents himself with simply pointing to such works done by him as the Baptist could not fail to recognize as a fulfilment of those prophecies of Isaiah, in which the days and doings of the Messiah were described. H.——As the article is wanting in each of these clauses, the sense would be better perceived by the English reader thus, though scarcely tuneful enough: "Blind persons are seeing, lame people are walking, leprous persons are getting cleansed, deaf people are hearing, dead persons are being raised." B.

The question of John is nothing else than the prayer, "Lord, I believe; help thou mine unbelief." And this prayer is answered by our gracious Lord. O.——**23.** We conclude from the express words of him, who at this very crisis pronounced upon him the most splendid eulogy ever breathed over mortal man, that the great and noble prophet had indeed, for the moment, found a stumbling-block to his faith in what he heard about the Christ. And is this unnatural? is it an indecision which any one who knows anything of the human heart will venture for a moment to condemn? Though all men flocked in multitudes to listen to the fiery preacher of the wilderness, the real effect on the mind of the nation had been neither permanent nor deep. Though his Friend and his Saviour was living, was at no great distance from him, was in the full tide of his influence, and was daily working the miracles of love which attested his mission, yet John saw that Friend and Saviour on earth no more. He seemed to be neglected not only by God above, but by the living Son of God on earth. Among so many words of mercy and tenderness might not *some* be vouchsafed to him who had uttered that voice in the wilderness? What wonder if the eye of the caged eagle began to film! F.——Observe, that his doubt is not distrust, for he sends to Jesus for its solution; that Jesus carefully guards the people against the supposition that the temporary doubt really shakes his religious faith and character; that similar experiences of perplexity at the course of God's providential dealings are recorded of Moses, Elijah, David, Jeremiah, and the unknown author of Psalm 77, written during the Babylonian captivity; that it is not unnatural to suppose that John the Baptist shared the universal expectation among the Jews and Christ's own disciples of the temporal reign of the Messiah, and may, therefore, have been perplexed by the fact that there was no sign of the establishment of the kingdom of God in the nation; that experience of doubts is a peculiar temptation of active natures in times of enforced inactivity; and finally that the result of this embassy was probably to solve his doubts, certainly to put an end to the doubts and jealousies of his disciples. L. A.

[With these views on the side of John's failure in the fortitude of faith, we also set the opposite—perhaps the juster—interpretation of his act and words. *Ed.*] I cannot believe that there was any such shaking in the Baptist's faith. Rather, in sending his disciples with this question to the Lord, he did but continue to do what he had done from the first, namely, turn all eyes so far as might be *from* himself, the waning lamp, *to* Jesus, the risen sun. His disciples had heard *his* testimony that Jesus was the Christ, and they might have been tempted to believe this, mainly because their master said it, instead of because the Lord himself declared it, to make even their very affiance on the Lord itself an act of homage done to their own master, and not to him. But their faith in Christ shall rest not on their faith in him, but rather on the Lord's own testimony that he is the Christ John desired. as Augustine well expresses it, that his disciples should dig down to the rock, and set their foundations there, and would not be satisfied until they had so done; and this was the meaning of his sending them with that question to the Lord. He further adds that the Lord's honorable testimony to John was especially timed to hinder any such misinterpretation of it or misapplication of his own warning words, "Blessed is he whosoever shall not be offended in me," as should derogate in the least from the just

esteem and honor in which the Baptist deserved ever to be holden. T.

The happy result of this mission is intimated in those touching words, "His disciples took up the body of John and buried it, and came and *told Jesus*." W.

Section 44.—Extols John, and reproves the Generation.

MATTHEW xi. 7–19. LUKE vii. 24–35.

L. 24 AND when the messengers of John were departed, Jesus began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken
25 with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled in soft *clothing*, and live delicately, are in
26 kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you,
27 and much more than a prophet. For this is *he* of whom it is written, Behold, I send
M. 11 my messenger before thy face, which shall prepare thy way before thee. Verily, I say unto you, Among them that are born of women, there hath not risen a greater prophet than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is
12 greater than he. And from the days of John the Baptist until now, the kingdom of
13 heaven suffereth violence, and the violent take it by force. For all the prophets and
14 the law prophesied until John. And if ye will receive *it*, this is Elias, which was for
15 to come. He that hath ears to hear, let him hear.
L. 29 And all the people that heard *him*, and the publicans, justified God, being baptized
30 with the baptism of John. But the Pharisees and lawyers rejected the counsel of God
31 against themselves, being not baptized of him. And the Lord said, Whereunto then
32 shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not
33 wept. For John the Baptist came neither eating bread nor drinking wine; and ye say,
34 He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a
35 gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

IF the nearer a human soul approaches to perfection, the more sensitive does it become to the evils, pains, sorrows, sins, that surround it in such a world as this—surely far beyond all human experience, far even beyond all human comprehension, must have been the sufferings of the soul of Jesus. His was indeed the gentlest, noblest, purest spirit that ever dwelt in human breast; it had therefore a capability of suffering, a cognizance of surrounding evils, an exquisitely strung susceptibility to sorrow, such as soul of man besides never felt. His soul's delight was in holiness; it recoiled with deep and instinctive abhorrence from sin: upon the pure, burnished mirror, so to speak, of that spotless nature, the slightest breath of outward impurity would have gathered dimness. What, then, must it have been for him to live in such a world as this—to be exposed for thirty years to the foul atmosphere of its ungodliness and evil! His soul's delight was in happiness. What, then, must it have been for him to take in with his omniscient, world-wide glance, the tears, and griefs, and pains, and struggles, and sicknesses of men, to hear the great forlorn wail of humanity borne to his ear upon the four winds of heaven! *Caird.*

OUR Lord had answered the question of John's disciples by an appeal to their own senses. He now replies to the *thoughts* of the multitude concerning John. They might imagine from John's message and the words in which it was delivered, that the Baptist wavered in his faith, and that his imprison-

ment had shaken his constancy. Our Lord, therefore, reminds them of what John was, how he had acted, and how they themselves had behaved to him. What went ye out to see? Not an inconstant and vacillating man, but a man of inflexible resolution and invincible courage. Not a man of effeminate temper; not a sycophant who would flatter for hope of gain. No: his rigorous fare, his simple garb, the very place in which you found him, refute this notion. If he had been such, he would have been in the court, and not in the desert. W.——No pliant reed, that would bend before the wind of adversity: no dainty courtier, to fear a king's frown or a queen's hatred. No! he was the very Elijah predicted by the prophets as the Messiah's herald; but their childish folly, never knowing what to ask for or expect, vented itself in discontent and unbelief alike against the stern asceticism of John and the winning love of Jesus. S.

24. The reed of Egypt and Palestine is a very tall cane, growing twelve feet high, with a magnificent panicle of blossom at the top, and so slender and yielding that it will lie perfectly flat under a gust of wind, and immediately resume its upright position. It grows in great canebrakes in many parts of Palestine, especially on the west side of the Dead Sea, where, nourished by the warm springs, it lines the shore for several miles with an impenetrable fringe—the lair of wild boars and leopards—to the exclusion of all other vegetation. On the banks of the Jordan it occurs in great patches, but is not so lofty. H. B. T.

27. Before thy face. In Mal. 3 : 1, it is "before me," God being the first person. Then it appears that Christ is one with God the Father, and that the coming of Christ is the coming of God. *Hammond.*——**M. 11. He that is least.** The manner in which Christ contrasted the Old Testament with its fulfilment, the New, and elevated the least of Christians above all the prophets, shows how clearly he distinguished the kernel from its perishable shell, the divine idea from its temporary veil, the truth which lay in germ in the Old Testament from the contracted form in which it presented itself to Old Testament minds.

12. The violent take it. These words are expressly chosen to denote the earnest will, the struggle, and the entire devotion of soul which are requisite to enter into the kingdom of heaven. All the powers of the spirit, its submission, its efforts, are necessary at *all* times to secure the kingdom amid the reactions of the natural man, the carnal mind, its selfishness, its worldliness of spirit; but at *that* time it was especially the worldly notions of the Messiahship that had to be struggled against. N.

13, 14. The Baptist was, so to speak, the impersonation of the whole preparatory discipline for men's reception of a Saviour: that whole preparation culminating in him; "the law and the prophets were until John." Yet, though standing thus at the threshold, he did not himself move in the sphere of New Testament and evangelical life, but in that of the Old; and thus it would have been a confounding of things which it was the intention of God should be kept distinct, the law and the gospel, prophecy and its fulfilment; it would have troubled and marred the representative character of John, personifying, as he did, the first of each of these great contrasts, had he entered into closer personal relation with Christ who was the end of the law, the fulfilment of prophecy.

L. 31–34. The children sitting in the markets, now mourning and now piping, are the Jews, the generation of which the Lord just before had spoken; and the companions of whom they complain are Jesus and John. The Jews wanted John to be laxer; they would fain have had him give up his strict ascetic ways; and complained that he would not do so, that he would not dance to their piping. Christ himself was equally at fault, though in an opposite extreme. They mourned to him, and he would not lament. The bridegroom and the bringer of joy, he would not change for any sadder note that note of joy to which the gospel that he preached was set, any more than John to please them would change the note of a sterner sadness to which his preaching of the law was attuned. T.——More than one public testimony had been borne by John to Jesus. Jesus answers these by the witness he thus bears to John. But as he thinks of himself in conjunction with the Baptist, the strange and inconsistent treatment that they respectively had met with from the men of that generation presents itself to his thoughts. Addressed by two different voices, speaking in two different tones, they had turned a deaf ear to both. The rigor of the law came to them in the message of the Baptist; they took offence at it. The gentleness and love of the gospel came to them in the message of Jesus; they took equal offence at it; justifying in either case their conduct by fixing on something in the character or life of each of the two messengers which they had turned into matter of complaint and accusation. H.

35. Wisdom is justified. That generation rejected both John and his master: the one because he was too unsocial; the other because he was too much the reverse, given to consorting with the lowest classes of society. But the children of wisdom recognize and honor her whether in the austere garb of the Baptist or in the more attractive style of his Master. B.——This word "*wisdom*" which Christ uses here has the advantage that by aid of it he is able to include in a common justification both his

own dealings and those of John, which last he would fain vindicate not less than his own. "*Her children*" can be no other than as many as have accepted her teaching, and now walk in her ways. T.——The heavenly wisdom from which emanated both law and gospel—that which instituted both the Old and New Testaments—is always justified—that is, approved—by her children, or those by whom she is truly loved. C. B.

That which distinguishes the standpoint of the Saviour from that of the Old Testament was the spirit of liberty with which, in Christianity, the divine life appropriates to itself the relations of the world and society, in contrast with the spirit of ascetic opposition to the world. The Jews could see nothing of the holy prophet in a man who shared with his disciples in the pleasures of social life, and sanctified them by his presence; in a man who did not hesitate to partake of the entertainments of publicans and sinners. No schools of spiritual life, indeed, before that time, had trained their pupils as Christ did his. We can easily imagine the amazement of the Pharisees! N.——Our Lord enjoined no austerities as absolute duties, nor even recommended any, as carrying men to a higher degree of divine favor. The religion of Christ stands eminently distinguished in this respect when compared with other religions which have been founded in the fanaticism either of their authors or their first followers. *Paley.*——His gospel was not to be a system of asceticism, nor of any kind of external uniformity. It would take men as it found them, and enter into the daily life. The kingdom of heaven was more than meat and drink, more than names and rules: men must take hold of it from within, with true earnestness of spirit, with energy of faith—must break away from the world, not by going into the desert, but by breaking off from sin. The outer life must be governed by the inner spirit of wisdom, truth, and love. The Christian should not bind himself by tradition or custom in things not essential. The true Christian spirit will not compromise with sin, nor court the world; yet it is full of mercy and of good fruits. J. P. T.

Section 45.—Upbraids the Favored Cities. Invites the Heavy-laden.

Capernaum.

MATTHEW xi. 20–30.

20 THEN began he to upbraid the cities wherein most of his mighty works were done,
21 because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for
if the mighty works which were done in you had been done in Tyre and Sidon, they
22 would have repented long ago in sackcloth and ashes. But I say unto you, It shall be
23 more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou,
Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the
mighty works which have been done in thee had been done in Sodom, it would have
24 remained until this day. But I say unto you, That it shall be more tolerable for the
land of Sodom in the day of judgment, than for thee.
25 At that time Jesus answered and said, I thank thee, O father, Lord of heaven and
earth, because thou hast hid these things from the wise and prudent, and hast revealed
26, 27 them unto babes. Even so, Father, for so it seemed good in thy sight. All things are
delivered unto me of my Father; and no man knoweth the Son, but the Father; neither
knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal
28 *him*. Come unto me, all *ye* that labour, and are heavy laden, and I will give you rest.
29 Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye
30 shall find rest unto your souls. For my yoke *is* easy, and my burden is light.

IF all the anxious thought and weary labor, the prayers, the pains, the self-mortifications, the sacrifices—personal, domestic, social, of affections, of property, of life—that have been made by mankind to turn away the apprehended wrath of heaven—if they could be all heaped up in one great mass, what a moun-

tain-pile of toil and suffering would they exhibit, what a gigantic monument to the sense of sin, the power of conscience in the human heart! With a mournful eye we look upon that pile as we remember that it has been heaped up in vain, that all that was wanted was the ceasing from the effort to establish a righteousness of their own before God, the ceasing from any such methods to ward off the displeasure or win the favor of the Most High; and the opening simply of the ear and the heart to the words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

It is as those who have been redeemed to God by Christ's most precious blood, whose sins have been forgiven for Jesus' sake, whose peace has been made with God through him; it is in the spirit of child-like confidence, looking up to God as our Father in heaven, and to himself as having ready in his hand for us the grace and strength we need, that Jesus would have us take up every duty, face every temptation, endure every trial, of the Christian life. But if, instead of this, it be with a doubtful mind and a divided heart that we take on the yoke—if we do this, not so much to render a return for a great benefit already received, as to add to our chance of receiving that benefit hereafter—if it be for peace and not from peace, for life and not from life that we are working—what is this but trying to shift the old yoke of self a little, loosen some of its fastenings, and by their help try to attach to us the new yoke of Christ? Is it any wonder that, encumbered thus, there should be little freedom of motion, little capacity for and little enjoyment of the work of faith and labor of love? As ever we desire to know how truly easy the yoke of Jesus is, first let us enter into the rest that at once he gives to all who come to him—the rest of forgiveness, peace, acceptance with God. And then, as animated and strengthened by this rest, let us assume the yoke, that in the bearing of it we may enter into the further rest there is for us in him—the rest of a meek and lowly heart, gentle, resigned, contented, patient of wrong, submissive under suffering, a rest not given at once or in full measure to any. H.

20-24. And now the time was come for Christ to reveal himself as a *judge*, to those who would not accept him as a Saviour. The cities of Galilee most favored by his ministry—Chorazin, Bethsaida, and especially Capernaum—are doomed to a far heavier judgment than Tyre and Sidon, Sodom and Gomorrha. Such words, uttered now over Galilee, as afterward over Judea and Jerusalem, show the wounded sympathies of the human friend, as well as the just indignation of the divine judge. S.

The warnings denounced against Tyre and Sidon in Ezekiel (chapters 26, 27, and 28) rendered these cities notably a type of warning to the Jews. L. A. ——The names of Tyre and Sidon are preserved, *their* sites are unquestioned; but the names of Bethsaida, Chorazin, and Capernaum are gone, and even the sites are disputed. H. B. T.——The name and perhaps even the remains of Sodom are still to be found on the shore of the Dead Sea, while that of Capernaum, on the Lake of Gennesaret, has been utterly lost. A. P. S.

A ride of two miles westward, from the mouth of the Jordan along the shore, brought me to the ruins of a large town. Broken columns, hewn stones, sculptured slabs of marble, and great, shapeless heaps of rubbish, half concealed by thorns and briers, alone serve to mark the site of a great and rich city. The Arabian does not pitch his tent there, the shepherd does not feed his flock there—not a sound fell on my ear as I stood amid those

Chorazin, on the North Shore of the Lake.

ruins save the gentle murmur of each wave as it broke upon the pebbly beach, and the mournful sighing of the summer breeze through sun-scorched branches; yet that is the place where *Chorazin* once stood! Farther along the lake, I reached a little retired bay, with a pebbly strand, just such a place as fishermen would delight to draw up their boats and spread out their nets upon. Here were numerous fountains, several old tanks and aqueducts, great heaps of rubbish, and fields of ruin. Two Arab tents were pitched a little way up on the hill-side, but I saw no other trace there of human habitation or human life; and yet that is the site of *Bethsaida*—the city of Andrew and Peter, James and John. A few minutes more and I reached the brow of a bluff promontory, which dips into the bosom of the lake. Before me now opened up the fertile plain of Gennesaret. At my feet, beneath the western brow of the cliff, a little fountain burst from a rocky basin. Beside it are some massive foundations, scarcely distinguishable amid the rank weeds, and away beyond it, almost covered with thickets of thorns, briers, and gigantic thistles, I saw large heaps of ruins and rubbish. These are all that now mark the site of Capernaum. On that day I climbed a peak which commands the lake, and the Jordan valley up to the waters of Merom. The principal scene of Christ's public labors lay around me—a region some thirty miles long by ten wide. When he had his home at Capernaum, the whole country was teeming with life and bustle and industry. No less than ten large cities, with numerous villages, studded the shores of the lake and the plains and the hill-sides around. The water was all speckled with the dark boats and white sails of Galilee's fishermen. Eager multitudes followed the footsteps of Jesus through the city streets, over the flower-strewn fields, along the pebbly beach. What a woful change has passed over the land since that time! The angel of destruction has been there. From that commanding height, through the clear Syrian atmosphere, I was able to distinguish, by the aid of my glass, every spot in that wide region celebrated in sacred history, or hallowed by sacred association. My eye swept over the lake from north to south, from east to west; not a single sail, not a solitary boat was there. My eye swept the great Jordan valley, the little plains, the glens, the mountain-sides from base to summit—not a city, not a village, not a house, not a sign of settled habitation was there, except the few huts of Magdala and the shattered houses of Tiberias. A mournful and solitary silence reigned triumphant. Desolation keeps unbroken Sabbath in Galilee now. Nature has lavished on the country some of her choicest gifts—a rich soil, a genial climate; but the curse of heaven has come upon it because of the sin of man. I saw how wondrously time has changed a prophetic sentence into a graphic reality: "*I will make your cities waste, saith the Lord; I will bring the land into desolation.*" J. L. P. (See Section 34, page 141.)

20-24 and **25-30.** [*A linking thought for these two portions.*] Nothing strikes me more in the gospel than the double character of austerity and love, of severe purity and tender sympathy, which constantly appears in the actions and words of Jesus Christ in everything that touches the revelation of God and mankind. To Christ the law of God is absolute, sacred; the violation of the law and sin are odious to him; but the sinner irresistibly attracts and moves him. This harmony of severity and love, this union of holiness and sympathy, is Heaven's revelation of the nature of Jesus himself, of the God-man. God, he made himself man. God is his Father, men are his brethren. He is pure and holy, like God: he is accessible and sensible to all that man feels.

25. Hidden from the wise. It is a noble privilege of man that God, in creating him an intelligent and free agent, has given him a capacity to desire and to pursue through study the truths of science, and even to attain them in a certain measure and in a certain sphere. But when science attempts to exceed that measure, and to quit that sphere; when it ignores and scorns the instincts—natural, universal, and permanent instincts of the human soul; when it essays to set up everywhere its own torch in the place of that primitive light that lights mankind, then, and from that cause alone, science fills itself with error: and this is the very case which called forth these words of Jesus. F. G.

Revealed unto babes. Precisely because these men, destitute of all higher learning, attached themselves to him like children, were they best fitted to receive his spirit with childlike devotion and confidence, and to propagate the revelations which he made to them. Everything in them was to be the growth of the new creation through Christ's spirit; and men who had received a complete culture elsewhere would have been ill adapted for this. They were trammelled, it is true, by their carnal conceptions of divine things; but this was counterbalanced by their anxiety to learn, and their childlike submission to Christ as master and guide; while, on the other hand, insurmountable obstacles would have been presented in the preconceived views of men who had been trained and cultivated before. Moreover, this reverential submission to Christ tended surely and constantly to refine and spiritualize their mode of thinking. His image, received into their inner life, exerted a steady and overruling influence. N.

It is to be observed that he does not address the Father as *his* Lord, but as Lord *of heaven and earth.*

These things. *These mysterious arrangements*, by which the sinner is condemned in his pride and unbelief, the humble and childlike saved, and God justified when he saves and condemns. These are "revealed" to those who, in a simple and tractable spirit, obey the invitation in verses 28–30, but "hidden" from the wise of this world, who attempt their solution by the mere human understanding. A.——Our Lord does not say that God denied means of salvation to any; but he thanks him, because he has revealed to the apostles what he has hidden from the Pharisees, and thus punishes pride and rewards meekness. He thus teaches the proud that if they will become humble, they will be able to see the wondrous things of God's law, and so escape the punishment due to pride. W.

26. Take up the great enigma of the doings of God and the destinies of men at what end you may; adopt whatever method of solution you may prefer; make your way through the difficulties that beset you as far as you can; sooner or later you reach the point where explanation fails, and where there is nothing left but to join with him who said, "Even so, Father, for so it seemed good in thy sight." H.

——**27.** Not, as in our version, no *man* knoweth, but no *one* knoweth—man, angel, archangel. That is, Christ claims a character which only the Infinite can fathom, because only the Infinite can fully understand the Infinite. L. A.——What encouragement is there for our trustful gratitude that we are left to no painful questioning, whether Christ's word is God's word, Christ's promises sustained by Almighty veracity, Christ's reconciling invitation pledged by the Father's power! Faith is made independent of doubt; and Hope casts her anchor fast by the pillars of heaven. F. D. H.

The Son will reveal him. To some partial knowledge of the Supreme Being as Creator, Upholder, Sovereign, we may attain without help of this revelation by Christ; but if we would know him in his living personality, know him as a God not afar off, but near at hand, know him in all the richness and fulness of his mercy and love, know him as a pitying, forgiving, protecting, providing, comforting, reconciled Father, we must get at that knowledge through Christ; we must see him as the Son reveals him. No man knoweth thus the Father, but he to whomsoever the Son will reveal him. But who is he to whom this revelation of the Father is offered? Let the broad unrestricted invitation with which the statement of the Saviour is immediately succeeded supply the answer: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This invitation loses half its meaning, taken out of the connection in which it was spoken. We understand and appreciate its significance only by looking upon it as grounded on and flowing out of what Christ had the moment before been saying "All things are delivered unto me of my Father." Simply that they might so freely fully come unto us, he has all, holds all as the treasurer of the kingdom, the steward of the divine mercies. And he holds all under the condition that there shall be the freest, most gracious dispensing of all, that whoever asks shall get, that no needy one shall ever come to him and be sent unrelieved away. H.

28-30. Come unto me, etc. He contrasts himself, as the Redeemer of "*heavy-laden*" souls, with the rigid teachers of the law, who, while they burdened men's consciences with their multiplied statutes, imparted no power to perform them, and repelled, in haughtiness, the conscience-stricken sinner, instead of affording him peace and consolation. The "friend of publicans and sinners" thus invites all who feel their wretchedness to enter his communion; and announces himself as the "meek and lowly" one, repelling none because of their misery, condescending to the necessities of all, taking off the load from the weary soul instead of imposing new burdens, and giving them joy and rest in his fellowship. He makes no extravagant, impracticable demands. *Obedience*, indeed ("the easy *yoke*"), he does require; but an obedience which is easy and pleasant, flowing spontaneously from the divine life within, and rendered in the spirit of love. "Come unto me (says he), and I will free you from your burdens, and give you the peace for which you sigh. Enter the fellowship of my disciples, and you will find me no hard master, but a kind and gentle one; you shall obtain rest for your souls, for my yoke is mild, and the burden which I shall lay upon you, light." N.

The expressions *labor and are heavy laden*, in the first verse, answer exactly to *yoke* and *burden* in the last; and the two ideas comprehend all the modes in which working animals can be employed. They either draw or carry; in the former case they wear a *yoke*; in the latter, they bear a *burden*. There is then a beautiful contrast between the ideas in the first verse and those in the last. The bondage of the world and flesh in the one is opposed to the happy enfranchisement implied in the service of Christ in the other. A. K.——God wishes to impress us most forcibly with his pity and love, to bring us into fellowship with him, to make us more trustful and loving, better in heart and so in life. This is his design, and the restraints he imposes are in accordance with it. When we take the yoke of Christ we are at the same time to learn of him, we are to drink in of his spirit; and the new spirit of the Master will make the restraints of the Master easy and his burden light. Let the mind of Christ be in you first, and the yoke of Christ you will take through love. J. D.

30. A yoke of some kind we all are born under or willingly take on. Some assume the yoke of a single passion; and if that passion be a strong one, such as covetousness, it turns the man into a slave, making him a mere beast of burden—time for nothing, care for nothing, taste for nothing, joy in nothing but in working for it and under it. And the more work is done for it the more does it impose. Nor does it mend the matter if, instead of one, there be many such yokes about the neck, fretting and galling the wearer by the force of the impulses that drive him in this direction and in that. It is to all mankind as bearers of the one yoke or the many that Jesus says, "Take up my yoke, throw off these others, the yoke of pride, of covetousness, of sensuality, of worldliness, of ambition, of self-indulgence—take on that yoke which consists in devotedness to me and to duty, in a life of self-restraint, in a struggle with all that is evil, a cultivation of all that is beautiful and good and holy. A hard yoke you may think this to be, but believe me, my yoke is easy, my burden is light, easier and lighter far than those you are groaning under." H.

25-30. The nature of the truths contained in the gospel and their moral effects are the abiding evidence of their divine origin; and this evidence addresses itself to a humble sincere mind, to a childlike state of feeling. The mysteries of Providence, which lie beyond the analysis of reason, *may* lie open to the higher vision of faith. A meek and lowly mind will rest in the word of Christ, in the wisdom and love of the Father, and cannot be disquieted by that which for the present baffles the understanding. The true rest comes, not from outward circumstances, nor from the decision of vexed problems, but is within the soul—in its moral convictions, in its spiritual affections, in its trust and hope; and, when these are fixed upon God, no disturbance of affairs, no perplexities of Providence, no mysteries of faith, can really disquiet the mind. In such a frame, Christ becomes manifested to the consciousness as the embodiment of divine truth, love, and grace; and so the Father is revealed in the Son. J. P. T.

28 30. The whole of this comprehensive conclusion of the discourse is an inexhaustible text, which can never be preached out! *Who is it* that invites, beseeches, and calls? The eternal Son of the eternal Father, for us become the Son of man. *Whom* does he call? All who will know themselves to be what they are, weary and heavy laden. What does he *promise* them? Refreshment and rest for their souls. What does he *require* as the conditions? Nothing, absolutely nothing, but *coming;* and when they are come, and have already received his consolation, only the abiding with him, *learning* of him. *Stier.*

Section 46.—The Pharisee and the Sinner. The Two Debtors. Second Circuit in Galilee.

LUKE vii. 36–50; viii. 1–3.

36 AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat
38 at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.
39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee.
41 And he saith, Master, say on. There was a certain creditor, which had two debtors:
42 the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him
43 most? Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house; thou gavest me no water for my feet: but she hath washed

45 my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no
46 kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My
head with oil thou didst not anoint: but this woman hath anointed my feet with oint-
47 ment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she
48 loved much: but to whom little is forgiven, *the same* loveth little. And he said unto
49 her, Thy sins are forgiven. And they that sat at meat with him, began to say within
50 themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith
hath saved thee; go in peace.

1 And it came to pass afterward, that he went throughout every city and village,
preaching and shewing the glad tidings of the kingdom of God: and the twelve *were*
2 with him; and certain women, which had been healed of evil spirits and infirmities,
3 Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza,
Herod's steward, and Susanna, and many others, which ministered unto him of their
substance.

Nothing rightly introduces us to Christ but sin, and nothing rightly reveals him but a sense of sin. His highest character is, that he forgives and cancels it. He is the prophet and the teacher, but he is above all the Redeemer; and those only know him who come to him with this feeling. So she came weeping and anointing his feet, and wiping them with her hair. Her faith opened the door of her heart, and entertained Christ there as he most loved to be entertained; while everything else, the hospitality of the Pharisee and the inquiries of Nicodemus, left him still without. And it is this truth which Christ came to reveal—that men are lost, and that he appeared to seek and to save them. Sin only leads us to him; and he leads us only as sinners to God. The same truths—that a sense of need is the qualification that helps men to see Christ, and that Christ's highest character is that of a Saviour—came out in other parts of the inspired narrative, but nowhere in action more clearly than here. J. A.

In the Saviour's own words, we have an explanation of this act. "Her sins, which are many, are forgiven; for she loved much." This tells the whole secret of those tears, that kiss, that precious gift, and of the impassioned freedom which carried her into the presence, and to the very table, of the Pharisee. Love and mercy had saved her; forgiveness had broken her hard heart. Hope and peace came with Christ's words of comfort. It could be said of her soul as it is said of heaven, The Lamb is the light thereof. N. A.——What can be wished, of any mortal creature, but remission, safety, faith, peace? All these are here met, to make a contrite soul happy: remission, the ground of her safety; faith, the ground of her peace; safety and salvation, the issue of her remission; peace, the blessed fruit of her faith. *Bp. H.*

---

36. It is quite clear that the hospitality was meant to be qualified and condescending. All the ordinary attentions which would have been paid to an honored guest were coldly omitted. F.——The foreign custom of reclining at meals on cushions, long in use among the Persians, Greeks, and Romans, had been introduced into Palestine apparently as early as the days of Amos, and had become general in those of Christ. Raised divans, or table couches, provided with cushions and arranged on three sides of a square, supplied a rest for guests, and on these they lay on their left arm, with their feet at ease behind them. G.——The dinner-bed (of three couches, therefore) called a *triclinium*, stood in the middle of the room with a space beween it and the walls, by which the guests passed to their places. The side of the square nearest the door was open, so that the servants could have ac-

Reclining at Table.

cess to the dinner-table, which was inclosed within the area formed by the triclinium. The guests, when placed, had their faces turned toward the table, with their feet outward or behind, toward the wall. It will thus be seen how the woman, "standing at his feet behind," could readily do all that she is described as doing. K.

Coming, as it does in the narrative, immediately after the invitation, "Come unto me, all ye that labor and are heavy laden," how natural the thought that here we have one instance—perhaps the first that followed its delivery—of that invitation being accepted—of one wearied and heavy laden coming to Jesus, and entering into the promised rest! Multitudes had already come to him to get their bodily ailments cured: she came under the pressure of a purely spiritual impulse—grieving, desiring, hoping, loving, to get all and more than all she sought. All the penitence she experienced, all the new desires that were filling her breast, she owed to him. She had looked at him, listened to him, followed him as he invited all to come to him. And what he so fully offered—the peace of forgiveness, the blessedness of meekness, of lowliness of spirit, purity of heart—these are what she now, above all things, desired to have.

38. The faith and hope to which she has been begotten intensify her penitence, and that penitence intensifies her love; so that as we look upon her—first standing silently weeping, then bending down and bathing those feet with her tears, then clasping and kissing them, and pouring the rich ointment over them—she presents herself to our eye as the most striking picture of a loving, humble penitent at the feet of Jesus which the gospels present. H.——It was not possible she could bring to Christ a better present than her own penitent soul; yet, to testify that, she brings another, delicate both for the vessel and the contents. The soul that is truly touched with the sense of its own sin can think nothing too good, too dear, for Christ. *Bp. H.*——The shame of deepest unworthiness, and the unutterable gratitude of a saved soul, were struggling within. Words are poor at such a moment. A divinely-taught instinct gave her the expression, and the world has been filled with fragrance.

39. Penitence was there too deep for words, the broken and contrite heart which God will not despise, a loathing of sin which this Pharisee cannot understand, and a glowing love that made his frown forgotten in the irresistible attraction to a Saviour's feet. *Ker.*——The host and his friends regarded it as the unwarranted intrusion of a disreputable stranger, giving very questionable honors that compromised and tarnished the receiver. As the angels of God beheld it, there was a penitent renouncing sin, and absolved of the God whose pardon can remit the offence as his grace can renew the offender. W. R. W.——But all this the poor Pharisee can understand no more than he can hear the angels who rejoice over it, and he complacently charges with ignorance him who searches the heart, and proudly condemns her who is being acquitted by the judge of all! *Ker.*

40. The Lord showed him that he was indeed a discerner of the thoughts of hearts, by reading at once what was passing in *his* heart, and laying his finger without more ado on the tainted spot which was there. T.——**And Jesus answering said.** The Pharisee had only spoken within himself; but Jesus answers him. Thus it is that, when we speak to our hearts, we speak to God who knoweth our hearts. He, who hears our thoughts, judges of them as if they were clothed with words. *Bp. H.*——If he could have established his point that it was unworthy of the Saviour to hold intercourse with sinners, what hope would there have been for him? Nay, had the Pharisee seen it, he was farther from the kingdom of God than she with all her sins about her; and it was not so wonderful that Christ should permit this woman to touch his feet, as that he should sit down as a guest at the Pharisee's table. This, too, was in the way of his work, to bring in a contrite sinner with him, and touch, if it might be, the hard, self-righteous heart. *Ker.*

40 43. Like Nathan with David, our Lord conceals his home-thrust under the veil of a parable, and makes his host himself pronounce upon the case. The two debtors are the woman and Simon; the criminality of the one was *ten times* that of the other (in the proportion of "500" to "50"); but both being equally insolvent, both are with equal frankness forgiven; and Simon is made to own that the greatest debtor to forgiving mercy will cling to her divine benefactor with the deepest gratitude. B.

42. Frankly forgave. What depth of meaning is in these words, if we reflect WHO said them, and by what means this forgiveness was to be wrought! A.——**43. He to whom he forgave most.** God is our creditor, our sins are debts; we are all debtors, but some more deeply than others. No man can pay his debt; remission alone can discharge it. God in mercy forgives as well the greatest as the least sins; our love to God is proportional to our sense of his forgiveness. Thus the Pharisee cannot but confess that, the more and greater the sin is, the greater mercy in the forgiveness; and the greater mercy in the forgiver, the greater sense of obligation in him who is forgiven. *Bp. H.*——The love borne to his person is in proportion to the sense of forgiveness. Little love where there is little sense of sin and pardon; abounding love where this has taken possession of the soul. *Ker.*

44-46. Host and Saviour appear, each in his

true character; the Pharisee murmurs, while Jesus welcomes this blighted but contrite heart; he reserves his severity for the man of credit and distinction, well knowing the dead heart within him. The man to whom little has been forgiven loves little; he repels pardon as an insult, and abides in his impotent pride. Penitent hearts, on the contrary, break and flow forth at the feet of Jesus, like the box of ointment which has just been poured over them. *De P.*——The law was to Simon very like a human statute-book that takes note of the external conduct, and its transgressors were to be treated like outlaws and criminals. The view of the law as a deep, spiritual, all-embracing element had scarcely dawned upon him—a view which gives an unspeakably more profound idea of the evil of sin, but at the same time a more tender sympathy with those who are infected with it. It is the highest purity which is capable of the tenderest sympathy, and they are both in Christ. He will not despise the sin and misery of those who appeal to him, and he has the power to help them in the conflict. Their course is now to submit the whole, with the unreserved transparency of a contrite heart, and with simple faith, to his eye who sees all to pardon it, and to lead from pardon on to purity and perfect peace.

47. Her sins, which are many, are forgiven. Christ saw into the woman's heart and life deeper than the Pharisee did. He judged them by a law far higher, and loathed sin as no man ever will do while he dwells in the clay. But he did not gather up his garments from the touch of the sinner, because in his heart there was an infinite fountain of mercy, which made him ready not only to receive the lost, but to pour out his soul unto the death to save them. And now he is only carrying out his own grand plan when he draws this sinner near him, and suffers her to clasp his feet that she may feel she is in contact with God's infinite and saving mercy. *Ker.*——**For she loved much.** Are we to conclude from hence that there is any advantage in having multiplied transgressions? the more sin, the more love? The whole matter is clear, if we consider the debt, not as so many outward transgressions, but as so much conscience of sin: and this we know is in no proportion to the amount of evil actually committed. Often they who have least of what the world can call sin, have yet the deepest sense of the exceeding sinfulness of sin. He who has little forgiven is not necessarily he who has sinned little, but he who is lacking in any strong conviction of the exceeding evil of sin. He loves little, or scarcely at all, because he has little sense of a deliverance wrought for him. T.

It is love, according to Jesus, which gives to religion its true import. The *faith* of the woman proved itself genuine, because it sprang from and begat love; the love from the faith, the faith from the love. Her desire for salvation led her to Jesus; her love aided her in finding a Saviour in him; with warm love she embraced him as such, even *before* he pronounced the pardon of her sins. Therefore Christ said *of* her, "Her many sins are forgiven, because she has loved much;" and *to* her, "*Thy faith hath saved thee, go in peace;*" thus exhibiting the reciprocal relations of the two—the faith proving itself true by the love. The Pharisee, whose feelings were ossified, bound up in the mechanism of the outward law, was especially lacking in the love which could lead to faith; and therefore, in speaking to *him*, the woman's love, and not her faith, was made prominent by Christ. N.

37–50. This wonderful scene teaches very weighty truths: 1. *Though there be degrees of guilt, insolvency* or *inability to wipe out the dishonor done to God is common to all sinners.* 2. *As Christ is the great creditor to whom all debt, whether great or small, contracted by sinners is owing, so to him belongs the prerogative of forgiving it.* B. 3. The man who is saved from sin by love is softened by the love which saves him; but the man who is kept from sin only by pride is made more hard. As near the sin in his real heart as ever, he maintains a false outward character by being very severe upon sinners. So a mere external reformation brings in vanity, pride, and all uncharitableness. 4. Those who profess religion should be careful how they give a false view of it by uncharitable judgments and by assumptions of superiority. It matters little whether this is done under the guise of zeal for orthodoxy of doctrine or morality of life. If it want the spirit of meekness and sympathy, it has not the spirit of the gospel. The greatest proof of the divine is that it is deeply and tenderly human. God became man to show this. Those who have struggled nearest to the centre of truth and life in Christ are those who will have most sympathy with men striving amid waves of doubt to plant their feet on some spiritual certainty; and they who have risen highest in purity of heart will be most ready to stretch out their hand to help a sinner to retrieval. The reason is plain. It is these men who are acquainted with the misery of the conflict and the blessedness of the calm. *Ker.*

The anointing by Mary at Bethany had a purpose and spirit altogether different from that of this woman. Each showed sacrifice in the precious gift she brought; but with the one it was an offering of penitence, with the other of pure devotion. The "sinner" anointed Christ as the "Prince and Saviour, who gave repentance to Israel and remission of sin:" Mary, whom Jesus had long loved, gave the funeral unction to the body of her dear friend, in prospect of his death. S.——**2.** There

is not the least reason for supposing the woman in the above incident to have been Mary Magdalene. The introduction of her as a *new person* so soon after, and what is here stated of her, make the notion exceedingly improbable. A.——It is by a singular fate that of the few women mentioned in the gospels, two of the most famous should have become blended into one. The sinner at a passing feast has borrowed a history from the tried disciple of Jesus. And yet nothing would seem easier than to separate them. The one is of no certain city, the other of Magdala: the one is a nameless and sudden apparition, the other is always mentioned by name, and becomes a constant follower of the Lord: the one is healed of a mental disease, the other is cleansed from moral taint: the one is the companion of honorable and pious women, and assumes a public place beside the Saviour, the other shrinks into a privacy that shuns the public gaze. Not only are there these well-marked distinctions, but each has a sufficient history of her own. There was no need to find a preface for the Magdalene's, nor a close for the sinner's: each is rounded off and complete. For the poor woman that wept at Simon's, *that* story is all we care to know. She had sinned, and was forgiven. Let the happy life pass into friendly obscurity, let her *go in peace*. W. F. S.——Mary Magdalene seems to have been a woman of high station and opulent fortune, being mentioned here even before Joanna, the wife of so great a man as Herod's steward. And the other Evangelists, when they speak of our Lord's female friends, commonly assign the first place to Mary Magdalene. She was called the *Magdalene*, from Magdala, the place of her nativity, a town situated beside the lake, on the southern border of the plain of Gennesaret. M.

3. He who was the support of the spiritual life of his people disdained not to be supported by them in the body. He was not ashamed to penetrate so far into the depths of poverty as to live upon the alms of love. He only fed others miraculously: for himself, he lived upon the love of his people. He gave all things to men his brethren, and received all things from them, enjoying thereby the pure blessing of love; which is then only perfect when it is at the same time both giving and receiving. O.——Jesus lived chiefly with his spiritual family, freely using their hospitality, as did the rabbis of the time. His ministrations were divided between the multitudes to whom he preached the gospel, and the familiar circle of his disciples, whom he taught with a solicitude only equalled by his patience. *De P.*

Section 47.—Heals a Blind and Dumb Demoniac. Blasphemy against the Holy Ghost.

Galilee.

MATTHEW xii. 22–37. MARK iii. 19–30. LUKE xi. 14, 15, 17–23.

Mk.19 AND they went into an house. And the multitude cometh together again, so that
20, 21 they could not so much as eat bread. And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

M. 22 Then was brought unto him one possessed of a devil, blind and dumb: and he healed him, insomuch that it came to pass when the devil was gone out the blind and dumb
23 both spake and saw. And all the people were amazed, and said, Is not this the son of David?

24 But the Pharisees, when they heard *it*, and the scribes which came down from Jerusalem, said, This *fellow* hath Beelzebub, and by the prince of the devils casteth he out
25 devils. But Jesus knew their thoughts, and called them unto him, and said unto them in parables, How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.
26 And if Satan rise up against *and* cast out Satan, he is divided against himself: how
27 shall then his kingdom stand? He cannot stand, but hath an end. And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be
28 your judges. But if I cast out devils by the Spirit of God, then the kingdom of God
29 is come unto you. No man can enter into a strong man's house, and spoil his goods,

except he will first bind the strong man; and then he will spoil his house. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein
30 he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth abroad.
31 Wherefore, verily, I say unto you, All manner of sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven unto men.
32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come: he hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit.
33 Either make the tree good, and his fruit good: or else make the tree corrupt, and his
34 fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speak-
35 eth. A good man out of the good treasure of the heart bringeth forth good things:
36 and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the
37 day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Goodness, in the spiritual representation of Christ, is a certain interior disposition, a frame of the soul, where the first fixed choice is for righteousness, and the first fixed love is for God. Goodness, then, lies not so much in specific deeds as in the faithful heart; not so much even in special attainments as in that principle of a consecrated will which presides over all our doings and gettings; not so much in this or that act, or even series of acts, as in that pervading and supreme purpose or motive which, having been appropriated from Christ himself, rules the general tenor and course of life into harmony with his spirit; not so much in outward manifestations as in an internal aspiration, strong and constant, for newness of life, and fellowship with God by his Son. In other words, a Christian righteousness consists in *being* first and *doing* afterward; in a right spirit before there can be a right life; in a changed and reconciled heart, in order to a noble and beautiful conduct. We must do Christian works from a love of them, or else we never do them—Christian works—at all. Make the tree a good tree, or the fruit will not be good fruit. F. D. H.

---

21. A mode of life like this—out all night upon the mountain-top, teaching, walking all day long without food or rest—so affected the minds of his immediate relatives when they heard of it, that they went out to lay hold of him, for they said, He is beside himself.

22. Blindness and dumbness, whether springing from original defect or induced by disease, he had often before cured. But here, underlying both, was the deeper spiritual malady of possession. Jesus cast the devil out, and the immediate effect of the dispossession was the recovery of speech and vision. H.——**23.** The dissolution of so hideous a spell as that which had bound this man—the power to pour light on the filmed eyeball, and to restore speech to the cramped tongue, and intelligence to the bewildered soul—was something that the people had never witnessed. The miracle produced a thrill of astonishment, a burst of unconcealed admiration. For the first time they openly debated whether He who had such power could be any other than their expected Deliverer. "Can this man," they asked, "can *he* be the Son of David?" F.——Here were three cures simultaneously effected; and when the people beheld the lunatic sensible and collected, when they heard the dumb speak, and perceived that the blind saw, they exclaimed in amazed reverence, "Is not this the Son of David?"—that is, the Messiah? K.——The descent of the Messiah from David was universally acknowledged. "The Son of David" was, therefore, a very common title for the Messiah. To this day, all Jews speak of the Messiah they expect as "The Son" or "The Branch" of David. G.——It was in connection with this class of cases only that the double result appeared, of an extraordinary commotion among the people and an extraordinary allegation put forward by the Pharisees.

24. Christ had not yet broken with the Pharisees as a party, nor denounced them either privately to his disciples or publicly to the multitude. But now, at the close of his second circuit through Galilee, the collision came, and the whole manner of his speech and action toward them was changed. A winebibber, a gluttonous man, a friend of publicans and sinners, a Sabbath-breaker, a blasphemer, they had called him, but here is the vilest thing that calumny can say of him—that he is in league with Satan, and that it is to his connection with the devil that he owes all his wisdom and power. H.——**Beelzebub.** How the name of this Philistine idol came to be given to Satan, is not known; but as idolatry is in reality devil-worship, it was not unnatural. *Christ's bitterest enemies did not deny the reality of his miracles;* and being stung by the unsophisticated testimony of "all the people," they had no way of holding out against his claims but by the desperate shift of ascribing his miracles to Satan. B.

25–29. That he spoke thus against them was but a further carrying out of his mission, a further inroad upon the kingdom of that Beelzebub. And yet they were the accredited authorities in the church of that day. It was for the sake of the people that he called the Pharisees *hypocrites*, and not for their own sakes, for how should he argue with men who taught religion for their own aggrandizement? They who were cured, and they in whom self-worship was not blinding the judgment, had no doubt that he was fighting Satan on his usurped ground. Torture was what might be expected of Satan; healing what might be expected of God. The reality of the healing, the loss of the man, morally as well as physically, to the kingdom of evil, was witnessed in all the signs that followed. Our Lord rests his argument on the fact that Satan had lost these men. *McD.*——Christ silences the Pharisees by referring to their own practice and belief. The Jews believed in exorcisms. Their exorcists, called here the children (i. e., disciples) of the Pharisees, pretended to eject demons, and persuaded the common people that they really did so. Our Saviour does not acknowledge the reality of these exorcisms, but shows that on their own principles they ought not to charge him with casting out devils by Beelzebub. That their cures were pretended and incomplete is evident from Matt. 9: 33, where in view of the perfect cure of one possessed with a devil, the people said, "It was never so seen in Israel." J. J. O.——Christ points out the contradiction involved in their assertion, and showed that such works could be wrought only by the power of God, which alone could free the human soul from the dominion of the evil spirit. He designates this individual case as a sign that the kingdom of God, before which the powers of darkness must flee away, had manifested itself. N.——A rigid monotheistic religion like the Jewish left but one way of escape from the authority of miracles, which were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that these were works of hell. We have our Lord's answer to the deep malignity of this assertion; his appeal, namely, to the whole tenor of his doctrine and his miracles—whether they were not altogether for the overturning of the kingdom of evil—whether such a lending of power to him on the part of Satan would not be wholly inconceivable, since it were altogether suicidal. T.

29. The soul is here represented as the usurped possession and dwelling-place of Satan, "a strong man." The only "stronger than he" is Christ, who comes upon and overcomes him in the soul by using the sword of the Spirit, even the word of God—the same weapon which won him the personal victory in the wilderness. Falsehood is the weapon by which Satan takes and holds the soul captive. By its reception of the pure truth as taught by the Holy Spirit, Satan's power is broken. The palace, or the soul, passes into possession of Christ. J. G. B.——**30. He that is not with me is against me.** *Not with me* (works not with me in the power of the Holy Ghost) *is against me* (opposes in his works the kingdom of God); *and he that gathereth not with me* (does not, in communion with me, gather souls for the kingdom) *scattereth abroad* (leads them astray, and thus *really* works for the kingdom of Satan, against which he *apparently* contends). N. ——The first clause of the verse asserts that he who is not Christ's follower is his foe, and it classes the multitude, who were listening but not obeying, with the Pharisees, and both with Satan and the devils; the second asserts *that every act and influence in life, of the disciple as well as of him who is not*, if it gather nothing *for* Christ and *with* him, scatters and wastes that which has been or is being gathered. Every *act* as well as every *individual* is with and for Christ or against him. L. A.——The mightiest spiritual forces are struggling for the possession of the soul of man: on the one hand, Satan, the tempter of our first parents, the "father of lies," with his subtle devices of temptation; and, on the other, the Holy Spirit of light and truth and love, with his influences of grace. No one can be passive in this conflict of spiritual powers; and as one chooses his alliance here will be his state and portion in the hereafter. J. P. T.

31, 32. The sin of blasphemy against the Holy Ghost consists evidently in words malignantly spoken against the power of the Holy Ghost working in Jesus Christ. The Pharisees are virtually charged

with having committed this crime. They had deliberately attributed to the devil one of the highest acts of omnipotence. No conceivable sin could be greater than this. J. J. O.——Nothing could be here intended, short of the entire and final alienation of the heart and will and life from everything divine, the contradiction of the whole man to all of God's which testifies of grace and mercy and truth and holiness; a sin which therefore, in its very nature, excludes its own forgiveness, inasmuch as it excludes the conditions under which alone forgiveness could be obtained. T.——He speaks of a certain malicious disposition of mind, which by venting itself under such circumstances in blasphemy against the greatest of our Lord's miracles, plainly discovered itself to be incapable of amendment by any means which God would vouchsafe to make use of. That particular blasphemy, in those particular circumstances, was a *sign only* or an evidence, which our Saviour knew and declared to proceed from an incurable and therefore unpardonable malicious disposition of mind. Nothing therefore can be gathered from this passage, concerning any particular sin against the Holy Ghost (as many have without reason imagined), in its own nature unpardonable. The blasphemy our Saviour here speaks of is not singly sinning against the person of the Holy Ghost, or against his good motions, but presumptuously reviling the greatest works of the Holy Ghost, and so obstinately rejecting the last call to repentance. He that blasphemed against the Holy Ghost, against the highest evidence of our Lord's greatest miracles, was never to be forgiven; not because even this was in itself and in the nature of the thing absolutely unpardonable (for no reason can be given why speaking against the person of the Holy Ghost should be in itself of greater malignity than speaking against Christ, or against God the Father himself), but because it was an obstinate rejecting the last means of conviction, and an evident token of incorrigible malice. S. C.

Hath never forgiveness, but, etc. *Hath not remission* (or *forgiveness*) *to eternity, but is subject* (or *obnoxious*) *to eternal judgment.* The common version of the second clause (*hath never forgiveness*), though impressive and substantially correct, obscures the antithesis between the cognate noun and adjective, *aiona* and *aionion.* The former properly denotes duration—sometimes definite, as an age, a lifetime, or a dispensation; but, when limited by nothing in the context, indefinite and even infinite duration. This strongest sense would be implied here, even if these words were not expressed, by the structure of the sentence. If some sins will be forgiven, and some not, the latter must be coextensive with the former; and as those forgiven are forgiven to eternity, those unforgiven must eternally remain so. The same thing is more positively stated in the last clause. As his sin is not to be remitted, he is of course subject to eternal condemnation, i. e., actually subject, or judicially subjected to it, and not merely *in danger of* it, as the word is inexactly rendered. J. A. A.

33. The greatest of God's inward works is the work of regeneration. It is this which is the root of all subsequent growth. To this our Lord remands the Pharisees instead of all cleansing of the "outside of the cup and the platter," saying, "Make the tree good." No change from better to better can be compared with the change from darkness to light. J. W. A.——**The tree is known by its fruit.** Ye accuse me of working by Beelzebub. But if the devil be evil, he cannot do good works; so that if my works are good, the devil is not the doer of them. *Jerome.*——A tree is known by its fruits, not the fruits by the tree. Having no fault to find with the fruit, ye pass sentence against the tree, saying that I have a devil. *Chrys.*

34–37. And then, speaking to them in language of yet plainer significance, he turned the light of truth into their hypocritical hearts, and showed them how this fruit of falsehood and calumny could only spring from roots of hidden bitterness; how only from evil treasures hid deep in darkness, where the very source of light was quenched, could be produced these dark imaginings of their malignity. Lastly, and with a note of warning which has never since ceased to vibrate, he warned them that the *words* of man reveal the true nature of the heart within, and that for those, as for all other false and lightly uttered words of idle wickedness, they should give account at the last day. F.——Because words, so lightly thought of by the careless, spring from the inner fountains of good and ill, therefore they will form subjects of the judgment of the great day, when the whole life shall be unfolded and pronounced upon. Words are the outward utterance of the man—a specimen of what is within. A.

Section 48.—Rebukes the Scribes and Pharisees. Disciples his Kindred.

Galilee.

MATTHEW xii. 38–50. LUKE xi. 16, 24–36; viii. 19–21. MARK iii. 31–35.

M. 38 THEN certain of the scribes and of the Pharisees tempting him answered, saying,
39 Master, we would see a sign from heaven, from thee. But when the people were gathered thick together, he answered and said to them, This is an evil and adulterous generation; they seek after a sign, and there shall no sign be given to it but the sign of the prophet Jonas. As Jonas was a sign unto the Ninevites, so shall also the Son of
40 man be to this generation. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.
41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is*
42 here. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

L. 33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a
34 bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of
35 light; but when *thine eye* is evil, thy body also *is* full of darkness. Take heed therefore
36 that the light which is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

M. 43 When the unclean spirit is gone out of a man, he walketh through dry places, seek-
44 ing rest, and findeth none. Then he saith, I will return into my house from whence I
45 came out; and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

L. 27 And it came to pass, as he spake these things, a certain woman of the company lifted
28 up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed *are* they that hear the word of God, and keep it.

M. 46 While he yet talked to the people, behold, there came then his mother and his brethren, and standing without, sent unto him, calling him, desiring to speak with him. And
47 the multitude sat about him. Then one said unto him, Behold, thy mother and thy
48 brethren stand without, desiring to see thee, to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he
49 looked round about on them which sat about him, and stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! my mother and my brethren are these which hear the word of God and do it. For whosoever shall do the will
50 of my Father which is heaven, the same is my brother, and my sister, and mother.

CHRIST and his gospel stand out totally distinct from the times and the life when they appeared. That gospel could not have been produced by the age, for it was an antagonism to it; the age was a degenerate one, a mixture of formal ceremony and licentious unbelief. Paganism was waning; Rome becoming debased; the ancient traditions of the Jews were lost in human inventions and rabbinical fantasies—when rising up in the midst of all this debasement, this corruption, these anomalies, came Christ and his gospel, gentle in the midst of violence, holy amongst flagrant infidelity and wanton vice, the Preacher and

the preaching both sent from somewhere, but manifestly not from the world, not from Oriental barbarism, not from Western paganism, not from Jewish corruption. It could then have come from no other place than heaven, and had no other author than God. And when we reflect upon what was compressed in that three years' labor, and compare it with systems which have occupied men's lives to sketch out merely, and taken ages to perfect; when we see that this greatest system, which has spread over the whole civilized world by the force of its own truth, was in three short years laid down and consolidated, every principle defined, every rule established, every law delineated, and an impetus given to it by its great Master, which has always kept it advancing in the world against every opposing force, and in spite of every disadvantageous circumstance, all doubt about its individuality, its superhuman character, and its divine origin, must vanish from the mind. Therefore the best thing for Christians still to do is to lift up Christ before the eyes of men, no matter how, so that he be lifted up boldly and faithfully, be it by the voice, or the pen, or better still, by the more impressive exhibition of Christ in a Christian life. *An.*

M. 38. The crowds that gathered round him wherever he went; the wonder and gratitude with which his miracles were hailed; the impression his discourses had created, and the steps that he had now obviously taken toward organizing a distinct body of disciples, fanned into an open flame the long-smouldering fire of Pharisaic opposition. H. ——Though baffled, the Pharisees did not intend to leave Jesus long in peace. He had spoken to them in language of lofty warning, nay, even of stern rebuke—to *them*, the leaders and religious teachers of his time and country. How did he dare thus to address them? Let him at least show them some sign from heaven, no mere exorcism or act of healing, but some great, indisputable, decisive sign of his authority. It was the old question which had assailed him at his very earliest ministry, "What sign showest thou unto us, seeing that thou doest these things?" To such appeals, made only to insult and tempt—made by men who, unconvinced and unsoftened, had just seen a mighty sign, and had attributed it at once without a blush to demoniac agency—made, not from hearts of faith, but out of curiosity, and hatred, and unbelief—Jesus always turned a deaf ear. F.

39. *As Jonah*, by his deliverance, *was a sign unto the Ninevites, so shall also the Son of man be*, by his resurrection from the dead, *to this generation.* L. A.——**40.** The usual formula which our Lord employed in speaking of his resurrection was, that "he should rise on the third day." The expression "three days and three nights," our Lord uses here, and here alone, because he is quoting from Jonah 1 : 17. The Hebrew form of expression for *three days and three nights* was likewise used generally and indefinitely for *three days* simply. This is manifestly the case here. R.——Jesus was dead part of the first and part of the third day. The Jews were accustomed to call parts of a day as a whole day. Jesus, of course, speaks with a recognition of the custom of the people. The phrase "the heart of the earth" does not mean "the grave," but Hades—the "death kingdoms." G. ——Our Lord treats the history of Jonah as a true history, to be understood in its plain sense; and expounds the meaning of it, hitherto unrevealed, viz., that it was not only a history, but also a prophecy, a typical representation of himself—of his own wonderful death, burial, and resurrection. W.

41. This generation, our Saviour says, compared with the people of Nineveh, shall be more justly condemned. For, when the men of Nineveh were preached to by Jonah, a stranger, who continued among them but three days, and wrought no miracles to confirm his mission, they yet hearkened to him, and repented. But this generation, though they have Christ himself sent to preach to them, though they hear his doctrine, and see his miracles, though they are astonished at the authority with which he teaches, and the power by which he acts, yet they are not by all these things brought to repentance. S. C.

L. 34. Christ tells them that they will not see the significance of his teaching and miracles because they shut the eyes of their understanding which should be the light of the soul; this is set before them in a parable concerning the light of the body which is the outward eye. A.——**35. Take heed that the light which is in thee.** That is, Let every man take care that the moral judgment of his understanding be not corrupted with blind unreasonable prejudices, or with vicious wilfully indulged affections; for, in that case, his very guide becomes his seducer, and his light itself is darkness. S. C.——**36.** Our Lord is speaking of his teaching as apprehended by the simple, single-seeing soul. If the soul, having no part darkened by prejudice or selfish lusts, approach thus to his teaching, it shall be wholly illuminated by it. The second clause expresses the waxing onward of the shining light, arising from the singleness of the eye, and becomes, in its spiritual significance, a weighty declaration of truth. A.

M. 43-45. The direct application of this para-

ble is to the Jewish people, and the parallel runs thus: The old demon of idolatry brought down on the Jews the Babylonish captivity, and was cast out by it. They did not, after their return, fall into it again, but rather endured persecution, as under Antiochus Epiphanes. The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the rabbinical schools between the return and the coming of our Lord. The repossession by the one, and accession of seven other spirits more malicious than the first, hardly needs explanation. The desperate infatuation of the Jews after our Lord's ascension, their bitter hostility to his Church, their miserable end, are known to all. A.——The *personal* application of the parable may be thus stated: A *purposed* and *begun reformation* makes the soul an uncongenial resting-place for the "unclean" or evil spirit, and he goes out for a time. After a while he concludes to return and ascertain how the attempt at *reformation* has ended. He finds the soul *empty!* No "stronger man than he," no Christ in possession; none to resist his renewed control. Nay, the self-reformer has only prepared the way by successive declensions for Satan's return; sweeping the soul of all good purposes, and so suitably garnishing it for his reëntrance and permanent abode. Now, Christ intimates, the state of that soul is hopeless! J. G. B.——*Relapse into evil, when thoroughly yielded to, makes the case ever worse than before. The power of a resisting will is destroyed; in just judgment God lets this awful law of the human soul take effect; and the enemy is permitted to take his own advantage of it.* B.

L. 28. He does not deny the honor pronounced upon his mother. "Yes indeed, but." This answer cuts at the root of all Mariolatry, and shows us in what the true honor of that holy woman consisted—in *faith* and *obedience*. A.

M. 49. Christ, surrounded by a host of anxious seekers for salvation, heard the announcement undisturbed. To show, by this striking case, that blood relationship did not imply affinity for his spirit, pointing to the seeking souls around him, and to his nearer *spiritual* kindred—the disciples—he said, "*Behold my mother and my brothers!*" N. ——How great is the honor of faith and obedience! How blessed the consanguinity! To be born of God, and to bear the Lord Jesus Christ in our hearts; to express his image in every thought and word and action; and to be ourselves confirmed to him, partakers of his holiness, and of his crown. Thus to become his brethren, and the children of God, is no empty honor, no sounding name, but gives a sure title to a share in his glory. *Stanhope.*

46–50. Mary is included in what is a virtual censure on the part of her Lord. He neither goes out to meet her and her companions, nor admits them into his presence. He exclaims that his nearest of kin are the children of God. It is thus remarkable that in the only two instances, until the crucifixion, where Mary figures in the gospel, she appears in order to be reproved by the Saviour, and to be placed, as far as the mere maternal relation is concerned, below obedient servants of God. These passages must be regarded as protests laid up in store against the heathenish eminence which the Roman Church assigns to Mary, and especially against that newly-established dogma, of her being without sin from her birth, which they so signally contradict. T. D. W.

Christ came for all men, the second Adam, taking our entire humanity on him. Though he was born of a woman, he is not on that account more nearly united to her than to all those who are united to him by the spirit; nor bound to regard the call of earthly relations so much as the welfare of those he came to save. . . . Our Lord, though he introduces the additional term *sister* into his answer, does not introduce *father*, inasmuch as he never speaks of an earthly father. A.——His vocation lies altogether in the reconciliation of men with God, and thereby with each other. Not that he felt any indifference, much less contempt, toward the earthly relations or vocations of men. He was a loving son, a faithful friend. But the holiest of earth's relations, and the purest of its vocations, are nothing to him, except in so far as each is not only controlled but penetrated by a higher relation and vocation. His true friends are those who do what he commands. His true, his sole vocation is that of Saviour. R. C.——The earthly and the heavenly bonds, the common and the Christian ties, do not always coincide, neither are they always in harmony. If ever they interfere—if mother, or brother, or sister, or dearest friend, should tempt us away from him in nearness to whom standeth our eternal life—then let us remember this scene and ask our Lord to give us of his own spirit, to follow him. H.

Section 49.—Dining with Pharisees, denounces their Hypocrisy.

Galilee.

Luke xi. 37-54.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in,
and sat down to meat.
38 And when the Pharisee saw *it*, he marvelled that he had not first washed before
39 dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of
40 the cup and the platter; but your inward part is full of ravening and wickedness. *Ye*
41 fools, did not he that made that which is without, make that which is within also? But
rather give alms of such things as ye have; and behold, all things are clean unto you.
42 But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and
pass over judgment and the love of God: these ought ye to have done, and not to
43 leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in
44 the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees,
hypocrites! for ye are as graves which appear not, and the men that walk over *them* are
not aware *of them*.
45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou re-
46 proachest us also. And he said, Woe unto you also, *ye* lawyers! for ye lade men with
burdens grievous to be borne, and ye yourselves touch not the burdens with one of your
47 fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers
48 killed them. Truly ye bear witness, that ye allow the deeds of your fathers: for they
49 indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of
God, I will send them prophets and apostles, and *some* of them they shall slay and per-
50 secute: that the blood of all the prophets, which was shed from the foundation of the
51 world, may be required of this generation; from the blood of Abel unto the blood of
Zacharias, which perished between the altar and the temple: verily, I say unto you, It
52 shall be required of this generation. Woe unto you, lawyers! for ye have taken away
the key of knowledge: ye enter not in yourselves, and them that were entering in
ye hindered.
53 And as he said these things unto them, the scribes and the Pharisees began to urge
54 *him* vehemently, and to provoke him to speak of many things; laying wait for him, and
seeking to catch something out of his mouth, that they might accuse him.

Gross wickedness was hidden beneath the forms and the name of sanctity. Spiritual worship, the veneration and love of a God of righteousness, purity, truth, and all moral excellence, was almost unknown. There was a magnificent temple, an established worship, an ordained priesthood, a vast and gorgeous ritual, and sacrifices, and offerings, and feasts, and fasts. There were also synagogues open every day, and recognized forms of prayer which were repeated, not only in private, but in the market-places, and at the corners of the streets. It was even sought to invest the food, the dress, the looks, the postures of the body with the sacredness of religion; and if such things as these had constituted piety, that age must have been preëminently pious. But Jesus declared that true worship is perfectly separable from these things, and is not essentially connected with any of them, though it may consist along with them all. God looks to the soul alone, to its genuine and unconstrained actings, its reverence, trust, and love. Worship in God's sight is wholly spiritual—always, altogether, only within the soul. Y.

---

37. Jesus, on entering, found himself, not among publicans and sinners, where he could soothe and teach and bless—not among the poor, to whom he could preach the kingdom of heaven—not among friends and disciples, who listened with deep and loving reverence to his words—but among the cold,

hard, threatening faces, the sneers and frowns, of haughty rivals and open enemies. F.

39-52. His solemn work of reproof and teaching was never suspended out of mere compliment, nor were the intentions of the Pharisees toward him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to him; sometimes with a directly hostile object. A.——In the Pharisees, we see ignorance, pride, insolence, selfishness, rapacity—a restless desire for the applause of men, and an overbearing contempt for all but themselves. In him we see knowledge, wisdom, meekness, gentleness, generosity, sincerity, perfect disinterestedness, elevated piety, and unbounded benevolence toward all, however humble or poor. Gentle and peaceful as our Saviour was, he could not, without being false to himself and his mission, have refrained from affixing the brand of his indignant reprobation on characters and conduct such as theirs. Had these expressions fallen from any but the calm, the forgiving, the benevolent Jesus of Nazareth, we might have been ready to impute them to the acerbity of personal feeling; but his whole character forbids such an imputation, and constrains us to regard them as the well-weighed "words of truth and soberness," wrung from him by the sight of the widespread and enduring mischief which these self-constituted leaders of the people were entailing upon their unhappy followers. W. L. A.——He exposed, in words which were no parables and could not be mistaken, the extent to which their outward cleanliness was but the thin film which covered their inward wickedness and greed. He denounced their scrupulosity in the tithing of potherbs, their flagrant neglect of essential virtues; the cant, the ambition, the ostentation of their outward orthodoxy, the deathful corruption of their inmost hearts. Hidden graves were they over which men walk, and, without knowing it, become defiled. . . . The modern representatives and continuers of the Pharisaic sect are called *Perushim*. "They proudly separate themselves from the rest of their coreligionists. *Fanatical, bigoted, intolerant, quarrelsome, and in truth irreligious, with them the outward observance of the ceremonial law is everything, the moral law little binding, morality itself of no importance.*" Such is the testimony of a Jew! (Frankl, "Jews in the East.") F.

41. Give alms and all clean. As the greed of these hypocrites was one of the most prominent features of their character, our Lord bids them exemplify the opposite character, and then their *outside*, ruled by this, would be beautiful in the eye of God, and their meals would be eaten with clean hands, though never so fouled with the business of this worky world. B.——**42.** You lay stress on external trifles, and neglect the principles and duties of the inner life—you tithe the petty garden-herbs, like mint and rue, and all kinds besides, and are indifferent to right and wrong, and to the love of God. G.——To understand how vast the number of superstitions, lying vanities, idle fancies, vain ceremonies, abominable deceptions, and foul corruptions, which had overgrown religion in his day, it is only necessary to examine that which claims to be religion in this same country at the present moment. W. M. T.

44. Appear not. As one might unconsciously walk over a grave concealed from view, and thus contract ceremonial defilement, so the plausible exterior of the Pharisees kept people from perceiving the pollution they contracted from coming in contact with such corrupt characters. B.——**45. Lawyers.** Any one might be a Pharisee, whether a layman, a priest, or a rabbi, as any of these might be a Sadducee. A scribe and a lawyer were different names for the same class—the clergy of the day. They were the authorities for the expositions of the law; they copied the sacred manuscripts, and devoted themselves as the work of their life to rabbinical studies and employments.

47, 48. You rebuild these tombs to win favor with the people, while in your hearts you are ready to repeat to the prophets of to-day the deeds of your fathers toward those of old! Your pretended reverence for these martyrs, shown in restoring their sepulchres, while you are ready to repeat the wickedness of their murderers, makes these tombs a witness against you. G.——**49. The wisdom of God.** Christ himself, as appears from Matt. 23 : 34. The divine Logos (Word) is the sender of the prophets, and spake by their mouths—e. g., of Zacharias, to whose words Christ refers. W.——**52.** This metaphor of the key of knowledge is an allusion to the custom among the Jews in the admission of their doctors: for those to whom they gave authority to interpret the law and the prophets, were solemnly admitted into that office by delivering to them a key and a table book. So that by the key of knowledge is here meant the interpretation and understanding of the Scriptures; and by taking away the key of knowledge is meant, not only that they arrogated to themselves the true understanding of the Scriptures, but that they had conveyed away this key of knowledge, neither using it themselves nor suffering others to make use of it. *Tillotson.*

39 52. A new phase of our Saviour's character—very different from that which we had before us in his treatment of the penitent sinner—thus reveals itself to our view: his firmness, his courage, his outspokenness, the depth of his indignant recoil from, the sternness of his condemnation of the inconsistencies, the hypocrisies, the haughtiness, the cruelty, the tyranny of the scribes and Pharisees. H.

Section 50.—Cautions the Disciples. The Rich Fool.

Galilee.

LUKE xii. 1-21.

1 IN the mean time, when there were gathered together an innumerable multitude of
people, insomuch that they trode one upon another, he began to say unto his disciples
2 first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is
nothing covered, that shall not be revealed; neither hid that shall not be known.
3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and
that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.
4 And I say unto you, my friends, Be not afraid of them that kill the body, and after
5 that, have no more that they can do. But I will forewarn you whom ye shall fear:
Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you,
6 Fear him. Are not five sparrows sold for two farthings, and not one of them is for-
7 gotten before God? But even the very hairs of your head are all numbered. Fear not
therefore: ye are of more value than many sparrows.
8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of
9 man also confess before the angels of God. But he that denieth me before men, shall
10 be denied before the angels of God. And whosoever shall speak a word against the
Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy
11 Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and
unto magistrates, and powers, take ye no thought how or what thing ye shall answer,
12 or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye
ought to say.
13 And one of the company said unto him, Master, speak to my brother, that he divide
14 the inheritance with me. And he said unto him, Man, who made me a judge, or a
15 divider over you? And he said unto them, Take heed, and beware of covetousness:
for a man's life consisteth not in the abundance of the things which he possesseth.
16 And he spake a parable unto them, saying, The ground of a certain rich man brought
17 forth plentifully: and he thought within himself, saying, What shall I do, because I
18 have no room where to bestow my fruits? And he said, This will I do: I will pull
down my barns, and build greater; and there will I bestow all my fruits and my goods.
19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take
20 thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy
soul shall be required of thee: then whose shall those things be which thou hast pro-
21 vided? So *is* he that layeth up treasure for himself, and is not rich toward God.

GREAT wealth is but a great incumbrance, when a man has not learned to wean his affections from it. How can such things be called goods, of which even the abundance vexes and disturbs the mind, which cannot be preserved without great pains and cost, and which, through the fear of losing them, become the torment of him who possesses them? Q.——Where there is little or no strength of religious principle in the soul, an unbroken continuance of worldly happiness will almost infallibly exert a deteriorating influence on the character. Only in proportion as the dew of God's hidden grace is descending on the heart, can it be safe for a man to be exposed to the hot sun of worldly prosperity; and if that secret element of strength and fertility be not continually supplied, the scorching heat must speedily wither up, in the spiritual soil, every green and beautiful thing. C.

He that has no love of God, no large spiritual affections, no share in the unsearchable riches of Christ, no sympathies with his brethren, is in fact "wretched and miserable, and poor and blind, and naked," and shall one day find out that he is so, however now he may say, "I am rich and increased with goods, and

have need of nothing." He only is truly rich, who is rich toward God—who is rich in God—who has made the eternal and the unchangeable the object of his desires and his efforts. He in God possesses all things, though in this world he were a beggar, and for him to die will not be to quit, but to go to, his riches. T.

1-12. The connection may be thus enunciated: Beware of hypocrisy (verse 1), for all shall be made evident in the end (verse 2), and ye are witnesses and sharers in this unfolding of the truth (verse 3). In this your work, ye need not fear men; for your Father has you in his keeping (verses 4–7). And the confession of my name is a glorious thing (verse 8), but the rejection of it (verse 9), and especially the ascription of my works to the evil one (verse 10), is a fearful thing. And in this confession ye shall be helped by the Holy Spirit in the hour of need (verses 11, 12). A.

1. Jesus came out to the multitude with his whole spirit still aglow with the just and mighty indignation by which it had been pervaded. Instantly—addressing primarily his own disciples, but through them the listening thousands — he broke out with a solemn warning, "Beware ye of the leaven of the Pharisees, which is *hypocrisy*." F.

5. Fear him. *Only the one fear would effectually expel the other.* To play false with one's convictions to save one's life, may fail of its end after all, for God can inflict a violent death in some other and equally formidable way. There is a *hell*, it seems, for the body as well as the soul; consequently, sufferings adapted to the one as well as the other. *Fear of hell* is a divinely authorized and needed motive of action even to Christ's "friends." As Christ's "meekness and gentleness" were not compromised by such harsh notes as these, so those servants of Christ want their Master's spirit who soften down all such language. B.

6. These birds are snared and caught in great numbers, but, as they are small and not much relished for food, five sparrows may still be sold for two farthings; and when we see their countless numbers, and the eagerness with which they are destroyed as a worthless nuisance, we can better appreciate the assurance that our heavenly Father, who takes care of them, so that not one can fall to the ground without his notice, will surely take care of us, who are of more value than many sparrows. W. M. T.——**7.** The providence of God is the comfort of the righteous. His wisdom cannot be surprised, his power cannot be forced, his love cannot forget. He alone knows our value, because he alone knows how much he loves us, and because he is himself the price of our love. Q.

10. Considering the part the Holy Ghost had to act, which was to dictate the doctrines of religion, to work the miracles in evidence of those doctrines, and inwardly urge the force of the one, and the excellency of the other, both on the understanding and heart, it seems impossible the Divinity could be equally vilified by any resistance given to the person of the Father, or the Son, who throughout the whole dispensation, whenever the minds of men were to be wrought on, acted by the intervention of the Holy Spirit. To him, therefore, directly, immediately, was this blasphemous insult offered, which could not be offered to any other, and that by men who either knew him, or had sufficient reason for knowing him, to be God. A very high degree of pride, of self-sufficiency, and of presumption, in resisting the evidences of divine truth, which the Spirit of God still affords, partakes in the nature of that sin. *Skelton.* (For fuller comment, read Section 47.)

12. The knowledge of our own inability would serve only to make us despair, if Christ had not promised that his Spirit should supply all our defects, and do all in us. This Spirit is that perfect Master, who enlightens the understanding, inflames the heart, and forms the very words in our mouth. Q.

13. Some covetous and half-instructed member of the crowd, seeing the listening throngs, hearing the words of authority and power, aware of the recent discomfiture of the Pharisees, determined to utilize the occasion for his own worldly ends. F. ——*Master, speak to my brother that he divide the inheritance with me!* A request not likely to have been made till Christ's fairness and fearlessness, in recoil from all falsehood and injustice, had been openly manifested and generally recognized—a request, however, grounded upon a total misconception of the nature and objects of his ministry. The dispute that had taken place between the two brothers was one for the law of the country to settle. For the guidance of men in all the different relations in which they can be placed to one another he announced and expounded the great and broad, eternal and immutable, principles of justice and of mercy. But with the application of these principles to particular cases he did not intermeddle. He carefully and deliberately avoided such intermeddling.

15. Beware of covetousness. The word here rendered "covetousness" is a peculiar and very expressive one; it means the spirit of greed—that ever-restless, ever-craving, ever-unsatisfied spirit, which, whatever a man has, is ever wanting more, and the more he gets still thirsts for more. A pas-

sion which has a strange history; often of honest enough birth—the child of forethought, but changing its character rapidly with its growth—getting prematurely blind—losing sight of the end in the means—till wealth is loved and sought and grasped and hoarded, not for the advantages it confers, the enjoyment it purchases, but simply for itself—to gratify that lust of possession which has seized upon the soul, and makes it all its own. H.——It was covetousness which caused the unjust brother to withhold; it was covetousness which made the defrauded brother indignantly complain to a stranger. Covetousness: the covetousness of the oppressed as well as of the oppressor; for the cry "Divide" has its root in covetousness just as truly as "I will not." There are no innocent classes; no devils who oppress, and angels who are oppressed. In the original the word means the desire of having more—not of having more because there is not enough; but simply a craving after more. More when a man has not enough. More when he has. More, more. Ever more. Give; give. Divide; divide. F. W. R.

Covetousness is a grand contradiction to Providence, while it terminates wholly within itself. The covetous person lives as if the world were made altogether for him, and not he for the world; to take in everything and to part with nothing. Charity is accounted no grace with him, nor gratitude any virtue. He is always for making as many poor as he can, but for relieving none whom he either finds or makes so. And he lives and dies as much a debtor to himself as to any one else; while he pines and pinches and denies himself not only in the accommodations but in the very necessities of nature. **In the abundance he possesseth.** It is not what a man has, but what he is, which must make him happy. The greatest happiness of which this life is capable—the quiet content and inward satisfaction of a man's mind — may be enjoyed without this abundance; and consequently cannot depend upon it. Every man is happy or miscrable as the temper of his mind places him under the influences of the divine nature; which enlighten and enliven the disposed mind with secret, ineffable joys, such as the vicious mind is wholly unacquainted with. R. S.

16. Man's *life* is of *God*, not of his *goods*, however abundant they may be. And this is the lesson conveyed by the following parable, and lying at the foundation of the still higher lesson conveyed in its application (verse 21). *Life* here includes time and eternity. A.

17-19. He did not count that he had these from God, but he counted them the products of his own labors; wherefore separating them exclusively for himself, he said, *my* goods, and *my* fruits. His plans of felicity rise no higher than to this satisfying of the flesh, so that there is an irony as melancholy as it is profound in making him address this speech, not to his body, but to his *soul*. The curtain is here drawn back, and we are admitted into the inner council-chamber of a worldling's heart, rejoicing over his abundance, and realizing to the very letter the making "provision for the flesh to fulfil the lusts thereof."

20. Thou fool. This title is opposed to the opinion of his own prudence and foresight which he entertained—*this night*, to the many years that he promised to himself—and that *soul*, which he purposed to nourish and make merry, it is declared shall be inexorably *required*, and painfully rendered up. T.——His *folly* is fourfold: he forgets the Giver (*my* fruits)—he reserves all for himself (*I will bestow*)—he imagines such things to be food for his *soul*—he forgets *death*, which is every day possible. *Stier.*——**21.** He who is rich for *himself*, laying up treasure *for himself*, is by so much robbing his real inward life, his life in and toward God, of its resources. A.——It is not indicated, any more than in the case of Dives, that his riches were unjustly acquired: his fault lay in his forgetting the Giver; forgetting that he was but a steward of them; forgetting that the soul cannot live by them; forgetting how soon death might make him relax his grasp of them. F.

Section 51.—Unanxious Trust in God. Watching.

Galilee.

LUKE xii. 22-40.

22 AND he said unto his disciples, Therefore I say unto you, Take no thought for your
23 life, what ye shall eat; neither for the body, what ye shall put on. The life is more
24 than meat, and the body *is more* than raiment. Consider the ravens: for they neither

sow nor reap: which neither have storehouse nor barn; and God feedeth them. How
25 much more are ye better than the fowls? And which of you with taking thought can
26 add to his stature one cubit? If ye then be not able to do that thing which is least,
27 why take ye thought for the rest? Consider the lilies how they grow: they toil not,
they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed
28 like one of these. If then God so clothe the grass, which is to-day in the field, and to-
morrow is cast into the oven; how much more *will he clothe* you, O *ye* of little faith?
29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful
30 mind. For all these things do the nations of the world seek after: and your Father
31 knoweth that ye have need of these things. But rather seek ye the kingdom of God,
32 and all these things shall be added unto you. Fear not, little flock; for it is your
33 Father's good pleasure to give you the kingdom. Sell that ye have, and give alms;
provide yourselves bags which wax not old, a treasure in the heavens that faileth not,
34 where no thief approacheth, neither moth corrupteth. For where your treasure is,
there will your heart be also.
35, 36 Let your loins be girded about, and *your* lights burning; and ye yourselves like unto
men that wait for their lord, when he will return from the wedding; that, when he
37 cometh and knocketh, they may open unto him immediately. Blessed *are* those ser-
vants, whom the lord when he cometh shall find watching; verily, I say unto you, that
he shall gird himself, and make them to sit down to meat, and will come forth and serve
38 them. And if he shall come in the second watch, or come in the third watch, and find
39 *them* so, blessed are those servants. And this know, that if the goodman of the house
had known what hour the thief would come, he would have watched, and not have
40 suffered his house to be broken through. Be ye therefore ready also: for the Son of
man cometh at an hour when ye think not.

THERE must be more of secret, continuous and real thinking of Him. If prayer is worship of the heart, meditation is that of the mind. Why is there so little meditation among Christians? such a lack of that quietness and thoughtfulness of soul in which chiefly the dews of the Holy Spirit fall on us, and the life of Christ grows? There is much activity of hands and feet, much listening, far too much talking. Yet *where the heart is, there the treasure is;* and it is in human nature to think of what we love.

To be a sheep of the good Shepherd, to be a child of the eternal Father, to be a subject of the heavenly kingdom, to be an heir of the exceeding weight of glory, is to have the machinery of the divine government for our protection, the resources of the divine treasury for our provision; now the love of God for our possession, presently the vision of God for our reward. All that God is, all that God has, is for his people. The outward features of our life may not be all that we should choose them to be; there may be things we wish for that never come to us; there may be much we wish away that we cannot part from. The persons with whom we live, the circumstances by which we are surrounded, the duties we have to perform, the burdens we have to bear, may not only be other than what we should have selected for ourselves, but may even seem inconsistent with that formation and discipline of character which we honestly wish to promote. But it is faith that overcomes the world, not a sense of enjoyment. The end of life is not personal happiness; it is the image and glory of God. We need not envy others what God has given them and denied us, as if he were hard to us and kind to them. God is just in his ways with all men; but he is also wise and kind; and knowing us better than we know ourselves, fully understanding how greatly we are affected by the outward events and conditions of life, he has ordered them with a view to our entire and final, not only our immediate, happiness; and whenever we can be safely trusted with pastures that are green and waters that are still in the way of earthly blessing, the good Shepherd leads us there. A. W. T.

(Verses 22–34, read Section 39.)

22. Take no thought. The word signifies, *be not anxious*, miserable about to-morrow. We are bidden not to make ourselves wretched by anxious carings and apprehensions about the future; but, in all cases of difficulty, to perform diligently that

which appears wisest and best for us to perform; then to resign the matter into the hands of God; so to use our endeavors, as if they were to effect everything; so to trust in God, as if they were to effect nothing. *Horne.*

This central and comforting faith, that every concern in our lives is directly contrived for us by an interested and sympathizing God, whose hand is shaping, guiding, and bending every little force and event in our discipline toward a definite and special end—a faith which embosoms us in a care so immediate and so fatherly, that we almost want some warmer word than Providence to express it—this faith is not found, in its most radiant and effective exercise, except in hearts that are most alive with the personal love for Christ. Our life seems never, in any way, to be really hid in God, except with and through his Son—and because that is the divinely ordered way. F. D. H.

If we have faith to receive it, the life of Jesus is at once the type and the pledge of God's providential care for all his children. Not a head reclines upon the bosom of Christ, but every hair of that head is numbered by his Father and our Father, his God and our God. Not a believer falls asleep in Jesus, but the same fatherly arms are open to receive him. Whether he dies peacefully in his bed, or violently, as his Master did, upon the cross; whether he be buried in his own grave beside kindred dust, or, as his Lord was, in borrowed room belonging to a stranger's sepulchre; all shall be alike under the ordering of the same God; some fragrant token of God's special consolation shall be broken over the disciple's head, as over his Lord's, and the odors of a love, inspired by God, shall float around the still form of the humblest disciple asleep in Jesus. W. I. B.

23. The life. That uncrowned and often unacknowledged king, the human soul, stands nevertheless the native and hereditary sovereign of our mortal estate. We may trample its royalty under the feet of our passions; we may fill its throne with those vile usurpers, our sensual desires; yet through all abuses the soul waits, pleading its inborn majesty, appealing to its parentage in God, showing its inalienable and immortal right to rule, and expecting its final coronation. *The life is more than meat, and the body than raiment.* Not the garments, not the meat, not the skill, nor the pleasure, but the life they strengthen and discipline for eternity! What is wanted is to restore the spiritual life to the sovereignty God has designed for it; to recrown the soul and make it master of the flesh; to estimate it as God estimates it; to seek its regeneration as he did who laid down his life for its sake, and declared, that except a man be thus born again, he cannot see the kingdom of heaven. F. D. H.

24-36. Again he reminded them how God clothes, in more than Solomon's glory, the untoiling lilies, and feeds the careless ravens that neither sow nor reap. Food and raiment, and the multitude of possessions, were not life: *they* had better things to seek after and to hope for; let them not be tossed on this troubled sea of faithless care; be theirs the life of fearless hope, of freest charity, the life of the girded loin and the burning lamp—as servants watching and waiting for the unknown moment of their lord's return. F.

32. It is your Father's good pleasure. Blessed and thrice happy are that little flock, that have such a Father! He hath promised that he will give them an everlasting kingdom in the heavens; and they may be certain that nothing can keep them from it, nothing can happen that will not help to bring them nearer to it. *Beveridge.*

33. Sell; provide a treasure in the heavens. God freely gives his kingdom, and yet it must be purchased. It costs little, if we have but little; much, if we have much. But we must give all, either by actually parting with everything, if God require it of us; or at least by disengaging our heart from everything, if God vouchsafe to be satisfied therewith. We can give nothing but what we have received, and we receive even the grace to give it; and the hundred-fold of that which is given by us we receive again in treasure which is eternal, which faileth not, and which cannot possibly be either lost or corrupted.——**34. Your treasure.** Every one lays up his treasure on earth, if he take not great care; and this earthly treasure is whatever he loves contrary to the will of God, and in which he seeks his own satisfaction. One person, his gold, silver, furniture; his estate, position, power; his business, diversions, pleasure. Another, his learning, books, reputation, ease; his friends, their esteem, affection, approval, and companionship. Q.

35. Loins be girded. Girding helps to facilitate motion, and adapts for work. Here accordingly the Lord requires that we should maintain a state of constant readiness to go out to meet him. C. B.——The just and clear image which our divine Master employs may be stated in a single word: Be detached. What hinders us from departing, or departing willingly, or walking with a firm and rapid step when the signal is given, is the attachments which, like the foldings and refoldings of a flowing robe, embarrass and retard us. A. V.——**38.** Let us not be lulled asleep by his delay. One thing is evident, though he may come in the night, he will bring light with him. C. B.

Section 52.—The Faithful Servant. Divisive Effects of the Gospel.

Galilee.

LUKE xii. 41-59.

41 THEN Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall
make ruler over his household, to give *them their* portion of meat in due season?
43, 44 Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth
45 I say unto you, that he will make him ruler over all that he hath. But and if that ser-
vant say in his heart, My lord delayeth his coming; and shall begin to beat the men-
46 servants, and maidens, and to eat and drink, and to be drunken; the lord of that ser-
vant will come in a day when he looketh not for *him*, and at an hour when he is not
aware, and will cut him in sunder, and will appoint him his portion with the unbeliev-
47 ers. And that servant which knew his lord's will, and prepared not *himself*, neither
48 did according to his will, shall be beaten with many *stripes*. But he that knew not,
and did commit things worthy of stripes, shall be beaten with few *stripes*, for unto
whomsoever much is given, of him shall be much required; and to whom men have
committed much, of him will they ask the more.
49, 50 I am come to send fire on the earth, and what will I, if it be already kindled? But
I have a baptism to be baptized with; and how am I straitened till it be accomplished!
51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather divi-
52 sion: for from henceforth there shall be five in one house divided, three against two,
53 and two against three. The father shall be divided against the son, and the son against
the father; the mother against the daughter, and the daughter against the mother; the
mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-
in-law.
54 And he said also to the people, When ye see a cloud rise out of the west, straightway
55 ye say, There cometh a shower; and so it is. And when *ye see* the south wind blow,
56 ye say, There will be heat; and it cometh to pass. *Ye* hypocrites, ye can discern the
57 face of the sky, and of the earth; but how is it, that ye do not discern this time? Yea,
and why even of yourselves judge ye not what is right?
58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give
diligence that thou mayest be delivered from him; lest he hale thee to the judge, and
59 the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee,
thou shalt not depart thence, till thou hast paid the very last mite.

IT is by no means of so much consequence what a man does as how he does it. Accuracy, perseverance, conscientiousness, patience, industry, are all invaluable properties of human character; and when the King comes to take account of his servants, each faithful servant's character and powers will at the end of his earthly career come up to judgment, not for condemnation, but for scrutiny; not only in reference to the past, but also to the future. Surely it is a noble and elevating reflection—one, moreover, to give much consolation and light about many otherwise unintelligible circumstances in the providential government of God—that nothing we do or suffer now that pleases God can be lost, or go unrewarded and forgotten. *Every man shall receive his own reward, according to his own labor.* Humble diligence, uncomplaining patience, cheerful self-denial, unworldly simplicity, are seen of God, if neglected by men; and in the next world, he who has thought most of God and his brother will be found the truly wise man; and in the day when God makes up his jewels to set in his Son's diadem, those shall be very near the throne who have postponed the praise of men to the praise of God, who have been contented to do modest duties well, rather than important duties badly; who have never suffered any earthly motive to blind their eyes to the seeking of God's glory, or to blunt their hearts to the sense of his love. A. W. T.

42. He answers Peter's question indirectly by another. The meaning they were left to gather is this: "To you certainly in the first instance, representing the 'stewards' of the 'household' I am about to collect, but generally to all 'servants' in my house." **Faithful and wise.** *Fidelity* is the first requisite in a servant, *wisdom* (discretion, and judgment in the exercise of his functions) the next. B.——**47, 48. That servant which knew.** According to the degree of knowledge which God has afforded to men, so will their crimes receive aggravation of guilt, and be visited with increase of punishment. And the more light and grace he bestows on any, the greater and more perfect Christian performances he will require of them. *Hammond.* ——**Few stripes.** Degrees of future punishment proportioned to the knowledge sinned against. Even heathens are not without knowledge enough for future judgment; but the reference here is not to such. It is a solemn truth, and though *general*, like all other revelations of the future world, discloses a tangible and momentous principle in its awards. B.

49. Fire. The highest spiritual element of life which Jesus came to introduce into this earth, with reference to its mighty effects in quickening all that is akin to it and *destroying all that is opposed.* To cause this element of life to take up its abode on earth, and wholly to pervade human hearts with its warmth, was the lofty destiny of the Redeemer. O. ——**50.** What a pressure of spirit is upon me, till it be over! Before a promiscuous audience, such obscure language was fit on a theme like this; but what surges of mysterious emotion in the view of what was now so near at hand does it reveal! The connection of all this with the foregoing warnings about hypocrisy, covetousness, and watchfulness, is deeply solemn: "My conflict hastens apace; mine over, yours begins; and then, let the servants tread in their Master's steps, uttering their testimony entire and fearless, neither loving nor dreading the world, anticipating awful wrenches of the dearest ties in life, but looking forward, as I do, to the completion of their testimony, when, reaching the haven after the tempest, they shall enter into the joy of their Lord." B.

56. Ye do not discern this time? The *signs of this time* were very plain: the sceptre had departed from Judah: the general expectation of the coming of the Messiah is testified even by profane authors: the prophets had all spoken of him, and the greatest of them, the Baptist, had announced his arrival. **57–59.** In what follows, our Lord takes occasion from the request about the inheritance, which had begun this discourse, to pass to infinitely more solemn matters: "Why do ye not discern of yourselves your true state—that which is just—the justice of your case as before God? You are going (the course of your life is the journey) with your adversary (the just and holy law of God) before the magistrate (God himself); therefore by the way take pains to be delivered from him (by repentance, and faith in the Son of God), lest he drag thee to the judge (i. e., the Son, to whom all judgment is committed), and the judge deliver thee to the exactor, and the exactor cast thee into prison." A.——If thou sin, the word of God is thy *adversary.* It is the adversary of thy will till it becomes the author of thy salvation. But if thou maintain a good will to thine adversary, and *agree with him*, instead of a judge, shalt thou find a father; instead of a stern officer, an angel taking thee into Abraham's bosom; instead of a prison, a paradise. How rapidly hast thou changed all things *in the way*, because thou hast "agreed with thine adversary!" *Aug.*

Section 53.—Calamities are not Judgments. The Barren Fig-tree.

Galilee.

LUKE xiii. 1–9.

1 THERE were present at that season some that told him of the Galileans, whose blood
2 Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered
3, 4 such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they
5 were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.
6 He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and

7 he came and sought fruit thereon, and found none. Then said he unto the dresser of
his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find
8 none: cut it down; why cumbereth it the ground? And he answering, said unto
9 him, Lord, let it alone this year also, till I shall dig about it, and dung *it:* and if it
bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

THE previous discourse of Jesus, severe and full of rebuke, is here closed by a parable, in which the merciful Son of man again brings the side of grace prominently forward. He appears as the Intercessor for men before the heavenly Father; as he who obtains for them space for repentance. This deferring of the judgment of God, so to leave men opportunity to turn, runs through all the Scripture; before the deluge, a period of a hundred and twenty years was fixed; Abraham prayed for Sodom; the destruction of Jerusalem did not follow till forty years after the ascension of the Lord; and the coming again of Christ is put off through the patience of God. O.——If the history of men's lives were writ as large as the history of nations and of churches, we should oftener perceive that what is true of the last is also true of the first: we should mark critical moments in men's lives to which all the future was linked, on which it was made altogether to depend—times of gracious visitation which it was of the deepest importance to know, and not to suffer to escape unobserved and unimproved. T.

---

1. Of the particular event to which they alluded nothing further is known; and that a few turbulent zealots should have been cut down at Jerusalem by the Roman garrison was too commonplace an event in these troublous times to excite more than a transient notice. The inflammable fanaticism of the Jews at this epoch, the restless hopes which were constantly kindling them to fury against the Roman governor, had necessitated the construction of the tower of Antonia, which flung its shadow over the temple itself. This tower communicated with the temple by a flight of steps, so that the Roman legionaries could rush down at once, and suppress any of the disturbances which then endangered the security of Jerusalem at the recurrence of every religious feast. The main fact which seems in this instance to have struck the narrators, was not so much the massacre as that the blood of these murdered rioters had been actually mingled with the red streams that flowed from the victims they had been offering in sacrifice. F.

2. In thinking that these Galileans were *sinners above all*, there were certain great truths in their conclusion, as well as certain great falsehoods. Among the truths: that suffering is the result of sin—that when we see suffering we are not to blame God, but sin—that sin and suffering are not only associated, but that they make manifest that God reigns. Among the falsehoods: they judged of inner personal character by outer providential dispensations, contrary to all that God's Word authorizes—they judged, also, that so sad and awful a catastrophe must have been the punishment of some very signal sin; it may be that there was great guilt in those who perished, but it may be that there was guilt as great, if not greater, in those who remained. Again: they falsely concluded that in this life punishment is meted out exactly to sin, and reward, of course, exactly to righteousness. There is in this world enough of connection between sin and suffering to let us see that the one is the parent of the other; and there is enough of confusion to make us long for the judgment-day when all will be adjusted. Further: they falsely concluded that suffering in all cases is necessarily penal. In the case of Christians it is never penal, but always paternal: "Whom the Lord loveth he chasteneth." *We* too are prone to see God in calamities but not in blessings. Anything terrible, destructive, we associate with God; but anything prosperous and happy we associate too much with ourselves. J. C.

3. Except ye repent, ye shall all likewise perish. In these words, we are exactly taught how rightly to use the calamities which befall others; what their significance is, as regards ourselves—that they are loud calls to an earnest repentance. When we have learned to see in ourselves the bitter root of sin, we shall learn to acknowledge that whatever deadly fruit it bears in another, it might have borne the same or worse, under like circumstances, in ourselves.

5. The resemblance is more than accidental between these two calamities here adduced, and the ultimate destruction which did overtake the rebellious Jews, those who refused to obey the Lord's bidding, and to repent. As the tower of Siloam fell and crushed eighteen of the dwellers at Jerusalem, exactly so multitudes of its inhabitants were crushed

beneath the ruins of their temple and their city; and during the last siege and assault of that city, there were numbers also who were pierced through by the Roman darts in the courts of the temple, in the very act of preparing their sacrifices, so that literally their blood, like that of these Galileans, was mingled with their sacrifices, one blood with another. These two calamities then are adduced as slight foretastes of the doom prepared for the whole rebellious nation. T.——Those around him, some of whom were to witness and to share in the calamity, were living in security, not knowing that the time then present was but for them a season of respite. It was to indicate how false that feeling of security was, to give them the true key to the Lord's present dealings with them as a people, that Jesus told them of a fig-tree planted in a vineyard. H.——The reference here to the impending destruction of Jerusalem is far from exhausting our Lord's weighty words; they manifestly point to a "perdition" of a more awful kind—*future, personal, remediless.* B.

7. The *cumbering* the ground implies something more than that it occupied the place which might have been filled by another and a fruit-bearing tree; the barren tree injured the land, drawing off to itself the fatness and nourishment which should have gone to the trees that would have made a return. 8. Allusion is here more immediately made to that larger, richer supply of grace—that freer outpouring of the Spirit, which was consequent on the death, and resurrection, and ascension of the Lord. T.

Section 54.—The Sower. Why Christ used Parables.

The Lake-side at Capernaum.

MATTHEW xiii. 1–17. MARK iv. 1–12. LUKE viii. 4–10.

M. 1 THE same day went Jesus out of the house, and sat by the sea side, and began again to
2 teach. And great multitudes were gathered together, and were come unto him out of every city, so that he entered into a ship, and sat in the sea; and the whole multitude stood on the shore.
3 And he spake unto them, and taught them many things by parables; and said unto
Mk. 3 them in his doctrine, Hearken; behold, a sower went out to sow his seed. And it came
4 to pass, as he sowed, some fell by the way side; and it was trodden down, and the fowls
5 of the air came and devoured it up. And some fell on stony ground, where it had not
6 much earth; and immediately it sprang up, because it had no depth of earth. But as soon as it was sprung up, when the sun was up, it was scorched, and because it had no
7 root *and* lacked moisture, it withered away. And some fell among thorns, and the
8 thorns grew up with it, and choked it, and it yielded no fruit. But other fell into good ground, and sprang up, and increased; and brought forth fruit, some thirty, and some
9 sixty, and some an hundred-fold. And when he had said these things, he cried, He that
10 hath ears to hear, let him hear. And when he was alone they that were about him, with the twelve disciples, came and asked him saying, What might this parable be?
M. 11 Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of God, but unto them that
12 are without it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that
13 he hath. Therefore speak I to others in parables: because they seeing see not; and hearing they hear not, neither do they understand; lest at any time they should be con-
14 verted, and *their* sins should be forgiven them. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing
15 ye shall see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart,
16 and should be converted, and I should heal them. But blessed *are* your eyes, for they
17 see: and your ears, for they hear. For verily I say unto you, That many prophets and

righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

What was true of the instructions of that single day is true of the whole body of disclosures made to us in the Bible. There are things simple and things obscure. We must compass the simple first, if we would fathom the obscure. We must receive into honest hearts and make good use of the plainest declarations of the divine Word, if we would have that lamp kindled within us, by the light of which the more recondite of its sayings can alone be understood. It is in an inner sanctuary that the true Shechinah, the light of God's gracious presence, still shineth, to be approached with a humble tractable spirit, the prayer upon our lips and in our heart, "What I know not, Lord, teach thou me; I beseech thee show me thy glory." It is not in the intellect, it is in the conscience, in the heart, that the finest, most powerful organs of spiritual vision lie. There are seals that cover up many passages and pages of the Bible, which no light or fire of genius can dissolve; there are hidden riches here that no labor of mere learned research can get at and spread forth. But those seals melt like the snow-wreath beneath the warm breathings of desire and prayer, and those riches drop spontaneously into the bosom of the humble and the contrite, the poor and the needy. H.

More than half of the term allotted to his ministry in Galilee had now expired. Here beside him was a small band of followers—ignorant, yet willing to be taught; weak in faith, but strong in personal attachment. There against him was a powerful and numerous band, socially, politically, religiously the leaders of the people. Between the two lay the bulk of the common people—greatly excited by his miracles, listening with wonder and half approval to his words, siding with him rather than against him in his conflict with the Pharisees. Behind all the show of outward attachment he saw that there was but little discernment of his true character, but little capacity to understand the more secret things of his spiritual kingdom. And as he had altered his conduct toward his secret enemies by openly denouncing them, so now he alters his conduct toward his professed friends by clothing his higher instructions to them in a new and peculiar garb. H.

M. 2. He sat in the sea. The Rob Roy approached, and we had a pleasant talk. It was very remarkable how distinctly every word was heard, though our voices were not raised, even at three hundred yards off; and it was very easy to comprehend how, in this clear air, a preacher sitting in a boat could address a vast multitude standing upon the shore. J. M.

3. Many things by parables. We have not anywhere else in the gospels so rich a group of parables together, so many and so costly pearls strung upon a single thread. The only passage that will bear comparison is chapters 15 and 16 of Luke. The seven that are here recorded divide themselves into two groups—the first four being spoken to the multitude while he taught them out of the boat—the last three, as it would seem, on the same day, in the narrower circle of his disciples at his own home. T.——These short and lively apologues were admirably adapted to suggest the first rudiments of truths which it was not expedient openly to announce. Though some of the parables have a purely moral purport, the greater part delivered at this period bear a relation to the character and growth of the new religion; a subject which, avowed without disguise, would have revolted the popular mind, and clashed directly with their inveterate nationality. H. M.——In these parables the whole idea, progress, and destiny of the kingdom of heaven are unfolded: its beginnings among men, in the parable of the sower; its counterfeits, and their treatment by us and by God, in that of the tares; its vast outward extent, from the smallest beginning, in that of the mustard-seed; its inward purifying and transforming power, in that of the leaven; the two ways in which men find it, one by chance, in a field which he gives up all he has to buy, another by search, also giving up all to acquire it when found; and finally, the ultimate destiny of the good and bad in it, in the parable of the drawnet. A.

Mk. 3-9. *Present appearance of the Plain of Gennesaret.* There was the undulating corn-field descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it, or upon it; itself hard with constant tramp of horse, mule, and human feet. There was the "good" rich soil, which distinguishes the whole of that plain and its neighborhood from the bare hills, elsewhere descending into the lake, and which, where there is no

interruption, produces one vast mass of corn. There was the rocky ground of the hill-side protruding here and there through the corn-fields, as elsewhere through the grassy slopes. There were the large bushes of thorn—the "nabk," that kind of which tradition says that the crown of thorns was woven—springing up, like the fruit-trees of the more inland parts, in the very midst of the waving wheat. A P. S.——The imagery was derived, as usual, from the objects immediately before his eyes—the sown fields of Gennesaret; the springing corn in them; the hard-trodden paths which ran through them, on which no corn could grow; the innumerable birds which fluttered over them ready to feed upon the grain; the weak and withering struggle for life on the stony places; the tangling growth of luxuriant thistles in neglected corners; the deep loam of the general soil, on which already the golden ears stood thick and strong, giving promise of a sixty and hundred-fold return as they rippled under the balmy wind. To us, who from infancy have read the parable side by side with Christ's own interpretation of it, the meaning is singularly clear and plain, and we see in it the liveliest images of the danger incurred by the cold and indifferent, by the impulsive and shallow, by the worldly and ambitious, by the preoccupied and the luxurious, as they listen to the Word of God. But it was not so easy to those who heard it. Even the disciples failed to catch its full significance. F.

3. Went forth. The expression implies that the sower, in the days of our Saviour, lived in a hamlet or village, as all these farmers now do; that he did not sow near his own house, or in a garden fenced or walled. He must go forth into the open country, as these have done, where there are no fences, where the path passes through the cultivated land, where thorns grow in clumps all around, where the rocks peep out in places through the sandy soil, and where, also, hard by, are patches extremely fertile. W. M. T.

4. Some fell on the hard footpath, or road, where the glebe was not broken, and so it could not sink down in the earth, but lay exposed on the surface to the feet of passers by, till at length it became an easy prey to the birds. **5. Stony ground.** What is meant is ground where a thin superficial coating of mould covered the surface of a rock, which stretched below it. **7.** Ground where the roots of these thorns had not been carefully extirpated, ground which had not been thoroughly cleansed. The good seed grew dwarfed and stunted, for the best of the soil did not feed them—forming indeed a blade, but unable to form a full corn in the ear. It is not here, as in the first case, that there was no soil, or none deserving the name—nor, as in the second case, that there was a poor or shallow soil. Here was no lack of soil, it might be good soil; but what was deficient was a careful husbandry, a diligent eradication of the mischievous growths, which would strangle whatever sprung up side by side with them. T.——**8. An hundredfold.** An extraordinary number of stalks do actually spring from a single root. Here, on this plain of Sidon, I have seen more than a hundred, and each with a *head* bowing gracefully beneath the load of well-formed grains. The yield was more than a thousand-fold. W. M. T.

The Meaning and Use of Parables.

A PARABLE is a serious narration, within the limits of probability, of a course of action pointing to some moral or spiritual truth. The parable is especially adapted to various classes of hearers at once; it is understood by each according to his measure of understanding. A.——The original Greek word signifies, literally, *placing side by side*—hence a comparison. The parable always teaches by comparing a spiritual truth with some type or symbol, in nature or human experience. It differs from the proverb in being a *narrative*, from the fable in being *true to nature*, from the myth in being *undeceptive*, from the allegory in that it *veils the spiritual truth*. L. A.

As the truth which he uttered was deeper, so the aphorism in which it was embodied was the more weighty. The use of parables was not something absolutely new. It had examples in the Old Testament and among the rabbis. The immediate motive for the employment of this means of conveying knowledge was the advantage afforded by it for a lucid and vivid exhibition of the truth. In these narratives, as in pictures, the abstract reality was made to stand forth in a concrete form. Doctrine, precept, and argument were all incorporated in them in a way that could hardly be gainsaid. On the ear of those who were destitute of sympathy with the Teacher and his doctrine, and therefore lacked both curiosity and insight, they produced no effect, they awakened no desire to get at the truth that was wrapped up in them. On the contrary, those who felt the attraction of the Teacher, and wished to see clearly that of which they had gained a partial glimpse, could tarry and receive the enlightenment which they craved. That others besides the twelve took this way of gaining light, the Evangelists explicitly inform us. G. P. F.

The parable is his favorite method in speech, and the miracle in action, which, as he performs it, is a parable put into a living shape. In both of these a man sees little or much, according to the spirit he brings, and what he sees is always growing into something deeper and higher, as he ponders it. Our Lord desired that truth should not

be thrust upon a man from without, but grow up within, as from a seed, night and day, he knows not how. "Seeing, he sees and does not perceive; hearing, he hears and does not understand;" but, if he will only be patient and thoughtful, a new world grows up in him as plants and leaves grow in spring. It is this manner of Christ's teaching, by parable and miracle, which makes it suited to all the years of human life, as it is suited to every age of the world. The youngest child can understand something of it, and the most mature Christian feels that he has not reached the end of it. *Ker.*

Our Lord's general teaching, in regard to *form*, is cast in the mould of parable or proverb. It is to be noticed, not only in the large amount of professed parables, but in the general habit of proverbial sayings, that is, sayings which glance by us as condensed and momentary parables, suggesting much that it would take long to tell, or sayings which have more or less the shape and air of proverbs, complete in themselves, terse and pointed, fashioned for common memory and common use, meaning more than they say, and, by strong antithesis, or seeming paradox, fitted to arouse reflection and fix on the mind some principle of thought or conduct. It is of the essence of proverbial speech that it detaches itself from particular occasions, that it has a capacity for various applications, and a fitness for permanent use, and embraces large meaning within narrow limits. It therefore fitted well the lips which were to utter the great principles of Christian thought, and to leave them among men for all times and occasions. T. D. B.

Every type is a *real* parable. The whole Levitical constitution, with its outer court, its holy, its holiest of all, its high-priest, its sacrifices, and all its ordinances, is such, and is declared to be such in the Epistle to the Hebrews. T.——The symbols and the sacrifices were divine parables, where the learners had to take part with their hands, and were made their own instructors. The daily acts were impressing upon them the great lessons of sin, atonement, and purity, and, step by step, they saw a deeper meaning as their minds were ready for it. There is nothing more beautiful than to trace how their views of these three things, guilt, pardon, and holiness, kept equal pace, growing in clearness till Christ came and satisfied all their longings. *Ker.* ——The wanderings of the children of Israel have ever been regarded as a parable of the spiritual life. In like manner we have parabolic persons, who are to teach us not merely by what simply in their own characters they did, but as they represented one higher and greater. How often has God chosen that his prophets should teach by an acted parable rather than by any other means, and this because there was no other that would make so deep and so lasting an impression! In the New Testament we have a great example of the same teaching in Peter's vision (Acts 10: 9–16), and throughout all the visions of the Apocalypse. Nay, we might venture to affirm that so it was with the highest and greatest truth of all, the manifestation of God in the flesh. This, inasmuch as it was a making intelligible of the otherwise unintelligible; a making visible the invisible; a teaching not by doctrine, but by the embodied doctrine of a divine life, was the highest and most glorious of all parables.

The parables may not be made first sources of doctrine. Doctrines otherwise and already grounded may be illustrated or indeed further confirmed by them; but it is not allowable to constitute doctrine first by their aid. For from the literal to the figurative, from the clearer to the more obscure, has been ever recognized as the law of Scripture interpretation. T.

M. 11. The mystery is something hidden from men of worldly minds; incomprehensible to them and to all who are excluded, by their spirit and disposition, from the kingdom of God. And this is the case with *all* truths that relate to that kingdom, however simple and clear they may seem to those whose inner life has made them at home in it. N.——**12.** In this saying is summed up the *double force*—the *revealing* and *concealing* properties of the parable. By it, he who *hath*, he who not only hears with the ear, but understands with the heart, has more given to him; and it is for this main purpose undoubtedly that the Lord spoke parables: to be to his Church revelations of the truth and mysteries of his kingdom (every kingdom has its secrets and inner councils which strangers must not know). But his present purpose in speaking them was the quality possessed by them of hiding their meaning from the hard-hearted and sensual. By them he *who hath not*, in whom there is no spark of spiritual desire nor meekness to receive the engrafted word, has taken from him even that which he hath ("*seemeth to have*"); even the poor confused notions of heavenly doctrine which a sensual and careless life allow him are further bewildered and darkened by this simple teaching. A.——He came to be a light to men, and to reveal the truth, not to hide it; but men must have willing ears, and take heed to what they hear, pondering over it in their hearts. In natures wilfully indifferent, hardness only grows the worse the more they hear. To such, the very word of life becomes a word of death. Rejecting the light, they are given up by God to the darkness they have chosen, and lose ere long even the superficial interest in higher things they may have had. G.——It is among the simplest and most obtrusive facts of life, that here where we are, now in the day

in which we live, the vast mass of men have no quick perceptions of spiritual truths, no vivid realizations of them. They move all encompassed by them, and yet they penetrate not to the seat of their life to quicken and draw it into their own higher sphere. The inner ear is dull—their eye have they closed—they are in the broad blaze of the gospel, and yet in darkness. J. D.

Section 55.—Explains the Parable of the Sower.

Capernaum.

MATTHEW xiii. 18–23. MARK iv. 13–25. LUKE viii. 11–18.

Mk. 13 AND he said unto them, Know ye not this parable? And how then will ye know all parables? Hear ye therefore the parable of the sower. The parable is this: The seed
14, 15 is the word of God. The sower soweth the word. And those by the way side where the word is sown are they that hear the word of the kingdom and understand it not; but when they have heard Satan cometh immediately, and taketh away the word that
16 was sown, out of their hearts, lest they should believe and be saved. And these are they likewise which have received the seed into stony places, who, when they have
17 heard the word, immediately receive it with joy; yet these have no root in themselves, and so endure but for a time: which for a while believe; afterward, in time of temptation, when tribulation or persecution ariseth for the word's sake, immediately they are
18 offended, *and* fall away. And these are they which received seed among thorns: such
19 as hear the word, who when they have heard go forth; and the cares of this world, and the deceitfulness of riches, and pleasures of *this* life, and the lusts of other things enter-
20 ing in, choke the word, and *they* bring no fruit to perfection. But these are they that received seed into the good ground; such as hear the word, and understand *and* receive *it* in an honest and good heart, and keep it; which also bear fruit with patience, and bring forth, some thirty-fold, some sixty, and some an hundred.
21 And he said unto them, No man when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bushel, or under a bed; but setteth it on a candlestick, that
22 they which enter in may see the light. For there is nothing hid which shall not be manifested: neither was anything kept secret, that shall not be known, and come
23, 24 abroad. If any man have ears to hear, let him hear. And he said unto them, Take heed therefore what *and* how ye hear: with what measure ye mete, it shall be measured
25 to you: and unto you that hear shall more be given. For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he seemeth to have.

THE number, diversity, and incumbrance of the affairs of the world; the continual motion and hurry in which worldly men are; that chain of employments, which to appearance are neither good nor bad, and of new designs which succeed one another; and that circle of pleasures, amusements, and vanities—these are the things wherein that art and policy consists which the devil uses, in order to render the word, good thoughts, and good desires fruitless, and to take away God's seed out of their hearts and minds. Q.

While there is such a thing as laying waste the very soil in which the seed of life should have taken root—while every act of sin is a treading of the ground into more hardness so that the seed shall not sink in it, or a wasting of the soil so that the seed shall find no nutriment there, or a fitting it to nourish thorns and briers; yet on the other hand a recovery is still, through the grace of God, possible: the hard soil may again become soft—the shallow soil may become rich and deep—and the soil beset with thorns open and clear. As the earthly seed finds its soil, so it must use it, for it cannot alter its nature. But the heavenly seed, if it be acted upon by the soil where it is cast, also reacts more mightily upon it, softening it where it is hard, deepening it where it is shallow, extirpating the roots of evil, and transforming each of these inferior soils, till the heart has become good ground, fit to afford nourishment to the divine Word, that seed of eternal life. T.

14–19. All spiritual life depends on a divine seed sown in the heart by the divine Sower. The life of the seed depends on, *first*, receiving it; *second*, rooting it; *third*, cultivating it. The *unfruitful* hearers described are of three classes: The first hear, but heed nothing; the second heed, but resolve nothing; the third resolve, but persist not. The first hear, but without really apprehending the truth; the second apprehend, but only for a transient emotional enjoyment—the truth gets no hold, and produces no real moral convictions or changed life; the third hear, apprehend, and begin a new life, but suffer it to be choked by the world. The first danger described is that of careless hearing; its cause is a heart made hard by worldliness, and inattentive by wandering thoughts; to guard against it, keep the heart tender and the attention fixed. The second danger is that of mistaking emotion for principle—glad reception of the truth for resolute practice of it; its cause is an underlying selfishness of life; to guard against it, count the cost of following Christ. The third danger is worldliness, whether cares and anxieties, or pleasures and luxuries; its cause is a divided heart and a divided service; to guard against it, seek first the kingdom of God and his righteousness, and watch and pray against the first appearance of worldly-mindedness. L. A.

15. *The way-side hearers.* The seed, which does not penetrate the earth at all, and is trodden or devoured by birds, corresponds to the relation of the divine word to the wholly worldly, who, utterly unsusceptible, reject the truth without ever comprehending it at all. N.——The man does not recognize himself as standing in any relation to the word which he hears, or to the kingdom of grace which that word proclaims. All that speaks of man's connection with a higher, invisible world, all that speaks of sin, of redemption, of holiness, is unintelligible to him, and wholly without significance. He has brought himself to it; he has exposed his heart as a common road to every evil influence of the world, till it has become hard as a pavement. T.

16, 17. *The stony-ground hearers.* Under the figure of the stony ground, in which the seed shoots up quickly but withers as soon for want of earth and moisture, he depicts that lively but shallow susceptibility of spirit which grasps the truth eagerly, but receives no deep impressions; and yields as quickly to the reaction of worldly temptations as it had yielded to the divine word. Faith must prove itself in strife against the world without, as well as within; but the mind just described never appropriates the truth in such a way as to obtain power to resist. N.——The hearer described has not counted the cost; whatever was fair and beautiful in Christianity as it first presents itself, had attracted him—its sweet and comfortable promises, the moral loveliness of its doctrines; but not its answer to the deepest needs of the human heart; as neither, when he received the word with gladness, had he contemplated the having to endure hardness in his warfare with sin and Satan and the world. As the heat scorches the blade which has no deepness of earth, so the troubles and afflictions, which would have strengthened a new faith, cause a faith which was merely temporary to fail. The image has a peculiar fitness and beauty; for as the roots of a tree are out of sight, yet from them it derives its firmness and stability, so upon the hidden life of the Christian his firmness and stability depend. T.

18, 19. *The word choked among thorns.* The seed which takes root but is stifled by the thorns that shoot up with it, figures the mind in which the elements of worldly desire develop themselves along with the higher life, and at last become strong enough to crush it, so that the received truth is utterly lost. N.——It is not here, as in the first case, that the word of God is totally ineffectual; nor yet, as in the second case, that after a temporary obedience to the truth, there is an evident falling away from it, such as the withering of the stalk indicates: the profession of a spiritual life is retained, the name to live still remains—but the life and power of religion is by degrees eaten out and has departed. And to what disastrous influences are these sad effects attributed? To two things, the cares of this world, and its pleasures; these are the thorns and briers that strangle the life of the soul. T.

The evil here is neither a hard nor a shallow soil—there is *softness* enough, and *depth* enough; but it is the existence in it of what draws all the moisture and richness of the soil away to itself, and so *starves the plant.* What are these "thorns?" "The cares of this world"—anxious, unrelaxing attention to the business of this present life; "the deceitfulness of riches"—the fruit of this worldly "care;" "the pleasures of this life," or "the lusts of other things entering in"—the enjoyments, in themselves it may be innocent, which worldly prosperity enables one to indulge. These "choke" or "smother" the word; drawing off so much of one's attention, absorbing so much of one's interest, and using up so much of one's time, that only the dregs of these remain for spiritual things, and a fagged, hurried, and heartless formalism is at length all the religion of such persons. B.——Our Saviour here places *riches* in the midst, between *cares* and *pleasures;* for cares generally precede the gaining of riches, and, when gained, they draw men into pleasures and indulgences. *Dodd.*——Marvel not at his calling luxury *thorns.* For it pricks sharper than any thorn, and wastes the soul worse than care, and causes more grievous pain both to body and soul. *Chrys.*

20. *The fruitful word.* When seed is sown *into good ground*, it is variously productive according to the fertility of the soil. So the fruitfulness of divine truth, when once appropriated, depends upon the degree in which it penetrates the whole interior life and all the powers of the spirit, stamping itself upon the truth-inspired course of life. N.——The fourth class must not be understood as a decided, well-marked company, excluding all the rest. For the soil is *not good by nature.* The natural man receiveth not the things of the Spirit of God; but every disposition to receive them is of God. A.——We must keep ever in mind that the good soil comes as much from God as the seed which is to find there its home. God's secret and preventing grace runs before the preaching of the word of the kingdom; and thus when that word comes, it finds some with greater readiness for receiving it, as a word of eternal life, than others. T.

We here see that a principal qualification for hearing the word of God, and for rendering it capable of bearing fruit in us, is an honest and a good heart, a heart clear from prejudice, pride, and self-conceit, sincerely disposed, and earnestly desirous to find the truth, and firmly resolved to embrace it when found; ready to acknowledge its own ignorance, and weakness, and corruption, and "to receive with meekness the engrafted word, which is able to save the soul." P.——It is always the fault of men themselves if it be not living seed in their hearts. Worldly indifference may have made the soil impenetrable as the trodden path, or have left only a skin of sentiment over hidden callousness; or worldly cares or pleasures may be let spring up, and choke the better growth; in all cases it is the man, not the seed or the sower, on whom the result turns. G.——Believers should fix the truths of religion on their minds by serious application of thought, and frequent reflection. They should bear in mind that this word ought to influence all the powers of their souls, and bring them forth into action; that it is therefore called the seed, because it is the first and common principle whence all our virtue springs; that the end of it, therefore, is never answered, but by bringing forth fruit, and that fruit is no other than a holy conversation. *Stanhope.*

L. 16. After unfolding its import, he taught them that the truth *then* veiled in parables was to become a light for all mankind; that they were to train themselves to be his organs in diffusing it; but that, in order to this, they must ever grow in the knowledge of his truth by a faithful employment of the means that he had given them. N.——**Mk. 22. For there is nothing hid.** He means, that the things which he now tells them privately ought to manifest themselves publicly in their life and doctrine; and though it was necessary at present to conceal some things from the multitude, because of their prejudices, yet the time was coming when all these things must be published openly and plainly before all the world. S. C.——**25.** And he concludes with the general law, "Whosoever has—in reality *has*—whosoever has made to himself a *living* possession of the truths which he has heard, to him shall more be ever given. But he that has received it only as something *dead* and outward, shall lose even that which he seems to have, but really has not." His knowledge, unspiritual and dead, will turn out to be worthless—the shell without the kernel. N.

Section 56.—The Tares, and the Interpretation.

MATTHEW xiii. 24–30, 36–43.

24 ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened
25 unto a man which sowed good seed in his field: but while men slept, his enemy came
26 and sowed tares among the wheat, and went his way. But when the blade was sprung
27 up, and brought forth fruit, then appeared the tares also. So the servants of the house-
holder came and said unto him, Sir, didst not thou sow good seed in thy field? from
28 whence then hath it tares? He said unto them, An enemy hath done this. The ser-
29 vants said unto him, Wilt thou then that we go and gather them up? But he said, Nay;
30 lest while ye gather up the tares, ye root up also the wheat with them. Let both grow
together until the harvest: and in the time of harvest I will say to the reapers, Gather
ye together first the tares, and bind them in bundles to burn them: but gather the
wheat into my barn.
36 Then Jesus sent the multitude away, and went into the house: and his disciples came

37 unto him, saying, Declare unto us the parable of the tares of the field. He answered
38 and said unto them, He that soweth the good seed is the Son of man; the field is the
world; the good seed are the children of the kingdom; but the tares are the children of
39 the wicked *one;* the enemy that sowed them is the devil; the harvest is the end of the
40 world; and the reapers are the angels. As therefore the tares are gathered and burned
41 in the fire; so shall it be in the end of this world. The Son of man shall send forth
his angels, and they shall gather out of his kingdom all things that offend, and them
42 which do iniquity; and shall cast them into a furnace of fire: there shall be wailing
43 and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom
of their Father. Who hath ears to hear, let him hear.

We behold Satan here, not as he works in deceiving the world, but in his deeper skill and malignity, as he mimics and counterworks the work of Christ: in the words of Chrysostom, "after the prophets, the false prophets; after the apostles, the false apostles; after Christ, Antichrist." With what distinctness the doctrine concerning Satan and his agency, his active hostility to the blessedness of man, of which there is so little in the Old Testament, comes out in our Lord's teaching in the New! As the lights become brighter, the shadows become deeper; but till the mightier power of good was revealed, we were not suffered to know how mighty was the power of evil. It was not till the Son of man actually appeared on the stage of the world, that Satan came distinctly forward upon it also; but the instant that Christ opens his ministry for the setting up of the kingdom of God, at the same instant Satan starts forward as the hinderer and adversary of it, the tempter of him who is the head and prince of this kingdom. It is observable, too, that Satan is spoken of as *his* enemy, the enemy of the Son of man; for here, as in so many other places, the great conflict is spoken of as rather between Satan and the Son of man, than between Satan and God. It was part of the great scheme of redemption, that the victory over evil should be a moral triumph, not obtained by mere putting forth of superior strength. T.

---

24. The parable of the tares accounts for the existence of evil in this world, and declares that it is not from God; at the same time it assures us of God's perfect goodness, and of his desire and design (short of compulsion) that the whole world should be saved; for as our Lord declares, "the field is the world"—that is, in his will and design the Church is coextensive with the world. The parable assures us also of the continuance of the Church visible unto the end; of the future full and final victory of *good* over *evil;* and of the everlasting reward of virtue and the eternal punishment of sin. W.——The disciples must have been so little prepared to expect a mixture of good and bad in the Church, that it was needful to warn them beforehand, that they might not be offended and think the promises of God had failed, when the evil should appear. T.

25. Sowed tares. The tares and wheat both belong to the special group of wheat-like grasses. Their structure, mode, and conditions of growth are almost the same; and it is only when the fruit is formed that the impostor is detected by its smaller and darker ear. The darnel, or tare, is the only species of grass that is possessed of deleterious properties. If its seeds are mixed with wheat, the bread thus produced causes nausea, giddiness, paralysis, and in extreme cases even death. *Macmillan.*——The tare abounds all over the East, and is a great nuisance to the farmer. It resembles the American *cheat*, but the *head* does not droop like cheat, nor does it branch out like oats. The grain, also, is smaller, and is arranged along the upper part of the stalk, which stands perfectly erect. It is a strong soporific poison, and must be carefully winnowed, and picked out of the wheat, grain by grain, before grinding, or the flour is not healthy. Of course the farmers are very anxious to exterminate it, but this is nearly impossible. W. M. T.

28. In the householder's reply the mischief is traced up to its origin: *An enemy hath done this.* It is attributed not to the imperfection, ignorance, weakness, which cling to everything human, but to the distinct counterworking of the great spiritual enemy.

29. It makes much for the beauty of the parable and is full of instruction, that wheat and tares are not seeds of different kinds, but that the last is a degenerate wheat. They are only distinguishable when the ear is formed; thus fulfilling literally the Lord's words, "By their fruits ye shall know them." T.——Until the grain has *headed out* the closest

scrutiny will fail to detect the tares. Even the farmers, who in this country generally *weed* their fields, do not attempt to separate the one from the other. They would not only mistake good grain for them, but very commonly the roots of the two are so intertwined that it is impossible to separate them without plucking up both. Both, therefore, must be left to *grow together* until the time of harvest. W. M. T.

Lest ye root up the wheat. This plainly teaches the difficulty of distinguishing the two classes, and so the impropriety of sitting in judgment on men's state before God. **30. Let both grow together**—i. e., in the visible Church. This, however, must not be stretched so far as to justify retaining scandalous persons in the communion of the Church, in the teeth of apostolic injunctions (1 Cor. 5). B.——When Christ asserts that it is his purpose to make a complete separation at the end, he implicitly forbids, not the exercise of a godly discipline, not, where necessary, absolute exclusion from church-fellowship—but any attempts to anticipate the final irrevocable separation, of which he has reserved the execution to himself. Both are to grow, evil and good, till they come to a head, till they are ripe, one for destruction, and the other for full salvation. And they are to grow together; the visible Church is to have its intermixture of good and bad until the end of time. T.——**Bind in bundles.** Grain-fields covered the whole surface; but the crops were very unequal; part thick, shrunk, and almost dry; part full, and stately. Men, women, and children were busy in many of the fields pulling out the weeds, which they gathered in heaps and bound into bundles, *to burn them. Furrer.*

38. Good seed. "The children of the kingdom;" the same seed of "the word" as in the former parable, but now received into the heart and converting him that receives it into a new creature, a "child of the kingdom." "The children of the wicked one," resembling, in religious profession, "the children of the kingdom, and produced by the same process" ("sowing"). B.

39. Satan is a created, finite spirit. He cannot create anything new; he can only mar and destroy what has been created. He cannot create angels of darkness; he can only seduce angels of light into devils. He cannot originate evil men; he can only tempt and spoil creatures made in the image of God. The fulness of Satan's dominion was most clearly manifested in the world, when the fulness of the Godhead that dwelt in Christ bodily was displayed to the eyes of men. But now that Christ is concealed by the cloud, so is Satan. In harmony with the viewless operations of the Holy Spirit are the subtle and impalpable agencies which Satan now wields. He has withdrawn his sorceries, his outward signs, and tempts with covetousness and worldliness. And so thoroughly has he carried out this system of invisible temptation, that he has succeeded in persuading many that he has no existence as a personal spirit of evil, and that evil is only an immature stage in the progress of the world's ripening. *Macmillan.*

41. Son of man. He claimed the title (which was already given him in the Old Testament, Dan. 8 : 13), inasmuch as it was he who alone realized the idea of man, the second Adam, who, unlike the first, should maintain his position as the head and representative of the race—the one perfect flower which had ever unfolded itself out of the root and stalk of humanity. **42, 43.** As fire was the element of the cruel kingdom of hell, so is light of the pure heavenly kingdom. *Then*, when the hindering element is removed, shall this element of light which was before obstructed by it, come forth in its full brightness. T.

Section 57.—The Seed growing secretly. The Mustard-seed. The Leaven. Hid Treasure. The Pearl. The Net.

Capernaum.

MATTHEW xiii. 31–36, 44–53. MARK iv. 26–34.

Mk. 26 AND he said, So is the kingdom of God, as if a man should cast seed into the ground;
27 and should sleep and rise night and day, and the seed should spring and grow up, he
28 knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then
29 the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison

M. 31 shall we compare it? Another parable put he forth unto them, saying, The kingdom of
heaven is like to a grain of mustard seed, which a man took, and sowed in his field;
32 which indeed is the least of all seeds that be in the earth. But when it is sown, it
groweth up, and when it is grown it is the greatest among herbs, and becometh a tree,
and shooteth out great branches; so that the birds of the air come and lodge in the
33 branches thereof, under the shadow of it. Another parable spake he unto them; The
kingdom of heaven is like unto leaven, which a woman took and hid in three measures
of meal, till the whole was leavened.
34 All these things spake Jesus unto the multitude in parables. And with many such
parables spake he the word unto them, as they were able to hear it. But without a
35 parable spake he not unto them. That it might be fulfilled which was spoken by the
prophet, saying, I will open my mouth in parables; I will utter things which have been
kept secret from the foundation of the world. And when they were alone, he expound-
36 ed all things to his disciples. Then Jesus sent the multitude away, and went into the
house: and his disciples came unto him.

[*After explaining the parable of the tares* (*verses* 37–43) *he continues:*]

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a
man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and
45 buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking
46 goodly pearls: who, when he had found one pearl of great price, went and sold all that
he had, and bought it.
47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and
48 gathered of every kind; which, when it was full, they drew to shore, and sat down, and
49 gathered the good into vessels, but cast the bad away. So shall it be at the end of the
50 world; the angels shall come forth, and sever the wicked from among the just, and shall
cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea,
52 Lord. Then said he unto them, Therefore every scribe *which is* instructed unto the
kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out
53 of his treasure things new and old. And it came to pass, *that* when Jesus had finished
these parables, he departed thence.

The kingdom of God begins in any man in the solemn and central purpose of his soul to become like God, to honor and to serve him; the personal commitment of himself to the Father, through the mediation of the Son, and under the quickening influence of the Spirit. And yet this purpose is but the commencement of a course whose end is still distant. One temptation after another must be met and overcome. One desire after another, which has grown inordinate through long indulgence, must be brought into harmony with the law of holiness. The principles of action, though now pure and high, require to be confirmed by the discipline of effort; the thoughts of divine truth to be made more clear, comprehensive, controlling; above all, the affections demand to be developed, cherished, matured, until they shall answer as they ought to God's character; until they shall spring spontaneously toward Christ, on his cross or his throne; until they shall purely control and impel our whole moral action, making duty a delight, privation a pleasure if borne for God, and death a sure and immeasurable gain!

It is not till after long seasons of effort that this magnificent consummation is reached; that the world seems nothing, and God all in all; that the cross becomes the summit-fact, in personal experience as in the world's history; and that heaven opens bright and near its gates of pearl! It is not till sorrows and prosperities both have brought their ministry from God to the soul; not till life has been experienced, in its successes and its changes; not till sermons and treatises, works and worships, self-denials and charities, homes and teachers, have done their office; and the communion with friends, the communion of the Church, contemplation, study, prayer, self-scrutiny—all have taught and disciplined the soul, and brought it in a measure to the likeness of Christ's. This harvest comes after long summer; first a purpose; then a principle; then a habit; then a life, pervading, renewing, glorifying the soul; then the heavenly nature and peace! R. S. S.

The seven parables of Matthew have a certain unity, succeeding one another in natural order, and having a completeness in themselves. In the Sower are set forth the causes of the failures and successes of the gospel, when it is preached in the world. In the Tares, the obstacles to the internal development of Christ's kingdom are traced up to their true author, with a warning against the manner in which men might be tempted to remove those obstacles. The Mustard-seed and the Leaven declare the victorious might—the first the outward and the second the inward might of that kingdom; and therefore implicitly prophesy of its development in spite of these obstacles, and its triumph over them. The two which follow (the Treasure and the Pearl) declare the relation of the kingdom to every man, its supreme worth, and how those who have discovered that worth will be willing to renounce all things for its sake. The last (the Draw-net) is the declaration that entire separation from evil shall yet come to pass, looking forward to which, each is to strive that he may so use present privileges that he may be found among those that shall be the Lord's when he shall set a difference between them who serve him and them who serve him not.

Mk. 26-29. The seed growing secretly. This is the only parable peculiar to Mark. Like that of the Leaven, of which it seems to occupy the place, it declares the invisible energy of the divine word, and that this word of the kingdom has that in it which will allow it safely to be left to itself. T.——Christ obviously intended by this parable to impress upon the disciples that *their* duty was to preach the word [not to make it fruitful]; that where the truth was once implanted in the heart, its growth was independent of human agency; unfolding itself by its own inherent divine power, it would gradually accomplish the transformation of human nature into that perfection for which God designed it [the *full corn* in the ear]. N.——Those who under Christ are teachers are here implicitly bidden to have faith in the word which they sow, for it is the seed of God; when it has found place in a heart they are to have confidence in its indwelling power, not supposing that they are to keep it alive; for maintaining its life is God's part, and he undertakes to fulfil it. Of course they are to follow up the work which has been through their instrumentality commenced. T.

M. 31-33. The *parables* which treat of the progress of his kingdom, and the effects of his truth upon human nature, viz., the parables *of the Mustard-seed and of the Leaven*, were designed to illustrate a development which was to commence with small beginnings, and to propagate itself by a mighty power working outwardly from within. All these parables presuppose the renewal of human nature by a new and pervading principle of spiritual life; and imply that the kingdom of God cannot be visibly realized among men until they become subjects of this renewal. N.——In the parable of the Sower, the disciples had heard that three parts of the seed sown perished, and only a fourth part prospered; again, they had heard in that of the Tares of the hinderances which beset even this part that remained: lest then they should be tempted to lose heart and despair, the Lord spake these two parables (the Mustard-seed and the Leaven) for their encouragement. My kingdom, he would say, will survive these losses, and surmount these hinderances, until, small as its first beginnings may appear, it will, like a mighty tree, fill the earth with its branches—like potent leaven, will diffuse its influence through all the world. T.——The point in which the two parables agree is, the designating of the power with which the kingdom of God develops itself outwardly from within; the greatest results proceeding from the most insignificant beginnings. The point in which they differ is, that the development illustrated in the parable of the Mustard-seed is more *extensive*, in that of the Leaven more *intensive*; in the former is shown the power with which the Church, so feeble in its beginning, spreads over all the earth; in the latter, the principle of divine life in Christianity renews human nature, in all its parts and powers, after its own image, to become its own organ; thus illustrating the growth of religion not only in the race, but also in individual men. N.

31. Small as a grain of mustard-seed, was a proverbial expression among the Jews for something exceedingly minute. The Lord, in his popular teaching, adhered to the popular language. Maldonatus relates that even in Spain he has seen great ovens heated with its branches; he mentions as well that birds are exceedingly partial to the seed, so that when it is advancing to ripeness he has often seen them lighting in great numbers on its boughs, which were strong enough to sustain the weight.

33. By the leaven we are to understand the word of the kingdom, which word in its highest sense Christ himself was. As the mustard-seed, out of which a mighty tree was to grow, was the least of all seeds, so the leaven is also something apparently of slight account, and yet mighty in operation. **Till the whole is leavened.** A prophecy of the final complete triumph of Christianity; that it will diffuse itself through all nations, and purify and ennoble all life. We may also fairly see in these words a promise and an assurance that the word of life, received into any single heart, shall not there cease its effectual working till it has brought the whole man in obedience to it, so that he shall be a new creature in Christ Jesus. T.——The unleavened mass, untouched by any particle

with the true leaven in it, will remain unchanged. The whole secret of the spread of Christianity over the world is in this figure of the leaven. It is fire that kindles fire; love that kindles love; Christianity manifested that spreads Christianity. Talent, learning, conviction from argument, are well in their places, but avail little. Belief is needed, but it must be in the form of trust. It must be belief *on* the Lord Jesus Christ. *There must be in it the acceptance of him for all that for which he offers himself to us, and sympathy with him in all that he proposes to do.* In such a belief there is life; and in life there is power. M. H.

In the process of leavening it is not the substance but the character of the meal that is changed. Even so with the effect of grace. It did not give John his warm affections; but it fixed them on his beloved Master, sanctifying his love. It did not give Paul his genius, his resistless logic, and noble oratory; but it consecrated them to the cause of Christ. It did not give David a poet's fire and a poet's lyre; but it strung his harp with chords from heaven, and tuned all its strings to the high praises of God. So grace ever works. It does not change the metal, but stamps it with the divine image, and assimilates all who have received Christ to the nature of Christ. *Guthrie.*

44 46. The kingdom of God is not merely a tree overshadowing the earth, leaven leavening the world, but each man must have it for himself, and make it his own by a distinct act of his own will. He may come under the shadow of this great tree, and partake of many blessings of its shelter. He may dwell in a Christendom which has been leavened, and so in a manner himself share in the universal leavening. But more than this is needed, even a personal appropriation of the benefit. We have the history of this in the two parables which follow. They were spoken not to the multitude, not to those "without," but within the house (verse 36), and to the more immediate disciples. These are addressed as having found *the hid treasure—the pearl of price*, and are now warned of the surpassing worth of these, and that, for their sakes, all things are to be joyfully renounced. T.

44. Owing to the insecurity of property in the East, from war and oppression, joined to the necessity of keeping valuable property in hand for want of secure banks of deposit, the practice of hiding precious utensils and ornaments, money and jewels, has always been common in the East. Often it is built up into the walls of the owner's house, often buried in fields and gardens. The owner often dies and takes his secret with him. K.——Many such transactions are still negotiated. It is extremely difficult, and even dangerous, to remove treasure thus discovered in another person's field; but, having purchased it, you can wait in safety, work in secret, and the coveted treasure is yours. This country has always been subject to revolutions, invasions, and calamities of various kinds, and hence a feeling of insecurity hovers over the land like a dismal spectre. Then there are, and always have been, intestine commotions and wars. At such times multitudes bury their gold and jewels, and in many cases the owners are killed, and no one knows where the treasure was concealed. W. M. T.

Buyeth field. Whenever any man renounces the thing that is closest to him, rather than that should be a hinderance to his embracing and making his own all the blessings of the gospel—when the lover of money renounces his covetousness—and the indolent man, his ease—and the lover of pleasure, his pleasure—and the wise man, his confidence in the wisdom of this world—then each is selling what he has that he may buy the field which contains the treasure. T.

45. Seeking pearls. The occupation of a travelling jeweller is still common in the East. He deals in precious stones and pearls, and travels widely in search of advantageous purchases or exchanges. K.——Those persons who feel that there must be some absolute good for man in which he shall find the satisfaction of all his longings, and who are therefore seeking everywhere for this good, are likened to the merchant that has distinctly set before himself the purpose of seeking goodly pearls. These are the fewest in number, but at the same time, perhaps, the noblest converts to the truth. **46.** The pearl is the kingdom of God within a man—or God revealing himself in the soul—or the knowledge of Christ—or Christ himself—all different ways of expressing the same thing. It is God alone in whom any intelligent creature can find its centre and true repose; in Augustine's beautiful and often-quoted words, "Lord, thou hast made us *for* thee, and our heart is disquieted till it reacheth *to* thee." T.

Those who find Christ without seeking him have usually the liveliest joy, while those who find him after long and anxious search have usually the deepest apprehension of his value. It will be observed that the joy of discovery is only in the former parable, as if to express not the value set upon the treasure, but the unexpectedness of it. Yet not less profound is the sense of Christ's preciousness when found after long and anxious search has deepened the craving of the soul after him. B.

47. He had to teach his disciples that not *all* who joined him were fitted to be genuine followers, and that the spurious and the true should be intermixed in his visible kingdom, until that final process of decision which God had reserved to himself. To convey this truth, he compares the kingdom of

God, in the process of its development on earth (which corresponds to the visible Church as distinguished from the invisible), to a net cast into the sea, in which fish of all kinds, good and worthless, are caught, and which are only assorted after the net has been drawn to the shore. N.——**A net.** A drag-net. It was leaded and buoyed, and then drawn in a circle, so as to inclose a multitude of fishes. H. B. T.——The word in the original is a hauling-net, as distinguished from the casting-net—a net of the largest size, suffering nothing to escape from it. And this, its all-embracing nature, contains a prophecy of the wide reach and potent operation of the gospel. The kingdom of heaven should henceforward be a net, not cast into a single stream as hitherto, but into the broad sea of the whole world, and gathering or drawing together some out of every kindred and tongue and people and nation. T.——**52. Things new and old.** He teaches his apostles and ministers to avail themselves of what is old in teaching what is new, and by teaching what is new to confirm what is old; to show that the gospel is not contrary to the law, and that both are from one and the same source. W.—— As they hearkened to the Lord from heaven these Galilean peasants and fishermen found something that was new, and something that was old. Duties were declared, principles were announced, springs of human feeling and action were touched, which their religious education and the light of their consciences had made as familiar to them as the slopes of the hills about the lake, the curves of the shore, or the trees along the street, under the common sunshine, where they plied their daily calling. This was "old," but this was not all. As the heavenly words came from the lips of this "Son of man," knowing not only all that is in man but the secrets in the bosom of God, they caught glimpses of something "new," and as grand as it was new. Very faint and inadequate these glimpses were at first. But the patient Master knew the work he had to do, and led their dull intellects along through this simple path of parable, giving them what they were able to bear—tempered beams for their weak eyes. What he was seeking to unfold to them was nothing less than the nature of that everlasting and universal kingdom of God, which embraces all other truth, transcends all mortal understanding, and provides redemption for all the nations of our race, and yet sets up its true throne in the unlettered heart of a regenerated child or a penitent slave. Holding fast all that was good in the "old" religion of conscience and law, he was bringing forth to them the "newness" of his gospel. F. D. H.

Section 58.—Answers to Unready Disciples. Stilling of the Tempest.

Near and on the Lake.

MATTHEW viii. 18–27. MARK iv. 35–41. LUKE viii. 22–25; ix. 57–62.

M. 18 AND the same day when the even was come, when Jesus saw great multitudes about
him, he gave commandment to depart; *and* saith unto them, Let us pass over unto the
other side of the lake.
19 And it came to pass, that as they went in the way, a certain scribe came and said
20 unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto
him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath
21 not where to lay *his* head. And he said unto another of his disciples, Follow me. But
22 he said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto
him, Follow me. Let the dead bury their dead: but go thou and preach the kingdom of
L. 61 God. And another also said, Lord, I will follow thee; but let me first go bid them
62 farewell, which are at home at my house. And Jesus said unto him, No man having
put his hand to the plough, and looking back, is fit for the kingdom of God.
Mk.36 And when they had sent away the multitude, they took him even as he was in the
ship. And when he was entered, his disciples followed him. And there were also with
him other little ships. And they launched forth. But as they sailed he fell asleep.
37 And behold, there came down a great storm of wind, and there arose a great tempest
in the sea, insomuch that the ship was covered with the waves; and the waves beat into
38 the ship so that it was now full, and they were in jeopardy. And he was in the hinder

part of the ship asleep on a pillow; and his disciples came to him, and awoke him, saying, Master, Master, we perish! carest thou not that we perish? Lord, save us; we
39 perish! And he saith unto them, Why are ye so fearful, O ye of little faith? Then he arose, and rebuked the winds, and the raging of the water, and said unto the sea,
40 Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Where is your faith? How is it that ye have no faith?
41 But the men feared exceedingly, and marvelled, and said one to another, What manner of man is this? for he commandeth even the winds and water, and the winds and the sea obey him.

Jesus lying this moment under the weakness of exhausted strength, rising the next in the might of manifested omnipotence: in close proximity, in quick succession, the humanity and the divinity that were in him exhibited themselves. Though suddenly roused to see himself in a position of great peril, Jesus has no fear. His first thought is not of the danger, his first word is not to the tempest, his first care is not for the safety of the body, it is for the state of the spirit of those who wake him from his slumbers; nor is it until he has rebuked their fears that he removes the cause; but then he does so, and does it effectually, by the word of his power. And so long as the life we are living shall be thought and spoken of as a voyage, so long shall this night-scene on the Lake of Galilee supply the imagery by which many a passage in the history of the Church, and many in the history of the individual believer, shall be illustrated. Sleeping or waking, let Christ be in the vessel and it is safe. The tempest may come, our faith be small, our fear be great, but still if in our fear we have so much faith as to cry to him to save us, still in the hour of our greatest need will he arise to our help, and though he may have to blame us for not cherishing a livelier trust, he will not suffer the winds or the waves to overwhelm us. H.

M. 19. One, himself a rabbi, offered to follow him as his scholar. He returned an answer which should test the applicant's motives to the utmost. It might have seemed of moment to secure the support of a rabbi, but Jesus had seen the worldly bent of his thoughts, and thus turned him aside, by blasting any hopes of advantage or honor in joining him. G.

20. The Son of man. J. 12 : 34 shows that the Jews understood it to mean the Messiah, and L. 22 : 69, 70, that they considered the Son of man to mean the same as the Son of God. *Burton.*—— It is the name by which the Lord ordinarily designates himself as the Messiah—the Son of God *manifested in the flesh of Adam—the second Adam.* And to it belong all those conditions of humiliation, suffering, and exaltation, which it behooved the Son of man to go through. A.

21, 22. To bury my father. Under other circumstances Christ would not have hindered the indulgence of such a filial love; but he made use of this case to show, by a striking *example*, that those who sought to follow him must deny natural feelings that were otherwise entirely sacred, when the interests of the kingdom of God required it. "Let those who are themselves dead, who know nothing of the higher interests of the kingdom of God, or the divine life, attend to the lifeless clay. But thou, upon whom the divine life, which conquers all death, is opened, *thou* must devote thyself wholly to propagate it by preaching the gospel." N.—— **L. 62.** As ploughing requires an eye intent on the furrow to be made, and is marred the instant one turns about, so will they come short of salvation who prosecute the work of God with a distracted attention, a divided heart. B.——This reply of Christ was not meant merely and only to repel; but rather to throw back this candidate for discipleship on deeper heart-searchings. T.——We must bid all things stand aside that would impede us when we are in pursuit of so great a good; the love of which will soon reconcile us to the hardest duties and endear to us the most self-denying courses. It will alter the countenance of suffering and make all the troubles of this life cast a kinder aspect on us. Nay, it will enable us to look death in the face with a cheerful heart; for it will present it to us in another shape, and make the grave, that house of darkness, seem like the Beautiful Gate of the Temple of God. *Patrick.*

Mk. 37. Came down. The expressions used by the Evangelists all imply the extreme fury of the hurricane. The heated tropical air of the Sea of Galilee, 600 feet beneath the level of the Mediterranean, is suddenly filled by the cold winds sweeping down the snowy ranges of Lebanon and Hermon through the ravines of the Perean hills. F.—— This torrent of heavy cold air was pouring over the

mountain-crests into the deep caldron of the lake below, a headlong flood of wind, like a waterfall into the hollow. The peculiar effects of squalls among mountains are known to all who have boated much on lakes, but on the Sea of Galilee the wind has a singular force and suddenness; and this is, no doubt, because the sea is so deep below the earth's surface that the sun rarefies the air in it enormously, and the wind gathers much force as it sweeps through flat deserts, until suddenly it meets this huge gap in the way, and it tumbles down here irresistible. J. M.——The whole lake, as we had it, was lashed into fury; the waves repeatedly rolled up to our tent-door, tumbling over the ropes with such violence as to carry away the tent-pins. And, moreover, those winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear. Some such sudden wind it was, I suppose, that filled the ship with waves "so that it was now full." Small as the lake is, and placid, in general, as a molten mirror, I have repeatedly seen it quiver, and leap, and boil like a caldron, when driven by fierce winds from the eastern mountains, and the waves ran high—high enough to fill or "cover" the ships, as Matthew has it. In the midst of such a gale "calmly slept the Son of God," in the hinder part of the ship, until awakened by the terrified disciples. W. M. T.

38. On a pillow. A part of the boat was used for the boatman's lying or sitting on, and was provided with a leather cushion. *Meyer.*——Evidently a regular part of the boat's equipment, from the use of the definite article, "*the* pillow." The stern in ancient ships was much higher than the prow, and this form continued even to the last century in England, while it is still the fashion in Egypt. It was on this account that they could anchor from the stern (as in the case of Paul's shipwreck), and the high stern made a safe and sloping place, where our Saviour slept in the storm. J. M.

Master, carest thou—Master, we perish—Lord, save. These variations indicate the different characters of the men who were with Christ in the vessel, and make our conception of the scene at once more graphic and complete. Instead of urging them as an argument against the veracity or accuracy of the Evangelists, we ought rather to find new proofs of their honesty, and the transparent fidelity of these reports. And, after all, however various the words the apostles heard, or thought they heard, they all learned the great lesson of the Master's rebuke. The gist and substance of the rebuke was, that if they had had faith, or faith enough, they would not have feared. The common lesson is, that faith is the conquering opposite of fear. *S. Cox.*

O ye of little faith. *Faith* they had, for they applied to Christ for relief; but *little*, for they were afraid, though Christ was in the ship. Faith dispels fear, but in proportion to its strength. B.——Jesus awakes, and the only thing that he beholds is the unbelief of his disciples; his ear tells him not of the fury and rack of the elements, but of the guilty fears of his Galilean friends. And his first reproof is for them. He lets the storm rage on unrebuked, until he has rebuked the agitation of their souls. And now they perceive that a most precious opportunity of signalizing their faith in Christ had been given, and given in vain. The elements had been let loose that their faith might gain a victory, and go on to perfection. The progress of ordinary months might have been made in an hour, had they been watchful. When will they understand that this matter of the education of faith is the most important thing going on under the sun? The school of faith is a school in which we are advancing, lesson by lesson, to a condition where the glory of God shall be perpetually revealed to the soul. G. B.

39. Peace, be still! The quiet, simple recital of the Evangelists more effectually realizes this sublime transaction than any garniture of words could do. Nothing comes near it but that one other instance which the commencement of the sacred volume supplies—"And he said, Light be—and light was." And he who now rebukes the wind, is he "by whom also God made the worlds"—he, "without whom was nothing made that was made." K.——When he comes down as the Incarnate One, to be man with us, tired and spent as we by life's toils, when he lies so humbly down that even the waters of a lake some hundreds of feet below sea level dash over him, and there sleeps, our feeling is in a strange maze of tenderness. Our God is so nigh, our glorious tent-mate in a guise so gentle, that we come to look upon him in his divine sleep, more tenderly than we could even in the waking mercies and charities of his life. The very heaven of sky and stars that ceils the august chamber of his sleep, is more sanctified from underneath, than, before, it was from above. The world is another world—we are other ourselves. H. B.

41. We see here one of the moral purposes to which, in the providence of God, who ordered all things for the glory of his Son, this miracle should serve. It should lead his disciples into thoughts ever higher and more awful of that Lord whom they followed, and should more and more bring them to feel that in nearness to him was safety and deliverance from every danger. The danger which exercised, should strengthen their faith—who indeed had need of a mighty faith, since God, in Chrysostom's words, had chosen them to be the

athletes of the universe. T.——The miracles of Jesus, as attestations that the elements of nature were plastic in his hands, are really a new key to the grandest scientific principle in the universe—which is that God lives and moves and acts in all of nature, every instant, and that the whole creation is formed and guided in the interest of the spiritual man, i. e., of the kingdom of heaven on the earth. This world is a place for the training of souls in a Christian immortality. All its laws are yet to serve that end. Its evils, sufferings, disorders; its blights and tempests and agonies, are somehow in it—we know not how, and shall not know at present, because it is the residence of a wrong-choosing, falling, and sinning race. Everything material, visible and tangible, answers to something, expresses something, symbolizes something, in the soul and its spiritual life, as it is hereafter to be developed. Hence Christ must be Lord of life and death, of seas and storms, of diseases and demons, of every mystery and might and secret of created things. "The winds and the sea obey him." The whole creation, now groaning and travailing in pain together, waits for the redemption, the manifestation of the sons of God. F. D. H.——This sensible miracle was an image of that higher spiritual one which Christ works in all ages, in speaking peace to the soul amid all the tempests of life, and in bringing to obedience all the raging powers that oppose the progress of his kingdom. N.——By this you may know you dwell in Christ, if, when the tempest come, you are ready to run under his wing, and think of no shelter, no protection, but his. Talk what we will of *faith*, if we do not trust and rely on him, we do not believe in him. *Farindon.*

To set them thinking of him, to give them truer thoughts of the Rabbi whom they loved but did not understand, to teach them that he was Lord of all, and to win them to a deeper trust in him, this was what the storm came for, and was hushed for. And this is what our disasters and happy fortunes come for, our tempests and our calms, our perils and deliverances. They come to set us thinking of him whom, in the quiet every-day course of our life, we are too apt to forget. They come to teach us that he is always with us, ordering all things according to the good pleasure of his will, and to constrain us to trust in him instead of in ourselves, by making us feel how utterly we are in his hands. Danger is not dangerous, nor death dreadful, if Christ be with us and we have faith in him. *S. Cox.*

Section 59.—The Demoniac of Gergesa or Gadara.

East Side of the Lake.

MATTHEW viii. 28-34; ix. 1. MARK v. 1-21. LUKE viii. 26-40.

Mk. 1 AND they came over unto the other side of the sea, into the country of the Gada-
2 renes, *or* Gergesenes, which is over against Galilee. And when he went forth out of the
ship to land, there met him, out of the city, two possessed with devils coming out of
the tombs, exceeding fierce so that no man might pass by that way: [*one*] a man with an
3 unclean spirit which had devils long time, who had his dwelling among the tombs; and
4 no man could bind him, no, not with chains. Because that he had been often bound
with fetters and chains; and the chains had been plucked asunder by him, and the fet-
5 ters broken in pieces; neither could any man tame him. And he ware no clothes,
neither abode in *any* house; but driven of the devil into the wilderness, always
night and day he was in the mountains and in the tombs, crying, and cutting himself
with stones.
6 But when he saw Jesus afar off, he ran; and fell down before him, and worshipped
7 him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou
Son of the most high God? art thou come hither to torment us before the time? I
8 beseech thee, I adjure thee by God, that thou torment me not. For he had said unto
9 him, *Thou* unclean spirit, come out of the man! And Jesus asked him, What is thy
name? And he answered, saying, My name is Legion, for we are many: because many
10 devils were entered into him. And they besought him much, that he would not send
them away out of the country, that he would not command them to go out into the deep.

11 Now there was there, a good way off from them, nigh unto the mountains, a great
12 herd of swine feeding. And all the devils besought him, saying, If thou cast us out,
13 suffer us to go away into the herd of swine, that we may enter into them. And forthwith Jesus gave them leave, and said unto them, Go. And the unclean spirits went out of the man, and entered into the swine. And behold, the whole herd of swine ran violently down a steep place into the sea (they were about two thousand), and were choked, and perished in the waters.

14 And when they that fed the swine saw what was done, they fled, and went their ways and told everything in the city and in the country, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus, and to see
15 what it was that was done. And they came to Jesus, and found the man out of whom the devils were departed; and saw him that had the legion, sitting at the feet of Jesus,
16 clothed, and in his right mind: and they were afraid. And they that saw *it* told them by what means he that was possessed of the devils was healed, and also concerning
17 the swine. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them out of their coasts; for they were taken with a great fear.

18 And when he was come into the ship, the man out of whom the devils were de-
19 parted besought him that he might be with him. Howbeit, Jesus suffered him not, but sent him away, saying, Return to thine own house, and to thy friends, and tell them how great things God hath done for thee, and how the Lord hath had compassion
20 on thee. And he departed, and went his way, and began to publish throughout the whole city, and in Decapolis, how great things Jesus had done for him; and all men did marvel.

21 And he entered into a ship, and when he was passed over again unto the other side, much people gathered unto him, and *gladly* received him, for they were all waiting for him; and he was nigh unto the sea. And he came into his own city.

Through his life, he not only affirmed but demonstrated his love; a friend to the afflicted and broken-hearted, to the publican, to the sinner; "tasting death for every man," "the just for the unjust, that he might bring us to God." Plenitude, perfectness of love! Adapting himself to our capacities, he gave practical illustrations of his power: of his power over nature—stilling the tempest, walking on the sea, blighting the fig-tree; over providence—supplying abundance for thousands from a handful of food, bringing tribute-money from the sea and a wondrous draught to toil-worn fishermen; over men and women—winning them by his love, confounding them by his wisdom, awing and baffling them by his majesty; over diseases—removing them by a word; over death and the grave—raising the dead, laying down his own life and taking it again.

But, when we see Jesus truly, literally, "casting out demons by a word," *effecting* deliverance to their captives; when we find these evil spirits not only obedient to his will, but trembling at his presence; when we find their wretched victims made the Lord's freedmen, following him and ministering to him with grateful devotion; when we find the maniac of yesterday sitting at the feet of Jesus to-day, clothed and in his right mind: the evidence of Christ's sufficiency is complete! *All* things in his hand! Lord over nature, providence, death, the grave, the world of spirits! He who can provide for the body and protect it, he who can cause it to sleep in the dust and raise it again, can protect the soul also, even from its most subtle adversaries; can comfort it, train it, perfect it, and save it! This, and the plenitude of his love, are enough! In this faith we can rest; in this, find *perfect* repose. To this faith he solicits us, encourages us, in each recorded act of his supremacy over unclean spirits. The Seed of the woman bruising the serpent's head! To such a Saviour, and *only* to such, we can each trustfully and safely appeal, like Stephen, "full of the Holy Ghost," "Lord Jesus, receive my *spirit*." *S. Hopkins.*

PECULIAR outbreaks of hostile passion from the kingdom of darkness, against the kingdom of light and peace, attended the appearance of the Lord on the earth; as if the forces that wrought to resist him had been held in reserve for that critical hour, to be then precipitated, in fiercest assault of infernal phalanx, on the field of his divine operations. The very sky of Palestine looks lurid, its sod seems teeming, with malign shapes and glancing figures swift for evil, as we revert to the years when he walked there. R. S. S.——If there was anything that marked the period of the Lord's coming in the flesh, it was the wreck and confusion of men's spiritual life which was then, the sense of utter disharmony, the hopelessness, the despair which must have beset every man that thought at all—this, with the tendency to rush with frantic eagerness into sensual enjoyments as the refuge from despairing thoughts. That whole period was the hour and power of darkness—of a darkness which then, immediately before the dawn of a new day, was the thickest. It was exactly the crisis for such soul maladies as these, in which the spiritual and bodily should be thus strangely interlinked, and it is nothing wonderful that they should have abounded at that time. T.

This passage in our Saviour's life abounds in striking contrasts. Reckless frenzy, abject terror, profound attention, devoted attachment, rapidly succeed each other in him who, brought into closest union with the highest and the lowest of the powers of the spiritual world, presents to us a condensed epitome of the great conflict between good and evil —between Christ and Satan—in the domain of the human spirit. Undoubtedly it stands the most remarkable instance of dispossession in the gospel narrative, revealing to us at once the depth of that degradation to which our poor humanity may sink, and the height of that elevation to which, through the power and infinite compassion of the Saviour, it may be raised. Was it for the purpose of teaching us more manifestly that Jesus came to destroy the works of the devil, that in that age of his appearance devils were permitted to exercise such strange dominion over men? Was it to bring into visible and personal collision the heads of the two opposite spiritual communities—the Prince of Light and the prince of darkness—and to make more visible to all men the supremacy of the one over the other? H.

We greatly err if we conceive of the demoniacs as the worst of men, and their possession as the penalty of a wickedness in which they had eminently surpassed their fellows. On the contrary, the most eminent representatives and organs of Satan, false prophets and antichrists, are never spoken of in this language. We all feel that Judas's possession, when Satan entered into him, was specifically different from that of one of the unhappy persons whom Christ came to deliver. T.

By persons represented as demonized, were meant those who were supposed to be in some way under the control or mastery of evil spirits. The same thing is meant by the phrases, "hath a demon," "is vexed with a demon," "hath an unclean spirit." The writers of our Saviour's memoirs uniformly represent that this was the case, and that to this demoniacal presence and power were to be attributed the exasperation and continuance—if not the origin — in certain individuals, of bodily and mental maladies. However demonized persons may have been afflicted with bodily diseases or infirmities, the mere presence of these did not constitute them demoniacs; their being demonized was something superadded to their being sick, or in any particular impotent. The bodily affliction and the demoniacal were not the same. Though the former may have been caused by the latter, still they were not the same. In other words, all demoniacs were persons afflicted in some other way or ways than by natural bodily disease or infirmities. Such is the plain import of the language employed.

Persons called demonized recognized Jesus as the Messiah of God. We find them *all agreed* in acknowledging Jesus as the holy anointed of God; we find them agreed *in advance* of the popular voice; we find them thus agreed, although the popular voice, from which some of them *might* have received their impressions, was *the other way*. These men must have made their remarkable confessions by a preternatural influence common to them all; under some intelligent impulse, foreign to themselves, which controlled their minds and shaped their utterance. But two other cases are on record of persons who, at first sight and with no other natural means of information, recognized the Messiah in Jesus; and they were clearly indebted to preternatural aid —Simeon, and Anna the prophetess. Even John the Baptist, his kinsman and forerunner, did not know him to be the Messiah otherwise. By preternatural means, we designate an agency out of the range of the natural senses; an immaterial, or spirit agency. In this case the agency must have been that of *evil* spirits; for their character is shown by the wretched condition of their victims. Our Saviour taught by his words and by his deeds that evil spirits did torment men by holding their bodies in subjection to infirmity and disease; by holding their minds in subjection to the most cruel of sufferings. He plainly and repeatedly sanctioned the popular belief. Upon the minds of ear-witnesses and eye-witnesses, *he left the impression, and meant to leave it, that the doctrine was true.* S. Hopkins. (Compare Sections 27 and 77.)

1. The names of Gergesa and Gadara do not

occur in the New Testament, but we have "Gergesenes" and "Gadarenes," which imply that there existed in Christ's time two cities or countries named respectively Gergesa and Gadara. S. M.——Gadara was a famous fortified city on the east of the Jordan, on the steep edge of the valley of the Jarmuk. It was one of the cities of the Decapolis (League of ten cities), and was about eight miles southeast from Tiberias, across the lake. It was reckoned the capital of Perea, and had coins of its own. The great roads from Tiberias and Scythopolis passed through it to the interior of Perea and to Damascus. G.——The region to the south and to the north of the city would bear in popular language the name of the city itself; and the most natural thing in the world would be for one to speak of the region "over against Galilee," which might embrace the whole district east of the Lake of Tiberias, as "the country of the Gadarenes." But there could also be local names which would be just as appropriate as this. Hence, when Matthew, referring to the same event, speaks of Christ's crossing "to the other side into the country of the Gergesenes," he is also literally correct. The phrase, "the country of the Gergesenes," points out, in the unobtrusive minuteness peculiar to inspiration, the particular portion of the "country of the Gadarenes" to which our Saviour went.

Directly opposite Tiberias, there is a large valley through which flows a copious stream of water. After leaving the hills and before reaching the lake, it crosses a plain of considerable breadth, on which, just south of the stream, and stretching from the lake back for some distance toward the hills, are ruins called Kersa, or "Gersa." S. M.——In this Gersa or Chersa we have a position which fulfils every requirement of the narratives, and with a name so near that in Matthew as to be in itself a strong corroboration of the truth of this identification. It is within a few rods of the shore, and an immense mountain rises directly above it in which are ancient tombs, out of some of which the two men possessed of the devils may have issued to meet Jesus. The lake is so near the base of the mountain that the swine, rushing madly down it, could not stop, but would be hurried on into the water and drowned. W. M. T.

2. Of the current explanations of the seeming difficulty that Matthew names *two*, and the other Evangelists *one* demoniac, that of Chrysostom and Augustine seems most satisfactory, that one of the demoniacs took so entirely the prominent part as to cause two of the narrators to omit all mention of his companion. E.

3. Dwelling among the tombs. We arrived before sunset at Um Keis—the ancient Gadara. We were kindly received by the sheik of the natives who inhabit the sepulchres. The tomb we lodged in was capable of containing between twenty and thirty people. It was of an oblong form, and the cattle, etc., occupied one end, while the proprietor and his family lodged in another. The sepulchres, which are all underground, are hewn out of the live rock. The doors, which are very massy, are cut out of immense blocks of stone; some of these are now standing and actually working on their hinges, and used by the natives. *Irby.*

3–8. Our Lord has just spoken peace to the winds and to the waves. But there is something wilder and more fearful than winds and waves in their fiercest moods—even the spirit of man, when it has broken loose from all restraints. And Christ will do here a yet mightier work than he accomplished there; he will prove himself here also the Prince of Peace; he will speak, and at his potent word this madder strife in the heart of man will allay itself; and here also there shall be a great calm.

6–8. His state is in the truest sense of the word "a possession;" another is ruling in the high places of his soul, and he knows this; and out of his consciousness of it there goes forth a cry for redemption, so soon as a glimpse of hope is afforded, an unlooked-for Redeemer draws near. This sense of misery, this yearning after deliverance, was, in fact, what made these demoniacs objects and subjects for Christ's healing power. T.——There lay a profound truth at the bottom of the demoniac's consciousness that his feelings, inclinations, and words did not spring from his rational, God-allied nature (his true *I*), but from a foreign power belonging to the kingdom of the devil. And this truth offered the necessary point of contact for Christ's spiritual influence, to aid the soul which longed to be delivered from its distraction and its ignominious bondage. The appearance of Christ affected him profoundly; the warring powers within him partly urged him toward the Saviour, and partly held him back; attracted as he was, he could not bear the presence of Jesus. There is something in him which resists and dreads the divine power. Losing his proper identity in that of the evil spirits that possess him, he personates them, and recognizing, with terror, the Son of God as the future judge, he exclaims, in anguish, "Why hast thou come hither before the final doom, to make us feel thy power, and torment us?" N.——**Before the time.** Here was such a reference to the final sentence which Christ was to pass on these evil spirits at the end of the world (Jude 6) as could not be dictated by lunacy. D.——**Thou Son of the most high God.** This is one of the most remarkable points in our Lord's dealings with the evil spirits, the testimony they bear to him. Hell is before earth in acknowledging her Lord. Fear has a

The Demoniac from the Tombs.

quicker perception than love, or even than the sense of need. "The devils also believe and tremble." S.

9. They conceived themselves, in fact, as possessed of two natures, viz., their real proper being (the true *I*), and the evil spirit which subjugated the other; and thus it happened that they spoke in the person of the evil spirit, with which they felt themselves blended into one, even in instincts and propensities utterly repugnant to their true nature. The sense of inward discord and distraction might rise to such a height as to induce the belief that they were possessed by a number of spirits, to whom they were compelled to lend their utterance. The demoniac, still blending his own identity with that of the evil spirits, answers, *Legion;* it is a whole legion of evil spirits that dwell in him. N.——The presence of Roman armies in Palestine had rendered him familiar with that title of multitude, and as though six thousand evil spirits were in him he answers by the Latin word which had now become so familiar to every Jew. F.

10. Deep. Abyss. Not the Sea of Galilee, nor yet Gehenna, or the Lake of Fire, which is the place of *future* torment *prepared* for the devil and his angels. The abyss seems to describe the place of gloom into which the devils were driven after their expulsion from heaven, from which they are allowed to emerge from time to time, as far as their chain—God's permission—suffers. W.

11, 12. Herd of swine. Swine and dogs were the ideal of uncleanness. Swine were eaten and even offered in sacrifice by the Canaanites, and though the Jews did not keep swine, they were largely kept by others for the heathen market. The population of the districts beyond Jordan were largely foreign and heathen, and created a demand for the flesh of swine. The herds, fed on the hills and wastes, seem often to have become half wild. G.——**The devils besought.** Here comes out the very essence of evil in its truest manifestation, that it defeats itself, being as inevitably scourged in the granting of its requests as in their refusal; that it is stupid, blind, self-contradicting, and suicidal; that it can only destroy, and will rather involve itself in the common ruin than not destroy. T.

13. Perished in the waters. Deprived of

the abode they preferred, debarred from men, swine would serve their turn. But even the swine—animals created to look unclean, for a type to humanity of the very form and fashion of its greed—could not endure their presence. The man had cut himself with stones in his misery; the swine in theirs rushed into the waters of the lake and were drowned. *McD.*——The reality of these diabolical possessions, on the one hand, and the manifestly superior power of Christ to dispossess and control the evil spirits, on the other, were placed above suspicion of fraud; for "it was self-evident that a herd of swine could not be confederates in any fraud." J. G. B.

In regard, too, of the loss incurred by the owners, there is no more reason why this should have been made an object of cavil than every murrain that causes cattle to die, or inundation that destroys the fruits of the field, or other natural calamity with which God chastens his children, punishes, or seeks to make contrite the hearts of his enemies. T.—— The destruction of the swine is not for a moment to be thought of in the matter, as if that were an act repugnant to the merciful character of our Lord's miracles. It finds its parallel in the cursing of the fig-tree; and we may well think that if God has appointed so many animals to be daily slaughtered for the sustenance of men's bodies, he may also be pleased to destroy animal life when he sees fit, for the liberation or instruction of their souls. Besides, if the confessedly far greater evil of the possession of men by evil spirits, and all the misery thereupon attendant, was permitted in God's inscrutable purposes, surely much more this lesser one. Whether there may have been special reasons in this case, such as the contempt of the Mosaic law by the keepers of the swine, we have no means of judging; but it is at least possible. A.

19. Go home to thy friends, and tell them. The reasons for enjoining silence on the part of those healed among the Jews—namely, the stirring up of the priestly party to take measures for his arrest before his hour had come, or the fomenting of a revolution in his favor by the excitable Jewish people—did not apply in this case of one living in a wholly Gentile region. Therefore our Lord bade him carry the glad tidings to his friends. J. G. B.——And so the demoniac of Gergesa became the first great missionary to the region of Decapolis, bearing in his own person the confirmation of his words. F.

While he calls upon some to leave home and family to follow him, he bids this man to follow first the purely human feelings which had been reinstated in their natural rights within him; to return, sane and calm, to the family which he had abandoned as a maniac; and to glorify God among them, by telling them how Christ had wrought the mighty change, and giving them a living proof of it in his own person. The simple story of the restored man's experience was adapted to lead them to contemplate Christ, no longer on the side of his power, but of his love and holiness. N.——**20.** Not in his own house alone, nor among his own friends alone, but throughout the whole Gentile district of Decapolis he published abroad the great things that Jesus had done for him. H.——Under the name of Decapolis—"the ten cities"—Philadelphia, Gadara, Hippos, Damascus, Raphana, Dio, Pella, Gerasa, and Kanatha, were confederated, under direct Roman government, with Scythopolis, on the west side of the Jordan, in a league of peace and war against native robber bands and the Bedouin hordes; and this made them virtually a distinct state. Antipas, apparently, had only so much of the district as did not belong to these cities. G.

Section 60.—Matthew's Feast. Old and New Garments and Bottles.

Capernaum.

Matthew ix. 10–17. Mark ii. 15–22. Luke v. 29–39.

L. 29 And Levi made him a great feast in his own house. And it came to pass, that
M. 10 as Jesus sat at meat in the house, behold, a great company of publicans and sinners
came and sat down also with him and his disciples; for there were many, and they fol-
11 lowed him. But when the scribes and Pharisees saw him eat with publicans and sin-
ners, they murmured against his disciples, *and* said unto *them*, Why eateth and drinketh
12 your Master, why do ye eat and drink, with publicans and sinners? But when Jesus
heard *that*, answering, he said unto them, They that are whole need not a physician,
13 but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and
not sacrifice. For I am not come to call the righteous, but sinners to repentance.

Mk. 18 And the disciples of John and of the Pharisees used to fast, and they come and say unto him, Why do the disciples of John and of the Pharisees fast often, and make
19 prayers, but thy disciples fast not, but eat and drink? And Jesus said unto them, Can ye make the children of the bride-chamber fast *and* mourn, while the bridegroom is
20 with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
21 And he spake also a parable unto them: No man seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old garment, and the rent is made worse, and the piece that was *taken* out of the new, agreeth not with
L. 37 the old. And no man putteth new wine into old bottles: else the new wine will burst
38 the bottles, and the wine is spilled, and the bottles shall perish. But new wine must
39 be put into new bottles, and both are preserved. No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

THERE is a religion, of which the Pharisaism of Christ's days was an exaggerated specimen—the very heart and soul of which consists in penances and prayers and fastings—in worship offered, in duties done, in sacrifices made, in mortifications inflicted and endured—all to soothe an agitated conscience, to win a peace with God, to eke out a hope of heaven. To this the faith that is in Christ our Saviour stands diametrically opposed—the one offering as a free gift what the other toils after as a reward; the one inviting us to begin when the other would have us end; the one putting forgiveness and acceptance with God in our hand and calling upon us, in the free spirit of his redeemed, forgiven, adopted children, to live and serve and in all things to submit to our Father which is in heaven—the other holding out the forgiveness and the acceptance away in the distance, and calling upon us, in the spirit of bondage, to labor all through life for their attainment; the one the old tattered garment, the other the piece of the new-made cloth.

And the wine of the kingdom, ever as it pours itself afresh from its fountain-head on high into the spirit of man, is it not a new wine that needs new bottles to contain it? If it be indeed the spirit of Christ which is working in hearts that have been opened to receive it, may we not safely leave it to its own operation there, and allow it to shape the vessel that holds it as it likes? H.

WHEN you take the entire attitude, bearing, and conduct of Jesus Christ as to their ablutions, their fastings, their prayers, their keeping of the Sabbath, their attendance at the feasts, it is not difficult to imagine what an inexplicable mystery he must have been to the superstitiously religious Jews among whom he lived. This man Christ Jesus—speaking so much and in such a way of God and godliness, proclaiming the advent of God's own kingdom on the earth, unfolding its duties, its privileges, its blessednesses, yet to them seeming so neglectful, so undevout, so irreligious! We may not be able now thoroughly to understand with what kind of eyes they looked upon that wonderful spectacle which the life of Jesus pressed upon their vision—but we should be capable of discerning the emphatic protest which that life was ever raising against all mere formal piety, the piety of times and seasons and ordinances, the religion of rule and of routine. H.

M. 11-13. Why eateth your Master with publicans and sinners? The simple-minded apostles were perhaps unable to explain; but Jesus at once faced the opposition, and told these murmuring respectabilities that he came not to the self-righteous, but to the conscious sinners. He came not to the folded flock, but to the straying sheep. It was his will *not* to thrust his grace on those who from the very first wilfully steeled their hearts against it, but gently to extend it to those who felt their need of it. And then, referring them to one of those palmary passages of the Old Testament (Hos. 6: 6), which even in those days had summed up the very essence of all that was pleasing to God in love and mercy, he borrowed the phrase of their own rabbis, and bade *them*—these teachers of the people, who claimed to know so much—to "go and learn" what *that* meaneth, "I will have mercy, and not sacrifice." F.——Many of these poor publicans and sinners—excommunicated though they might be—very careless about religious rites—were men of simpler, more honest natures, kindlier in their dis-

positions, and, in a sense, too, more devout, than many of these pretentious pietists. "Go," said Jesus to those who imagined themselves to be righteous and despised others—"Go, and learn what that meaneth: I will have mercy, and not sacrifice"—mercy rather than sacrifice if the two be put in comparison; mercy alone, and no sacrifice, if the two are put in opposition—mercy among publicans and sinners rather than sacrifice or any amount of ceremonial observances among scribes and Pharisees. H.——The very essence of the Jewish sacrificial system was that it expressed the infinite mercy of God, in providing a way of pardon for sin. To be without the spirit of mercy was really to lose the meaning and heart of the sacrifices; as now, to hold to the doctrine of Christ's atoning sacrifice, but to be without the spirit which leads to personal self-sacrifice for the salvation of others, is to be without the spirit of Christ. L. A.

13. Not the righteous, but sinners. Nothing can mark the grandeur of his enthusiasm for humanity, more than that he thus proposed to lay the foundation of his kingdom in a class on which the priests and theologians, and the higher ranks of the day, looked down with haughty contempt and moral aversion. It shows how deeply he looked into things, that he recognized the greater openness of the truth of castes thus discredited; their franker and more decisive bearing toward the startling innovations of his teaching; their deeper longing for peace of conscience and reconciliation to God.

Mk. 18. Jesus had silently left the harsh discipline of fasting behind, and had prescribed no formal rules for prayer, such as were common to the rabbis and their disciples, and to those of the Baptist; and now a deputation came to ask him for an explanation. G.——**Pharisees fast often.** Although they had instituted a fast twice in the week (on Thursday, because on that day Moses was believed to have reascended Mount Sinai; on Monday, because on that day he returned), this was but a traditional institution, so little sanctioned by the Mosaic law, that in it but *one* day of fasting was appointed for the entire year, the day of atonement. F.

19, 20. He here gives the questioners to understand that *if they would but* recognize in him the bridegroom, *if they but* were the bridegroom's friends, marriage-guests' joy would drive all thoughts of fasting from their minds. C. B.——Calmly forecasting his own departure, our Lord inspired his disciples with courage and hope. The thought of Christ as our present Saviour should dispel from our religion all tinge of asceticism or gloom. The world needs the example of a cheerful piety to win it to the Church: the joy of the Lord is our strength. J. P. T.——Christ here presents himself as "*the Bridegroom;*" intending, as we may very well suppose, to remind the disciples of John that under this very aspect their own master had so recently hailed him. How large an amount of the Old Testament in this single phrase does he claim for himself, and as finding its fulfilment in him! How much in the New Testament, only hereafter to be uttered, does he already anticipate in this significant word! T.

21. When the garment is indeed worn out (for "*old*" here can mean nothing short of this), it would be no true economy to endeavor with a new piece, which would not match with the threadbare old, to fit it for use again. As such an ancient garment, the great Author of all the economics in the Church of God would here characterize that elder economy, given by the hand of Moses; whereof these obligatory fasts, which men were now seeking to thrust on his disciples, formed a part. This likening of that elder dispensation to such a worn-out garment may seem harshly spoken; yet the language is not stronger than that which Paul uses (Gal. 4 : 3, 9), nor than that employed in Heb. 7 : 18, where the apostle speaks of the disannulling of the commandment which went before "for the weakness and unprofitableness thereof." "It would profit nothing," Christ would here say, "to seek to attach my new as a patch to that old of yours. My doctrine is something more than a mere supplement to yours, to repair that, where it is outworn. It is something which is all of a piece, not a righteousness of works, eked out and patched here and there with the righteousness of faith, but from head to foot a new garment for souls." It was exactly such a piece of patchwork as this, which the Galatians actually attempted, and for which Paul chides them so earnestly. T.

The old nature cannot be renewed by the imposition from without of the exercises of fasting and prayer; no outward and compulsory asceticism can change it. A mere renewal from without is at best an artificial, hypocritical thing. The new cloth is torn, and a patch laid upon the old that does not fit it. N.——Institutions must conform to the doctrine which they embody. *They* must be new, because *that* is new. A new type of piety must create a new ritual congenial with itself. It will not brook customs incongruous with it. G. P. F.

L. 37, 38. New wine in new bottles As the first comparison had chiefly to do with *doctrine*, something therefore more external, even as a garment is worn on the outside of the body, this with *life*, that which is more inward, as wine is inwardly received. T.——Let not the Pharisees think that the new wine of the kingdom, the fresh spirit of love to God and man, which Jesus came to breathe into regenerated humanity, could be safely poured

into their old bottles—into those forms and ceremonies of worship, dry as dust, and brittle as the thinnest, most withered piece of leather. No, there must be new bottles for the new wine, bottles that will yield to the pressure from within, and expand as the fermenting liquid which they contain expanded. And such new bottles as were thus required Jesus was finding—not in priestly men, chained up from childhood within priestly habits—not in those rigid Levitical institutions which the long years had been stiffening into an immovable inflexibility: but in these fishermen, these publicans—natural, homely, unlearned men, open to imbibe his spirit in all its richness and expansiveness; and in those simple forms and institutions of Christianity, which, cramped by no formal injunctions, were to be left free to take such new outward shapes as the indwelling spirit might mould. H.——The new wine was already bursting the old bottles, and the result could not be doubtful. Conservatism felt itself imperilled, for it had been weighed, and found wanting. The sacrifices were mere outward forms; the temple, notwithstanding the glory with which Herod's love of magnificence and hypocritical piety had adorned it, was a symbol of exclusiveness, intolerance, and hatred of humanity at large; the high officialism of the day a dam against every reform, every breath of fresh religious thought, and every attempt at a purer spiritual life. G.

39. He graciously proceeds to make excuse for the disciples of John. Was it to be expected that their own, to which these had been accustomed so long, should grow out of favor with them on the instant, even though he offered to them something better in its room? But let them have time and opportunity to wean themselves from that old, and doubtless there would be found among them those who would grow into liking of this new, which indeed in a higher sense is the oldest of all. T.—— The "new wine" seems plainly to be the evangelical freedom which Christ was introducing; and the old, the opposite spirit of Judaism: men long accustomed to the latter could not be expected "straightway"—all at once—to take a liking for the former. "These inquiries about the difference between my disciples and the Pharisees', and even John's, are not surprising; they are the effect of a natural revulsion against sudden change, which time will cure; the new wine will itself in time become old, and so acquire all the added charms of antiquity." What lessons does this teach, on the one hand, to those who unreasonably cling to what is getting antiquated; and, on the other, to hasty reformers who have no patience with the timidity of their weaker brethren! B.

Section 61.—Healing by the Touch of his Garment. Jairus's Daughter.

Capernaum.

MATTHEW ix. 18–26. MARK v. 22–43. LUKE viii. 41–56.

L. 41 AND while he spake these things unto them, behold, there came a man named Jairus,
one of the rulers of the synagogue; and when he saw him, he fell down at Jesus'
42 feet and worshipped him, and besought him that he would come into his house: for he
Mk.23 had one only daughter, about twelve years of age, and she lay a dying. And *he* besought him greatly, saying, My little daughter lieth at the point of death, is even now
dead: *I pray thee* come and lay thy hands upon her, that she may be healed; and she
24 shall live. And Jesus arose and followed him, and *so did* his disciples. But as he
went, much people followed him, and thronged him.
25 And behold, a certain woman which was diseased with an issue of blood twelve years,
26 and had suffered many things, and had spent all her living upon many physicians, neither
27 could be healed of any, and was nothing bettered, but rather grew worse, when she had
heard of Jesus, came in the press behind *him*, and touched the border of his garment.
28, 29 For she said within herself, If I may but touch his garment, I shall be whole. And
straightway the fountain of her blood was dried up; and she felt in her body that she
30 was healed of that plague. And Jesus, immediately knowing in himself that virtue had
gone out of him, turned him about in the press, and said, Who touched my clothes?
31 When all denied, Peter and they that were with him said unto him, Master, thou seest
the multitude throng thee and press *thee*, and sayest thou, Who touched me? And

Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.
32 And he looked round about to see her that had done this thing. And when the woman
33 saw that she was not hid, she came fearing and trembling, knowing what was done in her, and fell down before him, and told him all the truth; *and* declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.
34 And when he saw her, he said unto her, Daughter, be of good comfort, thy faith hath made thee whole; go in peace, and be whole of thy plague. And the woman was made whole from that hour.
35 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying
36 to him, Thy daughter is dead: why troublest thou the Master any further? But as soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue,
37 Be not afraid, only believe, and she shall be made whole. And when Jesus came into the ruler's house, he suffered no man to go in, save Peter, and James, and John the
38 brother of James, and the father and the mother of the maiden. And *he* seeth the tumult, the minstrels and people making a noise, and them that wept and wailed great-
39 ly. And when he was come in, he saith unto them, Why make ye this ado, and weep?
40 Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But, when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the
41 damsel was lying. And he took the damsel by the hand, and said unto her, Talitha-
42 cumi: which is, being interpreted, Damsel, (I say unto thee) arise. And her spirit came again, and straightway the damsel arose, and walked; for she was *of the age* of twelve
43 years. And her parents were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be
M. 26 given her to eat. And the fame hereof went abroad into all that land.

The simplest and obvious use of sorrow is to remind of God. Jairus and the woman, like many others, came to Christ from a sense of want. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of our breathing till obstruction makes it felt. We are not aware of the possession of a heart till some disease, some sudden joy or sorrow, rouses it into extraordinary action. And we are not conscious of the mighty cravings of our half divine humanity; we are not aware of the God within us, till some chasm yawns which must be filled, or till the rending asunder of our affections forces us to become fearfully conscious of a need. F. W. R.

Christ is now, as he was then, passing through the midst of men, if they would but see him. Still they throng and press and draw nothing from him, because they bring no eye to discern, and do not feel that need which opens the eyesight. We can take from him only what we perceive in him, and must urge the prayer that "God would reveal his Son in us!" . . . It is our hope and joy to think, as we touch him here, with the hands of dying men, that he is still passing on through the world to perform his greatest work—to raise the dead. Many a home like that of Jairus looks for his appearing. Himself the Risen One, he is advancing to awake his friends who have fallen asleep, and to comfort those who mourn over them, and who wait for his coming. He spreads his garment, meanwhile, as he moves, to the touch of misery and sin, and if he lingers in his progress to the homes of the dead, it is but to gather in his train the fuller fruits of his redeeming toil. His mercy and our need cause the seeming delay. His work on the way must be finished ere the close can come. Ere long he will enter that highest house, and we possess the privilege of the best-beloved, to enter the innermost chamber with him, where sorrow shall be turned into joy, and death into life, where faith which touches the hem shall rise to vision that beholds the face, and friends who part and weep at nightfall shall meet at day-dawn, in a world where the voice of crying shall not be heard any more, nor the shadow of death fall upon the heart forever. *Ker.*

L. 41. It is not improbable that this ruler of the synagogue had been one of the very deputation who had pleaded with Jesus for the centurion-proselyte by whom it had been built. If so, he knew by experience the power of him to whom he now appealed. F.——**Mk. 23. Even now dead.** She

had been given over when her father left her, and actually was dead before he could return. He might therefore, when he applied to Christ, fear that she was at this time dead, and express his belief of it. D.

25–34. One always loves to think of the surrounding circumstances of this miracle—Christ called to the ruler's house filled with mourning and death, with his heart absorbed in the great work which lay before him. The thronging press of the people is around him, curious and expectant. But nothing far off or near, future or present, can shut out from him the appeal of misery. He is, always and everywhere, alive to a suppliant's touch. His very garment, to its hem, is instinct with his own spirit and sensitive to the most trembling hand. It is not less so now far up in heaven. The place which increases the sympathy of all hearts that enter there, has not diminished his. His garment, widespread and dropping low, is near our hand, and he feels a sinner's and a sufferer's touch upon his throne, with circle on circle of glory gathering round him, and saints and angels thronging in. He came down that, in his nearness to our misery, we might learn to know his heart, and he rose that we might be assured of his power to help and heal. So let us seek to read this incident and consider what it teaches. *Ker.*

28. If I may but touch. There was in the woman a mixture of weakness and of faith. She could not think to steal a cure without the knowledge of him by whom it was wrought; or imagine a charm in the garment that Christ wore, which could produce such an effect, independent of his agency and will. Yet she acted as if she had thought thus; and a compassionate Redeemer commended her faith, and excused her infirmity. D.——In many, faith may be weak and ignorant, but touching Christ it is forgiven much. Many things were wrong in this woman's knowledge, but her faith was very full and absolute. Up to the measure of what she needed, her confidence was entire. *Ker.*——She believed that she was to *receive* something, a real blessing, from Christ. This was that in her which was not in the crowd around her. They all travelled on in the highway together, talked about Christ, were interested in him in various ways, discussed his origin and nature, hoped that some good would come of him to the nation. But the woman *believed that she should personally receive new life from him.* She knew she needed it; she knew she had nothing to buy it with—for she had spent all her living on physicians, and could not be healed of any, but rather grew worse. Most graphic history of how many hearts! She believed that she could have that new life by a touch. The reaching out of her hand was an expression of that faith. Another signal might probably have done just as well. In other cases a prayer was as effectual. But there *must* have been two things: the faith that she should receive the benefit, and some act to embody that faith and bring the benefit home. With faith, action. F. D. H.

29. And she felt that she was healed. There was an inward sense, which could not be mistaken, of return to wholeness—the stanching of a wound through which life, for long years, had been slowly ebbing, and the rising of a tide of new existence which made her feel she could yet be, and do something, in God's world. When faith, under a sense of its need, touches Christ, the virtue that comes from him gives some such feeling to the soul. When that great transference of sin and spiritual sickness is made to the Saviour the soul is safe, entirely and eternally safe, through the grace of him who will keep that soul which we commit to his trust, and who will never suffer any one to pluck it out of his hand. *Ker.*

30, 31. Knowing in himself. Conscious of the forthgoing of his healing power, which was not as in prophets and apostles, a power *foreign to him*, but *dwelling in* him. **Somebody touched.** Yes, the multitude "thronged and pressed him," but all involuntarily; they were merely carried along: but one, one only, *touched him*, with the conscious, voluntary, dependent touch of faith, reaching forth its hand expressly to have contact with him. This and this only Jesus acknowledges and seeks out. Even so, multitudes still come similarly close to Christ in the means of grace, but all to no purpose. The voluntary, living contact of faith is that electric conductor which alone draws virtue out of him. B. ——The only touch which reaches God is that of faith. The multitude may throng and press: but heart to heart, soul to soul, mind to mind, only so do we come in actual contact with God. F. W. R.

32 34. In this the loving and gracious dealings of the Son of man, who always sought to make through the healing of the body a way for the healing of the soul, are to be traced. She had borne away a maimed blessing, had she been suffered to bear it away in secret and unacknowledged. T.—— Christ will have himself openly confessed, and not only secretly sought. Our Christian life is not, as it is sometimes called, merely a thing between ourselves and God; but a good confession to be witnessed "before all the people." A.——Her faith had made her whole, and Christ's virtue had made her whole. It is as when we say that faith justifies: our faith is not itself a blessing; but it is the organ by which the blessing is received; it is the right hand of the soul, which lays hold upon it. T.—— It is a principle of God's kingdom, and a part of God's command, that a *confession before men* shall accompany the believing of the heart. If anybody

could be excused, it would seem that she might be. But there is no exception, none; none for the proudest man, none for the weakest woman. Hitherto her offering is incomplete; she has brought her secret faith, but not herself; and true faith must keep nothing back that the Lord requires. Then the Lord uses for her encouragement a term of endearment he had not spoken before: "Daughter, thy faith hath made thee whole." Her faith had made the occasion—doing it mediately; his divine power had made the cure—doing it directly. Faith is the conditional cause; Christ himself is the efficient, energetic cause. And the acknowledgment of him is the signal of the final blessing which then falls in a benediction from his lips: "Go in peace." F. D. H.

25-34. There is not one of all our Saviour's many miracles of healing fuller of comfort and encouragement. Whenever we grow sad or despondent as we think how much of fear, or shame, or error, or weakness, or superstition mingles with the faith we cherish, if only the depth of the spiritual disease be felt, he who accepted this woman's faith with all its weakening ingredients, will not cast us off. A timid trembling touch of him, be it only the touch of humility and trust, will still bring forth that healing virtue which delights to pour itself freely into every open receptacle that is brought to it. H.

35-38. The message had not been addressed to Jesus, but he overheard it, and with a compassionate desire to spare the poor father from needless agony, he said to him those memorable words, "Fear not, only believe." They soon arrived at his house, and found it occupied by the hired mourners and flute-players, who, as they beat their breasts, insulted the dumbness of sincere sorrow, and the patient majesty of death. F.

39. As regards the Lord's words, that the maiden was not dead, but slept, he uses exactly the same language concerning Lazarus, "Our friend Lazarus sleepeth." The reality of the death is not denied, but only the fact implicitly assumed, that death will be followed by a resurrection as sleep is by an awakening. He, the Lord of life, takes away that word of fear, "She is dead," and puts in its room that milder word which gives promise of an awakening, "She sleepeth." T.——**41.** How could that touch, that call, be other than effectual? He, who made that hand, touched it; and he, who shall once say, "Arise, ye dead," said now, "Maid, arise." Death cannot but obey him who is the Lord of life. The soul is ever equally in his hand who is the God of spirits; it cannot but go and come at his command. *Bp. H.*——Jesus seldom speaks of a future time in divine things. His sense was of the *presentness* of the true life. The maid was not dead to him—she was only sleeping. It is in harmony with the sublime *familiarity* of Jesus on all the points of this subject, which men had consecrated with all solemn symbols as the one great dread of the race, that he should have used the dear mother-call to this little girl—Talitha-cumi—as if she only had slept soundly for a night. . . . Who of us ever thinks of his sleeping family as in any sense lost to him? And it is only a deeper sleep that separates the departed. The home is unbroken. Its numbers are complete. The Son of man joins for us, by his precepts and promises, home and paradise. The Talitha-cumi, heard no more by the outward ear, is heard by faith. In the calm of the holy city, the redeemed awake to the light which needs no sun nor moon to create it. Over every silent grave the ear of faith can hear the words, *I am the resurrection and the life—he that believeth in me, never dies.* C. H. Hall.

There is nothing more remarkable about these raisings from the dead by Jesus Christ than the simple, unostentatious way in which they were effected. "Young man, I say unto thee, Arise!" "Maid, arise!" "Lazarus, come forth!" It is in the style of him who said, "Let there be light, and there was light." They were the highest instances of the forth-putting of his divine almighty power. With respect to many of his other works, questions might be raised as to the nature or extent of the power required for their performance, but none as to these. . . . And if Jesus never presents himself to our eye in a diviner, never does he show himself in a more human aspect than in these raisings from the dead. They were those of the only son of a widowed mother, the only daughter of two fond parents, the only brother of two affectionate sisters. And in each case there was something singular in the tenderness of our Lord's conduct toward the mourners. He knew beforehand how speedily the anxiety would be relieved, the sorrow chased away; but the "Weep not" to the mother before he touched the bier, the "Fear not, only believe," to the agitated father, the tears that fell before the grave of Lazarus, what a testimony do they bear to the exquisite susceptibility of the Saviour's spirit—to the quickness, the fulness of his sympathy with human grief! It is even then, when he is most divine, that he is most human—when he lifts himself the highest above our level that he links himself the closest to us as a true brother of our humanity.

43. That no man should know it. As we think of the difficulty, we might almost say impossibility, of such concealment, the thought occurs that it was not so much with any desire or intention to secure secrecy that the order was issued, as to prevent those who had the closest personal interest in the miracle being the first or the loudest in noising it abroad.

41-43. Jesus is the great raiser of human souls

as well as of human bodies. All that are in the grave of sin, of spiritual death, may hear his voice. Awake, it says to each of us—awake thou that sleepest, arise from the dead, and Christ shall give thee life. Let us awake, and with life new-given turn to the life-giver; rejoicing to know that as tenderly as he handed her new-raised son to the widow of Nain, as tenderly as he ordered the food to be given to the little daughter of Jairus, as tenderly will he watch over the first stages of our spiritual being; and that as fully as the griefs of widowed mother and weeping parents were shared in of old by him in Galilee, as fully will he share in all the griefs of our earthly history, till he take us to that land where his own gracious hand shall wipe off the tears from every eye. H.

Section 62.—Heals Two Blind, and a Dumb Demoniac. Again rejected at Nazareth. Third Circuit in Galilee.

MATTHEW ix. 27–38; xiii. 54–58. MARK vi. 1–6.

M. 27 AND when Jesus departed thence, two blind men followed him, crying, and saying,
28 *Thou* Son of David have mercy on us. And when he was come into the house the
blind men came to him; and Jesus saith unto them, Believe ye that I am able to do
29 this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According
30 to your faith be it unto you. And their eyes were opened, and Jesus straitly charged
31 them, saying, See *that* no man know *it*. But they, when they were departed, spread
abroad his fame in all that country.
32 And as they went out, behold, they brought to him a dumb man possessed with a
33 devil. And when the devil was cast out, the dumb spake. And the multitude mar-
34 velled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out
devils through Beelzebub the prince of the devils.
Mk. 1 And he went out from thence, and came into his own country; and his disciples
2 follow him. And when the sabbath-day was come, he began to teach in the synagogue:
and many hearing *him* were astonished, and said, From whence hath this *man* these
things? and what wisdom *is* this which is given unto him, that even such mighty works
M. 55 are wrought by his hands? Is not this the carpenter, the carpenter's son? Is not his
56 mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And
his sisters, are they not all here with us? Whence then hath this *man* all these things?
57 And they were offended in him. But Jesus said unto them, A prophet is not without
Mk. 5 honour, save in his own country, and among his own kin, and in his own house. And
he could do there no mighty works, because of their unbelief; save that he laid his hands
6 on a few sick folk, and healed *them*. And he marvelled because of their unbelief.
M. 35 And Jesus went round about all the cities and villages, teaching in their synagogues,
and preaching the gospel of the kingdom, and healing every sickness and every disease
36 among the people. But when he saw the multitudes, he was moved with compassion on
them, because they fainted, and were scattered abroad as sheep having no shepherd.
37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are*
38 few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into
his harvest.

THIS short sentence descends to the deepest depth of his being, and lays open the chief spring of all his movements: *He had compassion on the multitudes.* Spiritual truth was precious to him; he felt also the burden of a great mission, and he was tenderly alive to all the rights and claims of God. But he pitied and loved the multitude; their spiritual condition, their destinies, their necessities, and their sorrows oppressed his heart. In addition to all the force of fidelity to God, to himself, and to truth of which

he was conscious, there were impulses of love and pity that gushed up ever warm and fresh in his bosom, and imparted a subduing tone to all his ministrations. Jesus saw an inexpressible worth in human nature. It is fallen and ruined, but it is a precious ruin. Y.——He came so nigh to us lost sinners, that he became like to us in all things except sin; nay, as the elder Brother, the kinsman Redeemer of his people, he undertook their full deliverance from all the consequences of their rebellion, bearing their griefs, carrying their sorrows, grappling with their temptations, working out their righteousness by his own perfect voluntary obedience, and dying—on the shameful, bitter, then accursed cross—their death to the broken law, that they might receive eternal life. Even now, upon the throne of his glory, he has not laid aside his sympathy, for he has carried up with him to the right hand of the Father the body which felt our pains, the heart which bled in our sorrows, and the mind that endured our trials. Blessed be his name! He is not the less man, though "crowned with glory and honor," than when he resisted our tempter in the wilderness, sat wayworn and weary at the gate of Sychar, wept at the tomb of his friend, staggered under his cross amid the hootings of the multitude, or gave up the ghost in a cry of agony. Every pulsation of his human breast reminds him of his brethren below. He pleads for them as he shows the scars of his crucifixion. He exerts his almighty power in ordering all providence for their good, and in embellishing the mansions of heaven for their eternal home. *Bethune.*

M. 28. Without noticing the men or their cry, he went to the house in Capernaum where he abode; nor was it until they had persistently followed him into the house that he tested their faith by the question, "Believe ye that I am able to do this?" F.——This was the first case particularly mentioned of his giving sight to the blind: and it is distinguished from the other cases by the fact that it is the only one in which the cure is effected by simple touch. Incapable of receiving visual impressions by which their faith might be aided, they are helped by the sense of touch, which they could best apprehend. And even so still are men variously dealt with. The strong in faith have their faith tried; the weak in faith have their faith strengthened. K.——**29. According to your faith.** The faith, which in itself is nothing, is yet the organ of receiving everything. It places the man in relation with the divine blessing; of no esteem in itself, but only in its relation to its object. It is the bucket let down into the fountain of God's grace. T.

30. Charged them. The purpose of our Lord's earnestness appears to have been to prevent the already excited people from taking some public measure of recognition, and thus arousing the malice of the Pharisees before his hour was come. A.—— He must guard against precipitating the conflict with the ruling class, which he well knew could only have one issue, and must gain time to train his disciples, and to plant in the world the seed of divine truth. Hence the prudence which he showed in withholding the full disclosure of his own claims, in avoiding needless publicity, and in postponing the inevitable conflict, which was a consequence of his teaching and his works, until he should have time to lay the foundations, firm and broad, of his spiritual kingdom. G. P. F.

31. In these miracles of healing our Lord must have laid one of the largest of the foundation-stones of his Church. The healed knew him henceforth, not by comprehension, but with their whole being. Their very life acknowledged him. They returned to their homes to recall and love afresh. *McD.*——**34. He casteth out through Beelzebub.** Our Lord had confuted this calumny before (Section 47); yet they had the assurance to advance it again. D.

Mk. 2. Well may we ask, as the Jews on this occasion did with another spirit, Whence hath this man wisdom? What education had Jesus, what patterns to form himself upon, to become the man he was? By what train of thinking could he be led to conceive, by what prospects could he be moved to undertake, by what power was he enabled to accomplish, the unparalleled things he did? To imagine that such a person could have existed by accident, is monstrously unreasonable. But that he should also have fallen by accident just into that single country, in which there was a system of religion that he could build on, with a series of predictions applicable to himself; and just at that period too, when these predictions had so pointed him out, as to raise a universal expectation of him, that, under all the disadvantages of a low condition, he should have spirit enough to make and maintain the highest of claims, sagacity enough to interpret the ancient oracles in a much sublimer and juster sense than any of the most learned instructors of the people, and self-denial enough to prefer, in consequence of these interpretations, persecution and crucifixion before the safety of a private station, or the splendor of offered dominion; that every one of these things (and many others equally strange) should meet in the same person, without the special appointment of heaven, exceeds all power of chance. Consider him only as a man, and he

appears to have been the greatest and best of men. The general reasonableness of his doctrine, the coolness of his temper, the composedness and familiarity of his whole conversation, prove he was no enthusiast; the unvaried goodness of his life, the willingness with which he suffered death, the impossibility which he could not but see of attaining any worldly advantage by the course which he took, prove sufficiently well that he was no impostor. What must he then have been? And what else can we gather from his whole behavior, than what the spectators did from the finishing scene of it upon the cross, "Truly this was the Son of God?" *Secker.*

M. 55. Of eighteen years of his life we possess no record whatever save such as is implied in a single word: "*the carpenter*" (Mk. 6 : 3). We may be indeed thankful that the word remains, for it is full of meaning, and has exercised a very noble and blessed influence over the fortunes of mankind. It has tended to console and sanctify the estate of poverty; to ennoble the duty of labor; to elevate the entire conception of manhood, as of a condition which in itself alone, and apart from every adventitious circumstance, has its own grandeur and dignity in the sight of God. Our Lord wished to show that labor is a pure and noble thing; it is the salt of life; it is the girdle of manliness; it saves the body from effeminate languor, and the soul from polluting thoughts. And therefore Christ labored, working with his own hands. F.——Work—the condition of health, the law of progress, the primal duty in Eden, and the safeguard of every virtue in all ages—is touched with a grand nobility by the spectacle of the carpenter of Nazareth. Idleness, in any rank, becomes doubly a vice from the remembrance of such a lesson. G.——**His mother called Mary.** The omission of Joseph's name has been universally accepted as an indication that he was dead; otherwise we might suppose that something contemptuous was intended by only mentioning the mother's name. F.

The Brethren of the Lord.

There are three main views: (1) the *Helvidian*—that the brethren of the Lord were the actual children of Joseph and Mary; (2) the *Hieronymian*—that they were his first cousins, being sons of Mary and Alpheus; (3) the *Epiphanian*—that they were the sons of Joseph by a former marriage. Of these three theories, the second—that of Jerome—is decidedly the most popular, and the one which has *least* to be said for it. It has not a particle of tradition before the time of Jerome in its favor. Even Jerome, after his residence in Palestine, seems to have abandoned it; and it is perhaps sufficient to observe that, as it assumes three at least of these "brethren" to have been actual apostles, it is in flagrant contradiction to John 7 : 5, to say nothing of the fact that it depends on a number of very dubious hypotheses. The Epiphanian theory seems to have been the tradition of Palestine, and is the one current in the apocryphal gospels; but I still believe that the Helvidian has an overwhelming preponderance of argument in its favor. The only two serious arguments against it are: (*a*) The fact that our Lord intrusted his mother to the care of John, not of her own children; but this is accounted for by their acknowledged want of sympathy with him up to that time. (*b*) The fact that the names of the sons of Alpheus were identical with those of the Lord's brethren; but these names were as common among the Jews as John and William among us. Undoubtedly the Helvidian view—that they were actual sons of Joseph and Mary—is most in accordance with the simple interpretation of the gospel narratives F.

The term brethren is never used *in the New Testament* to signify a wider relationship than true brothers; though its use in a metaphorical sense (e. g., Matt. 12 : 49) is not uncommon. The Old Testament references do not justify us in depriving it in the New Testament of its natural and normal meaning. The more general term kinsman, though of frequent use in the New Testament, and the more precise designations of cousin, and sister's son, are never used in respect to the brethren of the Lord. In every instance in the gospels they are mentioned in connection with Jesus' mother, and in such a manner as to imply that they were part of Mary's household; while there is nothing to imply that they were either children of Joseph by a former marriage, or adopted children. L. A.——Further, there is no allusion whatever in the gospels to a former marriage of Joseph, and no hint of the childlessness of Mary after the birth of Jesus. They rather assume that she had a family, since Jesus is twice spoken of as her "first-born." In the history, Jesus himself is mentioned, without any limitation, as the brother of those named. The names of his brothers, and the fact of his having sisters, are given by his fellow-townsmen of Nazareth, without a hint at their being only cousins, or half-blood to him. In other places where "brethren" are mentioned, at times in connection with Mary herself (Matt. 12 : 46), the current use of the word precludes the idea of any other than the full relationship. The substitution of cousins for brothers throughout, is, indeed, wholly arbitrary and contrary to the usage of the language. G.

After weighing all the objections which have been adduced, I can see no sufficient reason for rejecting the first and most natural reading of the passages referred to, for not believing that they

were brothers and sisters of Jesus, who grew up along with him in the household at Nazareth. Perhaps our readiness to admit this may partly spring from our not sharing the impression that there is anything in such a belief either derogatory to the character of Mary, or to the true dignity of her first-born Son. H.——Neither his nor her honor requires the *perpetual* virginity after his birth, unless there be something impure and unholy in the marriage relation itself. The latter we cannot admit, since God instituted marriage in the state of innocence in Paradise, and Paul compares it to the most sacred relation existing, the union of Christ with his Church. And the apostles and evangelists, who are certainly much safer guides in all matters of faith and religious feeling than even fathers and reformers, seem to have had no such feeling of repugnance to a real marriage between Joseph and Mary. It may be regarded as another proof of the true and full humanity and the condescending love of our Saviour, if he shared the common trials of family life in all its forms, and moved a brother among brothers and sisters, that he might be touched with a feeling of our infirmities. P. S.

57. They were offended in him. The grand fundamental article of all their creed was that their Messiah should be a temporal prince. They fancied nothing but triumphs and trophies, and all the nations under the victorious conduct of their Messiah. They expected such a one as should disenslave them from the Roman yoke; make the Senate stoop to their Sanhedrim, and the Capitol do homage to their Temple. With such fancies and expectations how would they receive a person bearing himself for the Messiah, yet in the poor habit of a mechanic, and preaching to them nothing but humility, self-denial, and contempt of those temporal glories which they had made the very design of their religion? What! shall we receive a thread-bare Messiah, one fitter to wield a saw or hatchet than a sceptre? Can such a one be a fit person to step into the throne of David, to redeem Israel, and to cope with all the Roman power? R. S.

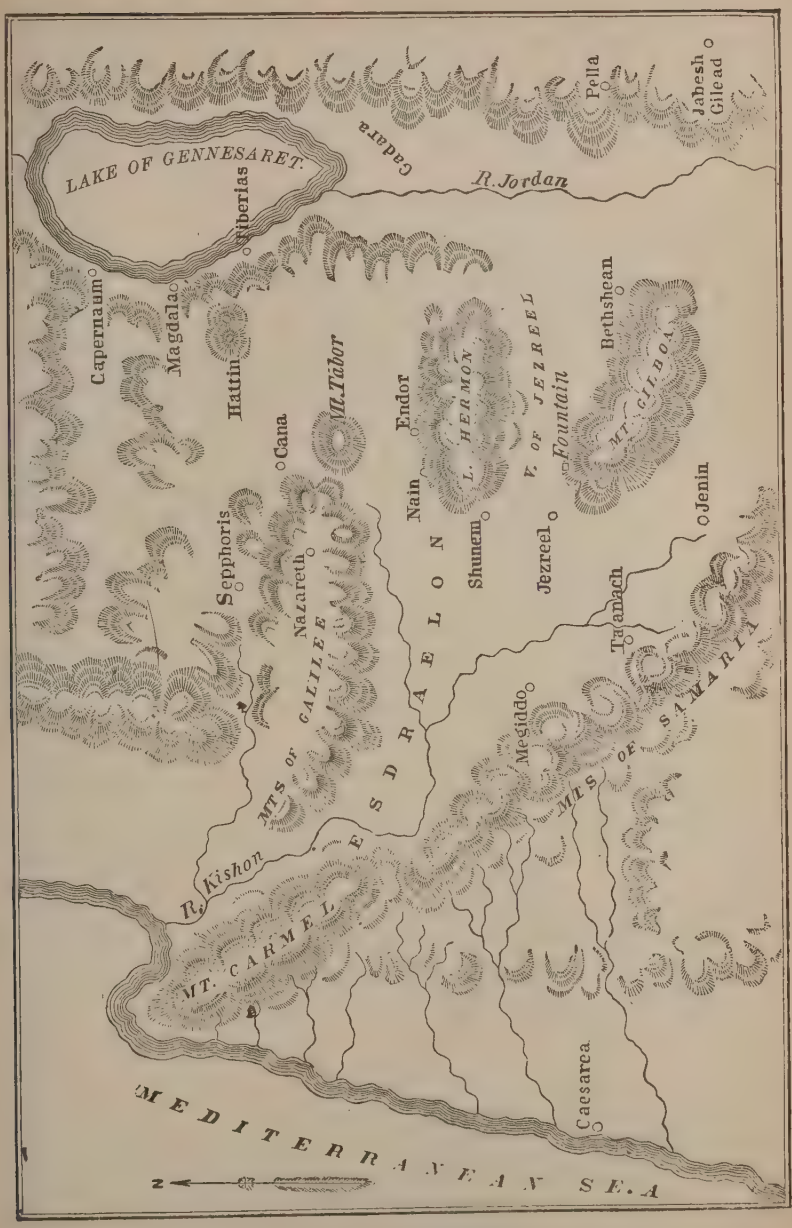
Mk. 5. Because of their unbelief. The object of his miracles, then, was not to convince wilful skeptics of his divine authority; if it were, he would have done the most miracles where the unbelief was strongest. To use the miracles as an argument for the divine authority of Christianity, with those who deny its authority and reject its teachings, is to misapprehend their purport and aim. They are the seal of his divine authority, to those who are morally and spiritually ready to receive the truth, but need for it some external sanction. L. A. ——Unbelief, and contempt of the divine word, drive Christ out of the heart, as they did out of his own country. Faith seems to put the almighty power of God into the hands of man; whereas unbelief seems to tie up even the hands of the Almighty. Q.

M. 35. Teaching—healing. Jesus, on all occasions, discovers himself to be, what his name implies, the Saviour. He goes about, not to gratify or profit himself, but to diffuse his benefactions. He either teaches, or comforts, or raises from the dead, or heals, or feeds, or delivers, or departs into a mountain to pray. And all for us. For us he preaches, that we may learn the truth; for us he heals, and performs various miracles, that we may believe him; for us, no less, he retires; for us he prays; for us he gives thanks to the Father. Thus he changes his situation often, his disposition never. *Horne.*

38. The Church, in its missionary character, should take this precious saying along with M. 28: 18–20; the one as the directory of its *devotional*, the other of its *active* work, as Christ's instrument for evangelizing the world, and every Christian should do the same. Ministers of Christ are God's gifts to a perishing world, to be sought by prayer, offered up in the spirit of the Saviour's own compassion. B.

The plain of Esdraelon constitutes one of the great physical features of Palestine. Intersecting the country from east to west, it opens eastwardly on the valley of the Jordan, and westwardly on the Mediterranean Sea. The central portion is an immense triangle, the *apex* of which is toward the west, at the southeast end of Mt. Carmel; its *sides* being the mountain-ranges of Galilee and Samaria —the one running east twelve miles, the other southeast eighteen miles, from Carmel; and the *base* being a line twelve or fifteen miles in length, from Jenin northward to below Nazareth, touching the western ends of Gilboa and Little Hermon. The ridges of Little Hermon and Gilboa divide the portion of the plain east of the triangle into three nearly equal parts; the middle part being the famous "valley of Jezreel," leading down to the Jordan by a gentle decline. The name Esdraelon is a Greek form of the Hebrew Jezreel. N. C. B.

Southwest of the lake, between the northern uplands and the range of Carmel, stretched out the plain of Esdraelon, the market of Galilee. Beyond other parts of the province, this great plain was crowded with life, and covered with fruitful fields, vineyards, and orchards, in the days of our Lord. Jewish writers are never tired of praising Galilee as a whole. Its climate was a wellnigh perpetual spring, its soil the most fertile in Palestine, its fruits renowned for their sweetness. For sixteen miles round Sepphoris and Nazareth, the land, it was boasted, flowed with milk and honey. The whole province was, and is even still, full of verdure, and rich in shade and pleasantness, the true country



ESDRAELON AND LOWER GALILEE.

of the Song of Songs, and of the lays of the well-beloved. It was a region where rich woods crowned the higher hills and mountains; where the uplands, gentle slopes, and broader valleys were rich in pastures, cultivated fields, vineyards, olive-groves, orchards, and palm-groves. G.

Section 63.—The Twelve instructed.

Galilee.

Matthew x. 1, 5–23. Mark vi. 7–11. Luke ix. 1–5.

M. 1 And when he had called unto him his twelve disciples, he gave them power over unclean spirits, and authority over all devils, to cast them out, and to heal all manner of
5 sickness and all manner of disease. These twelve, Jesus began to send forth by two and two, to preach the kingdom of God, and to heal the sick. And *he* commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter
6, 7 ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach,
8 saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the
9 dead, cast out devils: freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, *and* take nothing for your journey, save a staff only:
10 no scrip, no bread, neither shoes, but be shod with sandals, neither have two coats apiece. For the workman is worthy of his meat.
11 And into whatsoever city or town ye shall enter, inquire who in it is worthy: and
12 whatsoever house ye enter into, there abide till you depart from that place. And when
13 ye come into an house, salute it; and if the house be worthy, let your peace come upon
14 it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the
15 very dust from under your feet for a testimony against them. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.
16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as ser-
17 pents, and harmless as doves. But beware of men: for they will deliver you up to the
18 councils, and they will scourge you in their synagogues; and ye shall be brought before
19 governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be
20 given you in that same hour what ye shall speak. For it is not ye that speak, but the
21 Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their*
22 parents, and cause them to be put to death. And ye shall be hated of all *men* for my
23 name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

Christ sought to train his ministers to perform the duties of their calling without anxious care for the future. He bade them make no provision for their journey, but to trust in God, who would not see them want while faithfully doing their duty; to be content with what was offered them; to abide in the first house that was hospitably opened to them; and thus, having made *one* family their home, to extend their labors around it as a centre. The issue satisfied them that their Master had predicted rightly; they found, as he had promised, all their wants supplied. N.

Open as day lay all that future to him who here, as elsewhere in so many of his most important dis-

courses, sets forth in a series of perspectives—mixing with and melting into each other—the whole history of his Church in all its trials and conflicts from the beginning even to the end. A greater than prophet is here—one who speaks of men being hated, persecuted, scourged, and put to death for his name's sake, as if there were nothing in any wise unreasonable or unnatural in it; one who would have all men come to him, and who asks of all who come, love, obedience, and sacrifice, such as but one being has a right to ask, even he who has redeemed us to God by his blood; whose right over all we are and have, and can do, is supreme, unchallengeable, unchangeable; whose by every tie we are, and whom, by the mightiest of all obligations, we are bound to love and serve. H.

What he had first told his disciples at Sychar had now come true on a far larger scale; the spiritual harvest was too great for the laborers; and so, after bidding them to pray the Lord of the harvest to send forth more laborers, he gives them their first commission to begin their work. He sent them out by two and two, giving them power to cast out devils and heal diseases, and to preach the kingdom of God. They were, in fact, to be his representatives, carrying the gospel to those who could not, or only with great difficulty, attend on his own ministry. S.——Well timed was the mission. For not at the beginning did he send them; but when they had enjoyed the advantage of following him, and had received sufficient proof of his power, both by deeds and words, then he sends them forth; and not to dangerous acts, for as yet they had only to stand against evil speakings. *Chrys.*

5, 6. Go not in the way of the Gentiles. It was not until after his crucifixion by the Jews and his resurrection, that our Lord said, *Go teach all nations.* He sends his apostles *first* to the Jews that they might not plead that they rejected him because he sent his disciples to the Gentiles and Samaritans. *Jerome.* ——Until Christ's death, which broke down the middle wall of partition (Eph. 2 : 14), the gospel commission was to Jews only, who, though the visible people of God, were yet "lost sheep," needing a Saviour even as others. B. ——Before the apostles could teach the heathen, they had to learn the peculiarities of the gospel itself, as well as its relations to the Old Testament. Even had they succeeded in reaching the mind of the heathen with their defective apprehension of Christ's doctrine, and thus making Jews of them, it would only have been the more difficult afterward to eradicate errors, and impart a pure form of Christianity. But this knowledge was among the things of which Christ himself said to his disciples, "*Ye cannot bear them now;*" it was bound up with many truths that were as yet veiled from them. Nor could he, consistently with his plan, impart these truths as separate and *ready-made;* the fruit of knowledge had to grow up in their religious consciousness from the seeds of knowledge sown there by the Spirit of God.

7. He by no means sent them to proclaim the whole truth of salvation; they were as yet incapable of this; and it was at a later period only that he promised the gift of the Spirit to qualify them for it. So long as he remained upon the earth, he was the sole teacher. *They* were only to proclaim everywhere that the kingdom of God, the object of all men's desire, *had come;* to point out to the people of Galilee the great grace of God in calling the founder of that kingdom from their midst. Their present work was to be a type of their future one, when the great work *within* them should be accomplished. N.

9. Purse and scrip. One day on the Mount of Olives a peasant offered his services, whose costume arrested my attention. He wore a girdle around his waist, which had an opening at one end, fitting it to hold money and other valuables, and at the same time carried a pouch or bag, in which he could store away provisions and other things needed on a journey. Here, beyond doubt, I saw the articles to which the Saviour refers. H. B. H.——**Provide neither gold nor silver.** He would relieve them from worldly anxiety, and teach them to devote themselves wholly to the preaching of the word; next he would prove to them his own power, and therefore he afterward asked them, When I sent without purse and scrip, lacked ye anything? W.

16-23. The task now committed to them carried in it the germ of that larger apostolic work, for which by the gift of the Spirit they were to be qualified, and in which for so many years after their Master's death they were to be engaged. And so, after speaking of the one, Jesus passes on to the other, the narrower mission sinking out of sight as his eye rests on the farther and broader mission that lay before them. In the one, the nearer, there was to be no opposition or persecution; in the other, a fiery trial was in store for the faithful. The one was to be confined to the lost sheep of the house of Israel; in the other, they were to come into collision with kings and governors of the Gentiles. It is of this second period—of the persecution on the one hand, and the gifts of the Spirit on the other, by which it should be distinguished—

that Jesus speaks in the passage embraced in the verses from the sixteenth to the twenty-third. The second division of the address closes, as the first does, by a "Verily, I say unto you." The fact thus solemnly affirmed points, in the destruction of Jerusalem, to the close of that period over which Christ's prophetic eye was now ranging: "Verily, I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." H.

The world's history may be perused and reperused; the causes of all revolutions, religious or political, may be investigated; but we shall nowhere be able to trace in the dealings of chiefs and accomplices, of originators and fellow-workmen, the divine characteristics of absolute and uncompromising sincerity that reign throughout the actions and language of Jesus Christ in his conduct toward his apostles. Them he has chosen and loved, and to them intrusted his work; but he practises with them no arts of worldly wisdom; he withholds nothing from them. Here is no faltering encouragement, no exaggeration in the promises that he makes, or in the hopes that he holds forth. He speaks to them the language of pure truth, and it is in the name of that truth that he gives them his commands and transfers to them his mission. F. G.

17, 18. Scourge you . . . . for my sake. That twelve men, without any reason, and without being misled by any artifice or delusion, voluntarily exposed themselves, at the desire of another person, to persecution, torment, and destruction, demands some most forcible reason, and that reason could be nothing less than a full and perfect conviction, arising from the miracles which they saw, that Christ was the Son of God; that all power was given to him in heaven and in earth; and that he was able to fulfil the promises he had made them of a recompense in the future life, infinitely surpassing in magnitude and duration all the sufferings they could experience in the present world. P.

19. It shall be given you what ye shall speak. The Holy Spirit is in the heart, in the mind, and on the tongue of those who are to speak for Christ, and who belong to him. Neither surprise, nor defect of talent, nor even ignorance, can hurt the cause of God, when the heart is ready to defend it. This promise banishes distrust without encouraging negligence, and without dispensing with the obligation to prepare ourselves, by the meditation of Christian truths, by the study of the Holy Scriptures, and by prayer. A promise so positive would more frequently have its effect, if the incredulity of man did not oppose it. Q.——**20.** In the great work of God in the world human individuality sinks down and vanishes, and God alone, his Christ, his Spirit, is the great worker, as here "it is not ye that speak." **Your Father.** To his disciples our Lord never says *our* Father, but either *my* Father or *your* Father, or both conjoined; never leaving it to be inferred that God is in the same sense *his* father and *our* Father.

22, 23. He that endureth to the end shall be saved. Our Lord's prophecies concerning his coming have an immediate literal, and a distant foreshadowed fulfilment. In these words there is certainly reference to the destruction of Jerusalem, *the end* directly spoken of is that event, and the *shall be saved* the preservation provided by the warning afterward given. But these words as certainly look onward to the great final coming of the Lord, *the end* of all prophecy; as certainly the *shall be saved* here bears the full Scripture meaning of everlasting salvation; and the *endurance to the end* is the finished course of the Christian. It is most important to keep in mind *the great prophetic parallels* which run through our Lord's discourses, and are, sometimes separately, sometimes simultaneously, presented to us by him. A.

Section 64.—The Twelve, instructed, go forth.

Galilee.

MATTHEW x. 24-42; xi. 1. MARK vi. 12, 13. LUKE ix. 6.

M. 24 THE disciple is not above *his* master, nor the servant above his lord.
25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more *shall they call* them of his
26 household? Fear them not therefore: for there is nothing covered, that shall not be
27 revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye
28 in light, and what ye hear in the ear, *that* preach ye upon the house-tops. And fear

not them which will kill the body, but are not able to kill the soul: but rather fear him
29 which is able to destroy both soul and body in hell. Are not two sparrows sold for a
30 farthing? and one of them shall not fall on the ground without your Father. But the
31 very hairs of your head are all numbered. Fear ye not therefore; ye are of more value
than many sparrows.
32 Whosoever therefore shall confess me before men, him will I confess also before my
33 Father which is in heaven. But whosoever shall deny me before men, him will I also
34 deny before my Father which is in heaven. Think not that I am come to send peace
35 on earth; I came not to send peace, but a sword. For I am come to set a man at
variance against his father, and the daughter against her mother, and the daughter-in-
36 law against her mother-in-law. And a man's foes *shall be* they of his own household.
37 He that loveth father or mother more than me, is not worthy of me: and he that loveth
38 son or daughter more than me, is not worthy of me. And he that taketh not his cross,
39 and followeth after me, is not worthy of me. He that findeth his life shall lose it: and
40 he that loseth his life for my sake, shall find it. He that receiveth you, receiveth me:
41 and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in
the name of a prophet, shall receive a prophet's reward; and he that receiveth a right-
42 eous man in the name of a righteous man, shall receive a righteous man's reward. And
whosoever shall give to drink unto one of these little ones a cup of cold *water* only, in
the name of a disciple, verily I say unto you he shall in no wise lose his reward.
1 And it came to pass, when Jesus had made an end of commanding his twelve dis-
Mk.12 ciples, he departed thence to teach and preach in their cities. And they departed and
13 went through the towns, preaching the gospel, that men should repent. And they
cast out many devils, and anointed with oil many that were sick, and healed every-
where.

THE world that pursued Christ unrelentingly, until it had driven him forth, has ever since been doing its best to make his followers silent concerning him. "Thou shalt not confess the Lord Jesus Christ," is the first and great commandment of the world, and if it can only get this obeyed it will give a dispensation from all other duties. It has tried fire and the sword abundantly; but in these latter days its tactics are more subtle. In all courtesy, addressing the Christian, it says: "I will sit at your feet, and learn of you. In return I will teach you what I know. We must go hand in hand along the journey of life." The Christian is charmed by this proposal, and falls into the snare. The world learns something, just to lull the Church asleep; and the Church learns, alas! much of the world. G. B.

Do any good, be it great or small, to a brother of Christ, and you do it to Christ. What new rays of encouragement are here shed over the walks of our common life, which is made up of seeming trifles! Nothing is small, which the Master accepts as tribute. Little things become great, when done in a great cause, and out of loyalty to a great King. It is not the price, but the homage. The cup of cold water, in the name of a disciple, refreshes the soul of the Master and has his sure reward. The two mites of the widow (less than the cost of three sparrows) go for more than the thousands of the opulent. The heart is all. The giver stamps the gift, and the intention defines the giver. So likewise in regard to the person benefited; little things, we may say again, become great, when done in behalf of Christ's "little ones." And these are continually about us. The poor we have always with us; and God hath chosen the poor rich in faith. J. W. A.

24–42. Now the whole earthly mission of the twelve presents itself to the Saviour's eye but as the preface to that continuous, abiding work of witnessing for him upon this earth to which each separate disciple of the cross is called. Dropping, therefore, all directions and allusions referring exclusively to the apostles, Jesus, in the closing and larger portion of the address, from the twenty-fourth to the forty-second verse, speaks generally of all true discipleship to himself upon this earth: foretelling its fortunes, describing its character, its duties, its encouragements, and its rewards. H.

28. Fear not. For the day is coming which shall clear you and condemn them, if ye are fearlessly doing the work of him that sent you. **Rather fear him.** Fear him, above men; trust

him, in spite of men. Their heavenly Father is set forth as the sole object of childlike trust and childlike fear—the former from his love, the latter from his power, his power to destroy, not *them*, but absolute, *soul and body*, in hell. A.

30. The hairs of your head are all numbered. Our Lord teaches us, as to those very little things, in order that we may know and feel that nothing is too little to be ordered by our Father, nothing too little in which to see his hand, nothing, which touches our souls, too little to accept from him, nothing too little to be done to him. Since the hairs of our heads are all numbered, so is every throb or shoot of pain, every beating of the heart. Every tear which starts is seen, and if wept to him is gathered up by him. Every heart's sigh he hears at once from every bosom in his whole creation. He, who is in the highest heaven and filleth all things, but is contained in none, is present to each single heart, and if the heart form its wish to him he hearkens. *Keble.*

Nothing is more wonderful, or more incomprehensible, than the care and concern of God for his own. The least circumstances of their life are regulated, not by the general providence, which extends to all things, but by a particular providence, which fits and directs all things to the design of their salvation. Q.——How magnificent is this idea of God's government! That he inspects the whole and every part of his universe every moment; and orders it according to the counsels of his infinite wisdom and goodness, by his omnipotent will! Whose thought is power, and his acts ten thousand times quicker than the light, unconfused in a multiplicity exceeding number, and unwearied through eternity! How much comfort and encouragement to all good and devout persons are contained in this thought! That Almighty God, as he has his eye continually upon them, so he is employed constantly in directing, in doing, what is best for them. Thus they may be sure indeed that all things work together for their good. The Lord is truly their Shepherd; not leaving them to chance or fate, but watching over them himself; and therefore can they lack nothing. *Ogden.*

31. Of more value than many sparrows. We never knew an earthly father take care of his fowls and neglect his children; and shall we fear this from our heavenly Father? That man is unworthy to have God for his father in heaven, who depends less upon his goodness, wisdom, and power, than upon a crop of corn, which may be spoiled, either in the field or in the barn. The passage from distrust to apostasy is very short and easy; and a man is not far from murmuring against porvidence, when he is dissatisfied with its conduct. He ought to depend entirely upon it, as well for the keeping of its gifts as for the gifts themselves. Q.

32. Confess me. The context shows plainly that it is a practical, consistent confession which is meant, and also a practical and enduring denial. The Lord will not confess the confessing Judas, nor deny the denying Peter. The traitor who denied him in act is denied; the apostle who confessed him even to death will be confessed. L. A.——**33. Deny me.** As the great comprehensive gospel duty is the denial of self, so the grand gospel sin that confronts it is the denial of Christ. These two are both the commanding and the dividing principles of all our actions; for whosoever acts in opposition to one, does it always in behalf of the other. None ever opposed Christ, but it was to gratify self; none ever renounced the interest of self, but from a prevailing love *to* the interest of Christ. The things which generally cause men to deny Christ are either the enjoyments or the miseries of this life; but, alas! at the day of judgment all these will expire; and what are we the better for pleasure, or the worse for sorrow, when it is past? But then sin and guilt will be still fresh; and heaven and hell will be then yet to begin. **Him will I deny.** How many woes are crowded into this one sentence! It is an eternity of torments compressed in a word. It is condemnation itself, and what is most of all, it is condemnation from the mouth of the Saviour. Could I give you a lively representation of guilt and horror, and paint out eternal wrath and decipher eternal vengeance, then might I show the condition of a sinner hearing himself denied by Christ. And for those whom Christ has denied, it will be in vain to appeal to the Father, unless he imagine that those whom mercy has condemned justice will absolve. R. S.

39. Findeth his life shall lose it. *Life* and *it* refer to the same thing, but in somewhat different senses. The first *life* is the *life of this world*, which we here all count so dear to us; the second, implied in *it*, the *real life* of man in a blessed eternity. This life unto God is the true life which the self-denier shall find and preserve unto life eternal. A.——*All self-seeking is self-losing.* Even in spiritual things, he who is perpetually studying how to secure joy and peace *for himself* loses it. A certain measure of self-forgetfulness is the condition of the highest success even in Christian grace. L. A.

42. Shall in no wise lose his reward. For so it is, and ever shall be, not simply by great men going out and speaking words of power to gathered multitudes, or by great assemblies propounding solemn truths, that the kingdom of Jesus Christ is advanced; but by all, the high and low, rich and poor, weak and strong, who bear his name, looking upon

themselves as his missionaries here, sent by him even as he was sent by his Father; seeking each other's good, giving and in giving receiving, receiving and in receiving imparting, each doing a little to commend to others that Saviour in whom is all his trust; these littles making up that vast agency by which the empire of the Redeemer over human spirits is being continually enlarged.

Mk. 12. The sight must have been a very extraordinary one, of the apostles setting off two by two from their Master's side, passing with such eagerness and haste through the towns and villages, preaching and working miracles. To hear one man preach as Jesus did, to see one man confirm his word by doing such wonderful works, filled the whole community with wonder. To what a higher pitch must that wonder have been raised when they saw others commissioned by him, endowed by him, not only preaching as he did, but healing, too, all manner of disease! H.——How long this mission lasted is uncertain. As the first journey of the twelve, alone, it is not likely to have been very protracted. As they appeared, two by two, in the villages of Galilee, the name of Jesus was on every tongue, and penetrated even the gilded saloons of the hated Roman palace of Antipas, at Tiberias. Jesus, himself, had not been idle while his followers were away, for their departure was the signal for a new, solitary journey, to preach and teach in the various cities. His name was thus spread abroad everywhere, and his claims and character discussed by all. G.

Section 65.—Herod holds Jesus to be the Baptist recently beheaded.

MATTHEW xiv. 1, 2, 6–12. MARK vi. 14–16, 21–29. LUKE ix. 7–9.

Mk. 14 AND at that time king Herod, the tetrarch, heard of the fame of Jesus, and of all
that was done by him; (for his name was spread abroad). And he was perplexed, be-
cause that it was said of some, that John the Baptist was risen from the dead, and
15 therefore mighty works do shew forth themselves in him. Others said, that Elias had
appeared; and others, that it is a prophet, or that one of the old prophets was risen
16 again. But when Herod heard, he said unto his servants, John have I beheaded: but
who is this, of whom I hear such things? This is John the Baptist; he is risen from
the dead; and therefore mighty works do shew forth themselves in him. And he de-
sired to see him.
21 And when a convenient day was come, that Herod on his birthday made a supper to
22 his lords, high captains, and chief *estates* of Galilee, and when the daughter of Hero-
dias came in, and danced before them, and pleased Herod, and them that sat with him,
the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.
23 And he sware unto her, Whatsoever thou shalt ask of me I will give *it* thee, unto the
24 half of my kingdom. And she went forth, and said unto her mother, What shall I ask?
25 And she said, The head of John the Baptist. And she being instructed of her mother
came in straightway with haste unto the king, and asked, saying, I will that thou give
26 me here, by and by, in a charger, the head of John the Baptist. And the king was
exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him at meat,
27 he would not reject her. And immediately the king sent an executioner, and com-
manded his head to be brought, *and* to be given *her*. And he went and beheaded John
28 in the prison; and brought his head in a charger, and gave it to the damsel; and the
29 damsel brought it *and* gave it to her mother. And when his disciples heard *of it*, they
came and took up his body, and buried it in a tomb, and went and told Jesus.

THERE is a certain fitness, Augustine observes, such as we may trace running through the whole of the Baptist's history, in the fact that the immediate occasion of his martyrdom was not his witness for Jesus as the Christ, or aught in immediate connection with his Lord; but rather his assertion of the holi-

ness of the law: "It is not lawful for thee to have thy brother's wife!" He who was the last and noblest personification of the law fitly sealed with his own blood his zeal for its holiness. At the same time he, and others who like him resisted unto blood, inasmuch as they died for the truth, did in fact die for Christ, who *is* the Truth; they were his martyrs as really as those who were called by his name, and shed their blood more immediately for his testimony. And on deaths like this of the Baptist, when the servants of God seem given into the hands of the wicked, who do unto them whatsoever they list, he often takes occasion to remark how different to the eye of sense the dealings of God with some of his servants, from his dealings with others. Those he gloriously delivers; these he appears to abandon to their foes; the three children are brought forth altogether unscathed from the fiery furnace; the Maccabean martyrs perish in the flames; Peter is delivered from the sword of Herod, from that sword which had just been stained with James's blood; one John the malice of an emperor fails to hurt, and he is plunged unharmed into the boiling oil; another falls a victim to a wicked woman's spite, and his life is given away at a wanton dancing girl's request. But shall we therefore conclude that those God delivered, and these he did not deliver? Would such language rightly express the facts of the case? Should we not rather say those were delivered openly, and in the face of the world—these as really delivered; however their deliverance did not as manifestly appear, but like so much besides, is at present seen and apprehended only by the eye of faith? T.

---

14. Herod Antipas had been, while at Rome, the guest of his brother Herod Philip—not the tetrarch of that name, but a son of Herod the Great and Mariamne, daughter of Simon the Boëthusian, who, having been disinherited by his father, was living at Rome as a private person. Here Antipas became entangled by the snares of Herodias, his brother Philip's wife; and he repaid the hospitality he had received by carrying her off. Everything combined to make the act as detestable as it was ungrateful and treacherous. Herodias, being the daughter of Aristobulus, was not only the sister-in-law but also the niece of Antipas; she had already borne to her husband a daughter, who was now grown up. Antipas had himself long been married to the daughter of Aretas, emir of Arabia, and neither he nor Herodias was young enough to plead even the poor excuse of youthful passion. A small fragment of the Stemma Herodum will make these relationships more clear:

HEROD THE GREAT.

m. Mariamne, d. of Simon.	m. Malthace (a Samaritan).	m. Cleopatra.	m. Mariamne, d. of Hyrcanus.
Herod "Philip."	Herod Antipas. Archelaus.	Philip, tetr. of Iturea.	Aristobulus.
m. Herodias.	m. d. of Aretas.	m. Salome.	Herodias. Herod Agrippa I.
Salome.	m. Herodias.		

It was said, that John was risen. That such thoughts must have been very rife is shown by the fact that when the army of Herod Antipas was disgracefully routed by Aretas, the people looked on it as a retribution for the murder of John. F.

(Imprisonment of John, see Section 21.)

25. Instructed. Instigated by her mother. P. S.——Herodias had a passion to gratify, stronger perhaps than any other, when it takes full possession of the human heart, and that was revenge. She had been mortally injured, as she conceived, by the Baptist, who had attempted to break her present infamous connection with Herod; and accordingly gave way to her resentment. P.——**Give me here.** The bleeding trophy is to be brought to *her*—it is to be brought to her *there*—not in a napkin, not held by the hair, but in a dish; so that she—that young girl—may receive it into her own hands, and take it where she pleased, without danger of soiling her rich dress with a prophet's blood. This is frightful. It was done, nevertheless. K.

By and by; or, *immediately*. She desired this might be done quickly, fearing lest Herod should change his mind. Josephus informs us that John was imprisoned in the castle of Machærus, a fortress at the extremity of Perea, his territory adjoining that of Aretas, king of Arabia. Herod had married his daughter, but had put her away to take Herodias, to avenge which Aretas had declared war against him. It is then almost certain that Herod with his forces now lay at Machærus, where his leading men and officers attended him, and where his birthday was kept. Hence he sent a sentinel to behead John, which could be done, and was done immediately. Soon after Herod engaged Aretas, but was defeated with great slaughter. He never pros-

pered after beheading John, but died in exile. B. ——According to J. 6 : 4, the Passover was now at hand, viz., the third during our Lord's ministry. John therefore had lain in prison not far from a year and six months ; and was beheaded about three years after entering upon his public ministry. R.

26-28. And so, at the asking of a worthless girl, in spite of the wretched king's undissembled grief and reluctance, the minister of death is sent to the prison, the greatest of the sons of men is foully slain, and the holy lips which had uttered the message of God's Spirit to Israel are given into the hands of the wanton, are passed about for the gaze of the revellers, and finally delivered up to the criminal wife herself to insult and cast out. And the end of the glorious career of the forerunner of the world's King is to fall as it were by a chance blow, victim to the spite of a worthless woman. A.——

The Baptist had not turned back, on any occasion, from his perilous duty—he had kept his Nazarite ritual, both in body and spirit, sustaining the one upon the simplest meat, and the other upon the hardest conditions. The Almighty heard the voice which he spoke always for his well-beloved Son ; He saw that he spoke truth, and held his integrity steadfast unto the end. And, perceiving in his servant such noble and excellent qualities, He resolved to perfect him for a high place in heaven, and so directed his footsteps to the fiery furnace of a court, that the temper of his truth and piety might be purified manifold. And in the fiery furnace He walked with his servant, so that his spirit was not harmed ; and having thus annealed his nature to the utmost which this earth could do, He took him hastily away, and placed him among the glorified in heaven. *Irving.*

Section 66.—The Twelve return. Cross the Lake. Five Thousand fed.

Plain of Butaiha.

MATTHEW xiv. 13–23. MARK vi. 30–46. LUKE ix. 10–17. JOHN vi. 1–15.

Mk. 30 AND the apostles, when they were returned, gathered themselves together unto Jesus,
31 and told him all things, both what they had done and what they had taught. And when Jesus heard he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much
32 as to eat. And he took them, and departed thence by ship privately, and went over the sea of Galilee, *which is the sea* of Tiberias, and went aside into a desert place belonging
33 to the city called Bethsaida. And the people saw them departing, and many knew him and ran afoot thither out of all cities, and outwent them, and came together unto him.
J. 2 And a great multitude when they knew it followed him, because they saw his miracles which he did on them that were diseased.
3, 4 And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up *his* eyes, and saw a
Mk. 34 great company come unto him, he was moved with compassion toward them, because they were as sheep not having a shepherd. And he received them, and began to teach them many things, and spake unto them of the kingdom of God, and healed them that had need of healing.
35 And when the day was now far spent, when it was evening, the twelve disciples came
36 to him, and said, This is a desert place, and the time is now far past; send the multitude away, that they may go into the towns and country round about, and lodge, and buy
37 themselves victuals; for they have nothing to eat. But Jesus answered, and said unto
J. 5 them, They need not depart, give ye them to eat. *And* he saith unto Philip, Whence
6 shall we buy bread that these may eat? (And this he said to prove him: for he himself
7 knew what he would do.) Philip answered him, Two hundred penny-worth of bread
Mk. 37 is not sufficient for them, that every one may take a little. And they say unto him,
38 Shall we go and buy two hundred penny-worth of bread, and give them to eat? He
J. 8 saith unto them, How many loaves have ye? go and see. And when they knew, one of
9 his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which

hath five barley loaves, and two small fishes; but what are they among so many? We have no more; except we should go and buy meat for all this people. He said, Bring them hither to me.

Mk. 39 Now there was much grass in the place. And he commanded them to make all sit
40 down by companies on the green grass. And they did so, and sat down in ranks, by
L. 16 hundreds and by fifties in a company. Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them; and when he had given thanks he brake the loaves, and gave *them* to his disciples to set before the multitude; and likewise the two fishes he divided among them all. And the disciples distributed to the multitude that
17 were set down, as much as they would. And they did all eat, and were all filled. When
J. 12 they were filled, he said unto his disciples, Gather up the fragments that remain, that
13 nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves and of the fishes, which remained over and above unto them that had eaten. And they that had eaten were about five thousand men, be-
14 side women and children. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

Mk. 45 And straightway Jesus constrained his disciples to get into the ship, and to go before
46 him to the other side unto Bethsaida, while he sent the multitudes away. And when he had sent the multitudes away, when Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again, and went himself alone up into a mountain to pray.

The day is wearing away; this is a desert place; there are hungry perishing multitudes around us, and Christ is saying to us all, Give ye them to eat. Say not, We cannot, we have nothing to give. Go to your duty, every one, and trust yourselves to him; for he will give you all supply, just as fast as you need it. Take upon you readily, have it as a law to be always doing great works, that is, works that are great to you; and this in the faith that God so clearly justifies, that your abilities will be as your works. Make large adventures. Trust God for great things. With your loaves and two fishes, he will show you a way to feed thousands. H. B.

Mk. 30. He seems to have selected the place of meeting after this first missionary tour was completed. "The apostles," we are told, "gathered themselves together, and told him all things, both what they had done and what they had taught." How delightful this confidence! They told him of their failures and of their successes; of their wisdom and of their folly; of their reliance and of their unbelief. We seem to see Christ listening with affectionate earnestness to the recital of their adventures; and interposing from time to time a word of encouragement or of caution, as the character and narrative of each might demand. The heart of each was unveiled, and the words spoken were eminently in season. The fatigues of their journey were none of them remembered, as each received from the Saviour the smile of his approval. J. A.

31. When Jesus heard. While the twelve are absent preaching in the name of Christ, Herod causes John the Baptist to be beheaded in the castle of Machærus at the southern extremity of Perea, near the Dead Sea. In consequence of the preaching of the apostles, Herod hears the fame of Jesus; is conscience-smitten, and declares him to be John, risen from the dead. The disciples of John come and tell Jesus; and the twelve also return with the same intelligence; upon which Jesus retires to the northeastern coast of the lake, not far from the northern Bethsaida or Julias. All these events seem to have taken place near together. R.

Come ye apart and rest. In our day, a waking rest of travel, change of scene, new society, is permitted, and when it is a privilege assumed by faithful men, to recruit them for their works of duty, they have it by God's sanction, and even as a part of the sound economy of life. The true blessing of rest is on us only when we carry a good mind with us, able to look back on works of industry and faithfulness, suspended for a time, that we may do them more effectually. Going in such a frame, we shall rest awhile as none but such can rest. Nature will dress herself in beauty to our eye, calm thoughts will fan us with their cooling breath, and the joy of the Lord will be strength to our wasted brain and body. H. B.

32. Tiberias was quite a modern town when our

Lord frequented this region, having been built and named by Herod about the time of his advent. Seventy years afterward, Josephus found it an important city, and no other in Galilee is so often mentioned by him. Almost every other city was destroyed by Vespasian and Titus, but this was spared, and rewarded for its adherence to the Romans by being made the capital of the province. John, writing many years after these events, would naturally mention both the city and the lake, and call the latter by its then most familiar name, Tiberias. But the other apostles wrote before these events had taken place, and therefore do not speak of Tiberias at all. W. M. T.——It ultimately became the favorite resort and refuge of the scattered Jews not long after the destruction of Jerusalem. For three centuries the Sanhedrim held its assemblies within its walls; it contained schools and a university for the higher education of Jewish youths; and learned rabbins pursued their studies in it, comparatively free from molestation. The rabbi Jonathan wrote here the Jerusalem Talmud. It is to this day one of the four holy cities of the Jews, along with Jerusalem, Hebron, and Safed, in which prayers are offered up for the world twice every day, without which, it is believed, it would return to its primeval chaos. Jews gather to it especially from Spain and Barbary, from Poland and Russia, in order to be buried within its hallowed precincts; for next to the valley of Jehoshaphat and the sides of Olivet, it is the highest privilege for a Jew to have a grave here. No wonder, when it is one of their most cherished expectations that the Messiah, when he comes, shall emerge from the waters of the Sea of Galilee, and first reveal himself in Tiberias; after which he shall establish his world-empire up in the mountain-city of Safed. *A. Thomson.*

Bethsaida. At the northeastern corner of

Looking a little east of north from above the modern Tiberias. The desert plain of Butaiha rises from the middle of the farther lake line, at the right of the Jordan's entrance. Snow-crowned Hermon in the far distance.

the lake, a little beyond the point where the Jordan enters it, was a second Bethsaida, or "Fish-house," once, like its western namesake, a small village, but recently enlarged and beautified by Philip, tetrarch of Iturea, and called, for the sake of distinction, Bethsaida Julias. F.——The tetrarch Philip, who raised the village of Bethsaida (on the east side) to the dignity of a city, distinguished it from the village of the same name on the west side, by adding the name *Julias*, from the emperor's daughter. It is not strange that the name, meaning a *place of fish*, a *fishing-town*, should be applied to two places on different sides of a lake abounding in fish. N.

J. 4. A great multitude followed him, and around the mountain upon which he had retired with the disciples were soon gathered crowds of Jews who were on their way up to Jerusalem to the feast of the Passover. R. B.——**Mk. 34.** Ascending the hill-side, and gathering the vast throng before him, he "spake unto them of the kingdom of God." The day was spent in this arduous labor, but the people still lingered. They had been fed with the bread of truth, and as they sat and stood round him, they forgot their bodily wants in the beauty and power of his words. G.

J. 5. To prove him. Philip was of a thoughtful, anxious disposition, not like Peter, im-

petuous and soon rushing to a believing conclusion; for that reason the Lord, seeking in love to train the minds of his disciples, addresses himself to him in particular. R. B.——God tests us benevolently, to prove and exercise our faith; the devil tempts malevolently, to weaken and extinguish it. Q.——**Mk. 39.** "Make the men," he said," sit down by fifties in a company"—an order indicative of our Lord's design that there might be no confusion and that the attention of all might be directed to what he was about to do.

L. 16. He chose here as elsewhere—might we not say as everywhere?—to veil the workings of his omnipotence—to hide, as it were, the working of his hand and power, mingling it with that of human hands and earthly elements. H.——As the widow's oil increased, not in the vessel, but by pouring out; as, here, the barley bread multiplied, not in the whole loaf, but by *breaking* and *distributing;* and as the grain bringeth increase, not when it lieth on a heap in the garner, but when scattered upon the land: so spiritual graces are best improved, not by keeping them together, but by distributing them abroad. *Sanderson.*——Jesus never wrought a miracle except to meet a want, to heal a malady, to satisfy hunger, or in some shape to contribute to the happiness of mankind. . . . It needs as much of Deity to translate spring into harvest, as to transform a few barley loaves into food for so many thousands. J. C.

17. Were all filled. Those whom he professes to feed must needs have enough. The measure of his bounty cannot but run over. Will he feast his auditors in the wilderness? if they have not dainties, they shall have plenty; "They were all satisfied." Neither yet, O Saviour, is thy hand closed. Not according to our meanness, but according to thy state, are we fed. We are full of thy goodness; oh, let our hearts run over with thanks! *Bp. H.*——Thus he, all whose works were signs, did in this miracle proclaim himself the true bread of the world, that should assuage the hunger of men, the inexhaustible source of all life, in whom there should be enough and to spare for all the spiritual needs of hungering souls in all ages. T.

J. 12. When all were abundantly satisfied, Jesus, not only to show his disciples the extent and reality of what had been done, but also to teach them the memorable lesson that wastefulness is wholly alien to the divine economy, bade them gather up the fragments that remained, that nothing might be lost. F.——It is a common, but a Christian proverb, "Waste not, want not," and he that wastes needlessly deserves to want. And he that has plenty ought not to waste; for the Lord of all plenty, the Maker, Creator, and Proprietor of all, would not allow one fragment to fall that could be useful to a single human being. J. C.——God loveth a bountiful, not a wasteful hand. *Sandys.*

13. Twelve baskets. Probably each apostle took a basket in which to gather; hence the twelve. This union of careful savingness with creative power is a feature so peculiar that it impresses, beyond all mistake, a heavenly character on the narrative. Such things are not invented! O.——Baskets were taken by Jews on journeying, to carry their provisions, etc., that they might not have to depend on Gentiles and so incur the risk of ceremonial pollution. B.——All the Evangelists alike here use kophinoi for the common *wicker-baskets*, in which these fragments were collected; and the word spurides, or "rope-baskets," when they speak of the feeding of the four thousand. F.——The twelve baskets were an apt symbol of that love which exhausts not itself by loving, but after all its outgoings upon others, abides itself far richer than it would have done but for these, of the multiplying which there ever is in a true dispensing. T.

Mk. 45. This was the Bethsaida on the west, which is always styled simply "Bethsaida," as if it was well known, while the other on the east is "the city called Bethsaida." J. M.——**46. To make him a king.** The effect on the multitude was in keeping with the ideas of the time. Murmurs ran through the excited throng, that Jesus must be the expected prophet—the Messiah. Like Moses, he had fed Israel by a miracle, in the wilderness, which the rabbis said the Messiah would do. They had no higher idea of the Messianic kingdom than the outward and political, and would hasten its advent by forcing him, if possible, to proclaim himself king, and thus open the longed-for war with the hated Romans, in which God would appear on their behalf. While visions of national splendor dazzled the thoughts of his countrymen, the ideal of greatness for himself and them lay with Jesus in humiliation. Hiding his glory in outward lowliness, and never seeking honor from men, he had, throughout, identified his will with that of God, with a self-restraint which showed the grandest force of will. He would not use force, and they were bent on it. His refusal to carry out their plan made opposition inevitable, and it necessarily grew deeper each day as that refusal became more clearly final. That he had declined to be led by them to the throne of David in their way, was, in reality, a step toward the cross. G.——This climax of his miracle-working power produced one, also, in their opinions. "He that can do *such* a miracle can be no other than Messiah; we must do homage to him as theocratic king, and urge him to establish his kingdom among us." Plans of this sort Christ had to evade; and he returned alone to the mountain. N.——**Into a mountain.** A remarkable feature of the

lake must have been the concentration of varied life and activity in a basin so closely surrounded with desert solitudes. It was those "desert places," thus close at hand, on the table-lands, or in the ravines of the eastern and western ranges, which seem to be classed under the common name of "the mountain" that gave the opportunities of retirement for rest or prayer. A. P. S.——**To pray.** Thus it is that our Lord's was an angelical life (as Leighton calls it), devoted both to contemplation and to activity. And we need in this respect to copy him. Contemplation we require, that our troubled spirits may be quieted; that truth may produce its appropriate impression upon our hearts; and then activity, that we may spend the strength gained by prayer in beneficent consecration. True piety ought ever to be energetic and practical; it ought also to be meditative and secluded. Days spent among the multitude need nights of calmness and devotion. J. A.

Section 67.—The Night-storm on Galilee. Christ walks on the Sea.

MATTHEW xiv. 24–36. MARK vi. 47–56. JOHN vi. 16–21.

J. 16 AND when even was come, his disciples went down unto the sea, and entered into a
17 ship, and went over the sea toward Capernaum. And it was now dark, and the ship
18 was in the midst of the sea, and Jesus alone on the land was not come to them. And
Mk.48 the sea arose by reason of a great wind that blew. And he saw them toiling in rowing;
for the wind was contrary unto them; and the ship was now in the midst of the sea
tossed with waves.

And about the fourth watch of the night, when they had rowed about five and twenty or thirty furlongs, Jesus cometh unto them, walking upon the sea, and would
49 have passed by them. But when the disciples saw him walking on the sea, and draw-
50 ing nigh unto the ship, they supposed it had been a spirit, and cried out for fear. (For they all saw him and were troubled.) And immediately he talked with them, and saith
M. 28 unto them, Be of good cheer; it is I; be not afraid. And Peter answered him and said,
29 Lord, if it be thou, bid me come to thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried,
31 saying, Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
32 went up unto them into the ship, and they willingly received him. And when they were come into the ship, the wind ceased; and immediately the ship was at the land,
33 whither they went. Then they that were in the ship were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the loaves; for their heart was hardened. *And* they came and worshipped him, saying, Of a truth thou art the Son of God.
Mk.53 And when they had passed over, they came into the land of Gennesaret, and drew to
54 the shore. And when they were come out of the ship, and when the men of that
55 place had knowledge of him, straightway they sent out into all the country round about, and began to carry about in beds those that were sick, where they heard he
56 was: and brought unto him all that were diseased. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment; and as many as touched him were made perfectly whole.

EVERY one of us is no other than a little bark rowing against the wind, in a tempestuous sea, encompassed with the darkness of the night, and destitute of all help and succor. He who is not afraid in this

condition, sees not the danger of it; whoever sees it, and does not pray, knows nothing of his own weakness. Christ leaves us sometimes to ourselves, on purpose that we may know ourselves, and the need we have of him; but he never loses sight of us. Q.——Peter is here the image of all the faithful, in the seasons of their weakness and fear. So long as they are strong in faith, they are able to tread under foot all the most turbulent agitations of an unquiet world; but when they lose heart and fear, when instead of "looking unto Jesus," they look at the stormy winds and waters, then these prevail against them, and they begin to sink, and were it not for Christ's sustaining hand, which is stretched out in answer to their cry, they would be wholly overwhelmed. T.

Sure and sweet is the revelation of Christ to the believer in the time of darkness and sorrow. Many a storm has he passed through; but every one has been glorified by the presence of the Redeemer. Many more may await him, but he need not fear. His trust is in One who treads the wildest billows into a sea of glass, and who hushes the roar of the tempest into the murmuring of the evening zephyr. One more night of trial must come to all ere the voyage of life is ended. We are sailing right into the darkness of the unknown sea of death. Yet we will not fear. Our deliverer will come to us even there. Beautiful will be his feet upon the sullen waves; sweet will be the sound of his voice through the gloom, saying to *us:* "It is I; be not afraid;" and then the morning of eternity will break in beauty over the purple shores of the Canaan that we love. Z. E.

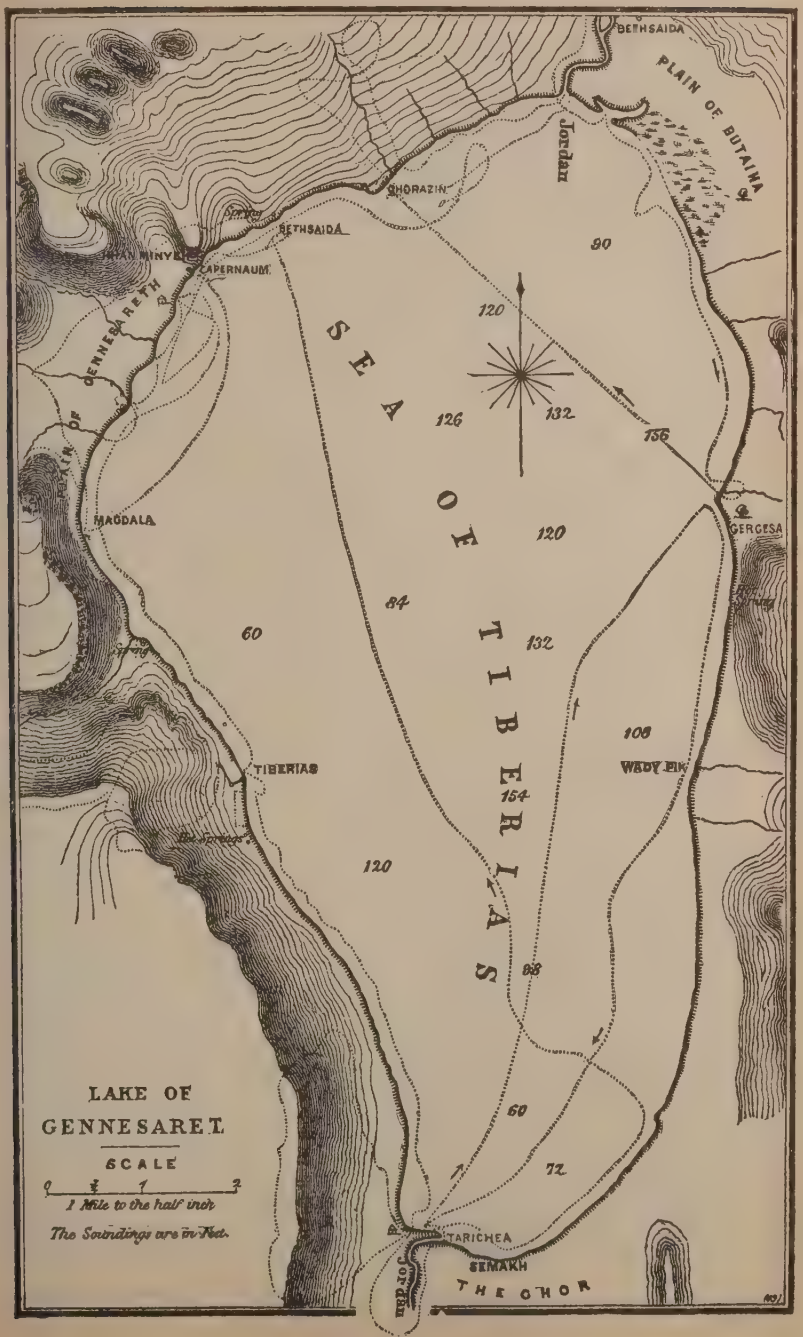
J. 16, 17. From the region of the northern Bethsaida or Julias, the disciples embark for Bethsaida of Galilee (Mk. 6 : 45); or for Capernaum, according to J. 6 : 17. They land on the plain of Gennesaret (Mk. 6 : 53). The next day the multitudes follow in boats to Capernaum seeking for Jesus, and find him there (J. 6 : 24, 25, 29). It follows, as a necessary conclusion, that Capernaum was on or near the plain of Gennesaret; most probably at its northeastern extremity. R. (Section 189.)—— In J. 6 : 16, it is said that "when even was come the disciples went down unto the sea." In the other gospels, however, evening is spoken of as having already come, or being near, before the multitude was fed. The explanation is that while John has followed the usual Greek mode of speaking, the others make use of the Hebrew, or rather the Pharisaic, way of reckoning the day. By this, there were two evenings: the first corresponding to our afternoon, from three to six, the other from six to nine, after which came "the darkness." G.——**A ship.** When the Sea of Galilee was fringed by towns and villas, trees and corn-fields, then the water was covered by little vessels sailing about in hundreds. It is not easy to ascertain what was the size of the largest of these vessels; but probably, as the distances were short, and the ports were shallow, the boats were not larger than they are now, say about thirty feet long and seven feet beam. J. M.

Alone on the land. The darkness deepens; the tempest rises; midnight comes with its gusts and gloom. There—somewhere on that mountain, sheltered or exposed—there, for five or six hours, till the fourth watch of the night—Jesus holds his secret and close fellowship with heaven. H.

18. A great wind. To understand the causes of these sudden and violent tempests, we must remember that the lake lies low—six hundred feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of the Hauran, and upward to snowy Hermon; that the water-courses have cut out profound ravines and wild gorges, converging to the head of this lake, and that these act like gigantic *funnels* to draw down the cold winds from the mountains. No wonder the disciples toiled and rowed hard all that night; and how natural their amazement and terror at the sight of Jesus walking on the waves! The faith of Peter in desiring and *daring* to set foot on such a sea is most striking and impressive; more so, indeed, than its failure after he made the attempt. W. M. T.

Mk. 48. *Five and twenty or thirty furlongs,* scarcely more than half of their way, the lake being forty or forty-five furlongs in breadth. T.——We may reckon the furlong or stadion (by the best authorized computation) at 202 yards, so that twenty-seven furlongs and a half, the mean of the distances given, would be about three miles. J. M. ——**He saw them.** He knew where the tempest-tossed bark was. His knowledge directed him; his love constrained him; their need invited him. He had seen them from the mount of fellowship with God. *An.*

49. Saw him walking on the sea. What Job celebrates as the distinguishing prerogative of God, "Who alone spreadeth out the heavens, and treadeth upon the waves of the sea"—what Agur challenges as God's unapproachable prerogative, to "gather the wind in his fists, and bind the waters in a garment"—this is here done *in flesh* by the Son of man. B.——There surely can be no question in the mind of an unprejudiced reader that it is John's intention to relate a *miracle;* nor again, that


BETHSAIDA
PLAIN OF BUTAIHA
Jordan
CHORAZIN
BETHSAIDA
CAPERNAUM
SEA OF TIBERIAS
90
120
126
132
156
120
84
132
60
108
154
120
68
60
72
MAGDALA
GERGESA
TIBERIAS
WADY EIK
TARICHEA
SEMAKH
THE GHOR
LAKE OF GENNESARET.
SCALE
0 ½ 1 2
1 Mile to the half inch
The Soundings are in Feet.

there could be in the minds of the disciples *no doubt about* that miracle—*no chance of a mistake* as to what they saw. They were afraid: but, upon being reassured by his voice, they were willing to take him into the ship: and upon their doing so, the ship in a comparatively short time was at the land to which they had been going, viz., by the storm ceasing, and the ship making smooth way. A.——*Walking upon the sea* was thought so impracticable, that the picture of two feet walking on the sea was an Egyptian hieroglyphic for an impossible thing. D.

50. It is I. So soon as they had made proof that without him they could do nothing, he was with them once more. For it had been his purpose in all this to discipline and lead them up to higher things than they had learned before. When he has tried them to the uttermost, he appears beside them, thus teaching them for all their after-life, in all coming storms of temptation, that he is near them, a very present help in the needful time of trouble. T.——There is something in those two little words, "'Tis I" (Gr. "I am"), which from the mouth that spake it and the circumstances in which it was uttered passes the power of language to express. B.——Oh, if we feel, often and often, that the water-floods threaten to drown us, and the deep to swallow up our faith, may it again and again be granted us to hear amid the storm and the darkness those two sweetest of the Saviour's utterances—"Fear not. Only believe." "It is I. Be not afraid." F.

M. 28. Rather do the words mean: "*Since* it is thou, command me to come unto thee." He feels rightly that Christ's command must go before his coming. In that "Bid *me*," the fault lay. He would go before the other disciples. But Christ does not reply, "Come *to me*"—only "*Come;*" that is, "Come, if thou wilt; make the experiment, if thou desirest." T.

30. A doubt is too heavy for any one to carry who would walk the waters; and Peter's doubt had sunk him into the deep, but that the Lord had mercy upon him. K.——"*Save me!*" It was the cry of weakness, of wild alarm, yet it had in it one grain of gold. It was a cry to Jesus, as to the only one that now could help; some true faith mingling now with all the fear. H.——Short prayers are long enough. There were but three words in the petition which Peter gasped out, but they were enough for his purpose. Not length, but strength, is desirable. A sense of need is a mighty teacher of brevity. Precious things lie in small compass, and all that is real prayer in many a long address might have been uttered in a petition as short as that of Peter. *Spurgeon.*

31. Jesus stretched forth his hand, and caught him. It was not Peter's laying hold of Christ, it was Christ's laying hold of him, that bore him up. And in our extremity it is not our hold of Jesus, but his of us, on which our trust resteth. Our hand is weak, but his is strong; ours so readily relaxes—too often lets go its hold; but his—none can pluck out of it, and none that are in it can perish. H.——**Wherefore doubt?** This rebuke was not administered while Peter was sinking—not till Christ had him by the hand, both reinvigorating his faith and with it enabling him again to walk upon the crested wave. B.——The energy of faith was palsied for action; but the earnestness of faith was revived for trusting. Jesus, who mingled tenderness with rebuke, recognized the reality and sincerity of his faith, while he reproved him for its feebleness; for "little faith" is a different thing from faithlessness. The essence of faith is an unfaltering faith in Christ, and its strength lies in its simplicity as an undivided act. J. P. T.

32. The occurrences here related were calculated to make such an impression upon the disciples, that they would be able to receive in faith his discourse on eating his flesh and drinking his blood, and to look forward to a future understanding of it, although at the time a great part might appear unintelligible to them. That which did not appear as if it could be sufficient food to satisfy so many, he had made sufficient; and now when they knew him to be far from them, and themselves to be far from the end of their voyage, he had miraculously approached them, and had brought them to the land whither they were going. *Hofman.*

33. Worshipped him. This new illustration of the superhuman power of their Master was so transcendent, that their wonder passed into worship. The impression, like many before, might soon lose its force; but for the moment they were so awed that, approaching him in lowliest reverence, they paid him homage in the words—"Of a truth thou art the Son of God." G.

The eternal future is clear only in Christ. When the powers of the world to come lay their arrest on a man, when time dwindles, when eternity opens in its awful proportions, it is God's purpose that there should be no place for a man to flee to but Christ. He darkens all the sky save where he appears, and leaves the soul with Christ alone. And when at last a man is forced to quit his hold of all the known, and venture forth into that void, who can give the soul a footing in the empty place, and bring it safe to the shore of a new world? There is but One. The ship is tossed until the morning watch, but there can be no calm around, nor peace within, till He appear. God has willed that morning should break only at his coming, and calm fall in the track

of his footsteps. He "who treadeth the waves of the sea"—who has his throne in the upper calm, and his feet on the lower storms—is still walking the waters of death for the help of them who love his appearing. The waters may rise even to the soul, the gloom of death-shade gather over it, and the heart may so fail as to cry out for fear in presence of the Deliverer. But the ear that has learned to recognize his voice will hear the words of the Son of man, "It is I; be not afraid"—words that assure us of a kindred nature, and a gracious purpose. Then shall we receive him gladly, and be immediately at that land whither we are going—"We shall behold his face in righteousness, and shall be satisfied when we awake with his likeness." *Ker.*

Section 68.—Christ the Bread of Life.

Capernaum.

JOHN vi. 22–40.

22 THE day following, when the people which stood on the other side of the sea saw
that there was none other boat there, save that one whereinto his disciples were
entered, and that Jesus went not with his disciples into the boat, but *that* his disciples
23 were gone away alone (howbeit there came other boats from Tiberias nigh unto the
24 place where they did eat bread, after that the Lord had given thanks): when the people
therefore saw that Jesus was not there, neither his disciples, they also took shipping,
and came to Capernaum, seeking for Jesus.
25 And when they had found him on the other side of the sea, they said unto him,
26 Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say
27 unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the
loaves, and were filled. Labour not for the meat which perisheth, but for that meat
which endureth unto everlasting life, which the Son of man shall give unto you: for
him hath God the Father sealed.
28 Then said they unto him, What shall we do, that we might work the works of God?
29 Jesus answered and said unto them, This is the work of God, that ye believe on him
30 whom he hath sent. They said therefore unto him, What sign showest thou then, that
31 we may see, and believe thee? What dost thou work? Our fathers did eat manna in
32 the desert; as it is written, He gave them bread from heaven to eat. Then Jesus
said unto them, Verily, verily, I say unto you, Moses gave you not that bread from
33 heaven; but my Father giveth you the true bread from heaven. For the bread of God
34 is he which cometh down from heaven, and giveth life unto the world. Then said they
unto him, Lord, evermore give us this bread.
35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never
36 hunger; and he that believeth on me, shall never thirst. But I said unto you, That ye
37 also have seen me, and believe not. All that the Father giveth me, shall come to me;
38 and him that cometh to me, I will in no wise cast out. For I came down from heaven,
39 not to do mine own will, but the will of him that sent me. And this is the Father's
will which hath sent me, that of all which he hath given me I should lose nothing,
40 but should raise it up again at the last day. And this is the will of him that sent me,
that every one which seeth the Son, and believeth on him, may have everlasting life:
and I will raise him up at the last day.

CHRISTIANITY, let us remember, is from first to last a divine movement in our behalf. It is an offer, promise, compassion, help, redemption. Love for us was the motive, sacrifice for us the means, and an opportunity to pour out into receptive and willing hearts the same infinite and everlasting affection is the

end. Christianity does not expect of us to be perfect people first, in order that we may be entitled to salvation, nor Christians first, in order that we may earn Christ for a Saviour; but quite the opposite thing—that we should believe we have a Saviour in order to be consciously saved; and that we should know the needful way to be already opened, that we may walk in it by the attraction of our Leader's spirit. Every miracle the Saviour wrought on earth, every sentence he spoke, every pain he bore, is a new ground of assured comfort for every soul that has once come heartily to him confessing, "I believe; help thou mine unbelief;" or asking, "What shall I do that I might work the works of God?" Hear his explicit answer: "This is the work of God, that ye should believe on him whom he hath sent." "Whosoever believeth in me, though he were dead, yet shall he live." "Him that cometh to me I will in no wise cast out." "No man shall pluck them out of my hand." F. D. H.

22-71. Never before had there appeared to be so great an interest in his teaching, or so large a measure of faith in his healing power. But behind this show of things Jesus saw that there was no readiness to receive him in his highest character and office. Some were prepared to acknowledge him as Elias, or one of the prophets; others, like the multitude on the lake-side, to take him by force and make him a king; but the notions of all alike concerning him and his mission were narrow, selfish, unspiritual. It is at this very culminating point of his apparent popularity, that Jesus begins to speak and act as if the hope were gone of other and higher notions of himself and of the kingdom of God being entertained by the nation at large. Hitherto he had spoken much about that kingdom, and but little about himself; leaving his place therein to be inferred from what he said and did. He had spoken much about the dispositions that were to be cultivated, the duties that were to be done, the trials that were to be borne, the blessedness that was to be enjoyed by those admitted into the kingdom, but he had said little or nothing of the one living spring of light and life within that kingdom, giving to it its being, character, and strength. He had never once hinted at his own approaching death as needful to its establishment—as laying, in fact, the foundation upon which it was to rest; nor had he spoken of the singular ties by which all its subjects were to be united personally to him. Now for the first time in public he alludes to his death, in a way that assigned to it its true place in our redemption. Now for the first time he speaks openly of what he is to all who are saved; proclaiming a supreme attachment to himself, an entire and exclusive dependence on himself, a vital union with himself, to be the essential characteristic of all true subjects of that kingdom which he came down from heaven to set up on earth. H.

22. The people, on the other side. Those who had remained on the *east* coast overnight. In the 25th verse, the "other side" is the *west* bank. A.——**23.** Our Lord does not appear to have entered Tiberias on any occasion. The reasons suggested for this are that it was full of foreigners while he came "first to the lost sheep of the house of Israel;" and that Tiberias was built partly upon ground occupied by ancient sepulchres, and to enter this place would have made him ceremonially "unclean." J. M.

26. "Rabbi, when didst thou get hither?" is the expression of their natural surprise; but it is met with perfect silence. The miracle of walking on the water was one of necessity and mercy; it in no way concerned them; it was not in any way intended for them; nor was it mainly or essentially as a worker of miracles that Christ wished to claim their allegiance or convince their minds. Therefore, reading their hearts, knowing that they were seeking him in the very spirit which he most disliked, he quietly drew aside the veil of perhaps half-unconscious hypocrisy which hid them from themselves, and reproached them for seeking him only for what they could get from him—"not because ye saw signs, but because ye ate of the loaves and were satisfied." F.——If thus it was with them, how should the Lord have walked upon the sea before their eyes, or have now confided to them the way of his coming thither? Their mind was filled with the *loaves* in recollection of their meal the day before, and not with the *sign*. They had been *filled*—that was enough for them; they felt no hunger in their souls for *that* food whose sign they had eaten in the loaves, that true meat which endureth unto eternal life. R. B.

27. The miracle could produce no faith in those who were destitute of a spiritual mind; their enthusiasm, carnally excited, was soon to pass over into opposition. A process of sifting was to take place, and the discourse which Christ uttered was intended to bring it on. They questioned him; but, instead of replying, he entered at once upon a rebuke of their carnal temper: "Ye seek me, not because the sign of my divine working, which ye saw, has led you to me as the Son of God, who alone can supply your *spiritual* wants; but only because I

have appeased your *bodily* appetite. Strive not for perishable, but eternal food, imparting eternal life, which the Son of man will bestow; God has sealed him to this by miracles wrought before your eyes, in attestation of his divine calling." N.——It is, to be sure, a meat which is *given* thee: "*which the Son of man shall give unto you;*" but yet thou must strive after it, if thou wouldest possess it. *Hungering* and *eating*, *coming* and *believing*, that belongs to the *laboring* by which thou must procure this food for thyself. The Son of man *can* and *will* give this food, he alone, "*for him hath God the Father sealed.*" R. B.——This sealing is not to be understood merely of miracles, but of the stamp of divinity which was impressed upon his whole life and teaching. *Stier.*

28. Teach us what are "the works" of God. This was the spirit of their time and country. To them, as well as the Pharisees, their models, morality was composed of a greater or smaller number of practices and observances; and the difficulty was to know them all, in order not to neglect any, even in their slightest details. Work after work, nothing but works, namely, those external acts which the hand does and the eye sees. Such to them was the spirit of morality; such to the best of them was virtue. A. V.

29. They had asked after *works:* Jesus calls that through which the food of eternal life is labored for, *a work*, viz., *faith* in his name. It is God who works in us the work which we must do, namely, that we *believe* on him whom he hath sent to be our salvation and our life, and has sealed as his Christ. R. B.——First give glory to God by receiving him whom he hath sent. When you inquire as to honoring him by your works, do not begin to dishonor him by your unbelief. How can you do the works of God when you shut the doors of your hearts against him who speaks in his name? First open your eyes, believe in the Messenger of God, believe in God himself; this is the work which must be done first; the other you will not do before. A. V. ——They expected him to prescribe new religious duties; but, instead of this, he led them back to the one work: "*Believe on him whom God hath sent.*" With *this* faith everything is given. N.

30. What dost thou work? The day previous these men had declared themselves fully satisfied respecting the divine mission of Jesus as the Messiah; and had he consented to become their king, and exerted his miraculous powers in accomplishing the work which they expected the Messiah to perform, they would have demanded no further evidence of his divine mission. J. B.

31. Our fathers did eat manna. The Jews first suggested the manna which their fathers ate in the desert—an illustration which Jesus subsequently resumed twice (49, 58). We may suppose the course of their thought to have been on this wise: He bids us work for bread that endures unto everlasting life, and speaks of giving it to us himself and of coming down from heaven, sealed of God. But our fathers had bread from heaven, and yet it did not endure unto everlasting life. Would he pretend to have anything better than that? So the woman of Samaria could not see how Jesus could have any better water than that of Jacob's well. H. C.

32. The Lord's king-like: "*Verily, verily, I say unto you,*" is the answer to the appeal which the Jews made to Scripture: "*As it is written.*" In the manna which your fathers ate in the wilderness nothing has been given *you*, which could feed you unto everlasting life. But now *the true bread from heaven* is at hand, which my Father *gives* you—gives *you*, for he gives it to be the life of the whole world. R. B.——**Moses gave you.** They have not *mentioned* Moses, nor was the giving of the manna a miracle performed by Moses; but he knew that the comparison between Moses and himself was in their minds, and answers by exposing the error which represented Moses as the giver of the manna. Neither again was that the true bread from heaven. It was in one sense bread from heaven; but not in *this* sense. It was a type and shadow of the true bread from heaven. Our Lord does not here *deny* but *asserts* the miraculous character of the manna. **33. Is he.** It should be *is that.* Not till verse 35 does Jesus first say "I am the bread of life." The manna is still kept in view. A.——**Giveth life.** That the life of the incarnate Son of God is *our life*, and the means whereby it becomes so; that the being who has forever life in himself, *gives life to the world*, and the means whereby he does so—this is what the Lord proclaims to us in this gracious discourse on the *bread of life.* R. B.

34. Give us this bread. The Jews understand this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting. A.——**35. I am.** Every time that these deaf hearers of his words of love and life interrupt him, he reveals with a brighter light his glory as our Jesus, and draws nearer and nearer to their hearts. Where else wouldst thou find this diligence of love, this unwearied patience, this condescending forbearance, except with the Shepherd whose delight it is to seek those who are lost? From this point onward, the Lord uses the first person; he speaks of *I*, *My*, *Me.* More and more urgently does he seek to lay hold on them, if perchance they would acknowledge him and come to him. *Coming* and *believing:* on that the Lord's discourse now immediately dwells. R. B.

The bread of life. This bread, like the wa-

ter described to the woman of Samaria, forever satisfies; it meets the great moral want in man's soul, perfectly and forever. "He that cometh to" Jesus does in that act eat this life-giving bread; just as "believing" on him is equivalent to drinking the waters of life. H. C.——**36.** Ye have seen the true bread from heaven, the *sign* greater than the manna, even *me myself:* and yet have not believed. A.——I *am myself* the sign which ye were desiring to see (verse 30); but ye hunger not after the bread of life, and therefore ye believe not that I am the bread of life. R. B.

37. The language of the two clauses should be carefully noticed. They who "shall come to Christ" are "that whole thing" which the Father gives. But it is "each individual man" that comes, of whom Jesus says, "I will in no wise cast him out." To "cast out of the synagogue," to "cut off from the congregation of Israel," to "shut out of the camp," were ideas with which all Jews were familiar. J. C. R.——**I will in no wise cast out.** Let no one be deterred by the fear that he is not one of those who are "given to Jesus" by the Father. Let him settle that question in his own favor by coming to Jesus at once, with all his heart, not as worthy, but as one invited and made welcome. This assurance—*the coming one never cast out*—was put by the Master in the very best place possible. H. C.

Whatever changes may take place in us, whatever sins and backslidings and fearful imaginings of unpardonable guilt, there, written in the Rock of Ages forever, stand the words, "Him that cometh unto me, I will in no wise cast out." *Ker.*——For this word have innumerable Christians already on bended knees given thanks to their Lord and Saviour; they have pleaded it to him when they have come laden with guilt, and with many unperformed vows—void of heavenly goods—full of earthly burdens—destitute of all fervor of spirit—feeble and lame of wing—bringing with them nothing, nothing but sin—nothing but this corrupt, cowering, backsliding heart! Thou hast said, O Lord, *Him that cometh to me I will in no wise cast out.* I cannot understand how thou canst love and receive such an one as I am, but I throw myself upon thy word—I come as only I can come; my Jesus receives sinners! *Luther.*

39. All the Father giveth. Let fearful and faint-hearted believers remember that if they come to Christ by faith, *they have been* "given" to Christ by the Father; and if given, it is the Father's will that they should never be cast away. J. C. R.——**39, 40.** The class referred to is described in one verse as given to Jesus by the Father; in the other, as seeing the Son and believing on him. The first puts into the foreground the agency of God; the second, the agency of man. That the class is in each case identically the same cannot be doubted. They may be described in either of these two ways—either as given by the Father to the Son; or as seeing the Son and believing in him. The certainty of ultimate salvation for all who fall within these descriptive terms is the main point specially affirmed here. H. C.——Though he does speak of it as a sublime certainty which men's *refusals* cannot frustrate, he speaks of that certainty as taking effect only by men's *voluntary advances* to him and acceptance of him—"Him that cometh to me." B.

40. For our strong consolation against the last enemy, the Lord repeats over and over again (four times in this chapter) with the clear note of triumph, "*I will raise him up at the last day.*" This is his promise, who, as a conqueror, was to bring his own body forth out of death, which he did in his joyful resurrection. R. B.

Section 69.—Eternal Life by feeding on Christ. Defection.

Capernaum.

JOHN vi. 41–71; vii. 1.

41 THE Jews then murmured at him, because he said, I am the bread which came down
42 from heaven. And they said, Is not this Jesus the son of Joseph, whose father and
43 mother we know? how is it then that he saith, I came down from heaven? Jesus
44 therefore answered and said unto them, Murmur not among yourselves. No man can
come to me, except the Father which hath sent me draw him: and I will raise him
45 up at the last day. It is written in the prophets, And they shall be all taught of God.
Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the
47 Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life.
48, 49 I am that bread of life. Your fathers did eat manna in the wilderness, and are dead.
50 This is the bread which cometh down from heaven, that a man may eat thereof, and
51 not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world.
52 The Jews therefore strove among themselves, saying, How can this man give us *his*
53 flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat
54 the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the
55, 56 last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth
57 my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
59, 60 These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear
61 it? When Jesus knew in himself that his disciples murmured at it, he said unto them,
62 Doth this offend you? *What* and if ye shall see the Son of man ascend up where he
63 was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words
64 that I speak unto you, *they* are spirit, and *they* are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not,
65 and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.
66 From that *time* many of his disciples went back, and walked no more with him.
67, 68 Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered
69 him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe,
70 and are sure that thou art that Christ, the Son of the living God. Jesus answered
71 them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.
1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

The true sacrament is in the doctrine of Christ. The visible sacraments are forms whose inner substance and life is the truth which they set forth to the eye. When Christ spoke of eating his flesh and drinking his blood, he did not refer to the form of partaking of the Lord's Supper. His words were spirit and life. Whoever shall penetrate to the deep meaning of that saying, "He that eateth me shall live by me," shall find in these words a quickening spiritual power which is the earnest of eternal life. It was his death that he was speaking of, which should be followed by his ascending up where he was before. It was his death, as an offering for the life of the world; and when the poor, famishing, condemned soul seizes upon Christ as its Saviour, it wins from his cross that spiritual power which is life from the dead. . . . Yet, now as then, this very doctrine of the cross sifts and tests mankind, and even the followers of Christ. How many will not believe upon Christ *crucified!* But, if we turn away from Jesus, whither shall we go? Where is the philosophy, the learning, the science, that can speak to us such words of eternal life, or that possess this quickening, renovating power to transform the soul, and lift it up to God? J. P. T.

Christ now drops all reserve as to his own position, character, services, and claims. And his manner of speaking to the people is here as unprecedented as the way of speaking about himself. Instead of avoiding what he knew would repel, he seems rather to have obtruded it: answering no questions, giving no explanations, modifying no statements; unsparingly exposing the selfishness, ungod-

liness, unbelief of his auditors. The strong impression is created that by bringing forth the most hidden mysteries of the kingdom, and clothing these in forms liable to give offence, it was his purpose to test and sift, not the rude mass of his Galilean hearers only, but the circle of his own discipleship. Such at least was its effect. H.

41, 42. Then the old angry murmurs burst out again—not this time from the multitude, but from his old opponents the leading Jews—"How could he say that he came down from heaven? How could he call himself the bread of life? Was he not Jesus, the son of Joseph, the carpenter of Nazareth?" F.——Jesus does not answer these questions, any more than he had answered the question as to how he got to Capernaum. He sees and accepts the offence that had been taken, the prejudice that had been created, and he does nothing to remove it. He enters into no explanation of the saying that he had come down from heaven. H.——But he met the murmurers, as he always did, by a stronger, fuller, clearer declaration of the very truth which they rejected. F.

44. Except the Father draw him. A drawing this, however, that if sought will never be withheld; if imparted, will prevail, for "it is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father cometh unto me." H.——Anew he points their attention to the fact that the main point, faith, is *God's* work in them, and repeats his word, "All that the Father *giveth* me shall come to me," more nearly describing the manner of this giving by terming it a *drawing;* a beautiful expression this is, to denote the secret work of divine love in men laden with guilt, sunk in earthly things, and estranged from heaven. To the last sinner who shall sigh after a Redeemer, this drawing of the Father to the Son whom he has sent, will continue. Love *sends*, and love *draws*. To note with a delicate ear, when the gentle and yet powerful drawing of God's love in our inmost soul is laying hold of us, and in the very same hour that we perceive it to follow it without delay: this is what *we* have to do in the work of conversion [and as well, of our increasing sanctification]. R. B.

None, indeed, come to Christ except the Father draw them; but how many does the Father draw, by the operation of the Holy Spirit upon the mind, who yet refuse to come! The will is an agent of such fearful, such stubborn power, that it may even resist the Holy Ghost, resist the drawing of the Father, as it does resist the invitations of the Son. Hence while it is true that all who come to Christ are drawn of the Father, it is still true that others perish, not because they are hindered or neglected of God, nor because they are not solicited by the gospel and wrought upon by the Holy Ghost, but because they WILL NOT come. J. P. T.——If a man cannot come without being drawn, and the drawing consists in being taught of God, we come to the root of the difficulty when we raise the question—*Why* cannot men be "taught of God?" *Why* do they not receive his instruction, and why do they not obey it? Plainly, not for want of mental capacity, not by reason of any *cannot* which takes away blameworthiness; not for any incapacity which lies beyond the range of their voluntary control. "Ye *will not* come to me that ye may have life," tells the simple and the whole truth in the case. H. C.

45. "*All thy children shall be taught of the Lord*, and great shall be the peace of thy children" (Isaiah 54: 13). God's *drawing* then is a *teaching;* it is not an uncertain excitement of feeling, but it is the divine voice clearly penetrating into the heart of man, which *teaches*, and which indeed imparts *great peace*, since it reveals these two things: sin and grace. *All* shall be *taught* of God; but it is only he who *hears and learns* what the Father teaches, only the sinner thirsting for salvation and grace, that comes to the Son. R. B.——**46, 47.** It is in seeing me that you see the Father. It is in hearing me that you hear the Father. It is through me that the drawing of the Father cometh. Open eye and ear then, look unto me, hear, and your soul shall live. "Verily, verily, I say unto you, He that believeth on me hath everlasting life." He hath it now, he hath it in me. "I am that bread of life." H.

51. I am. Understand, it is of *myself* I now speak as the bread from heaven: of *me* if a man eat he shall live forever; and "*the bread which I will give is my flesh which I will give for the life of the world.*" Here, for the first time in this high discourse, our Lord explicitly introduces his sacrificial *death*, not only as that which constitutes him the bread of life to men, but as *that* very element *in him which possesses the life-giving virtue.* B.——This bread was to be the self-sacrifice of his bodily life for the salvation of mankind. The life-giving power, *as such*, was his divine-human existence; the life-giving power, *in its special act*, was his self-sacrifice. The two are inseparable; the latter being the essential *means* of realizing the former; only by his self-sacrifice could his divine-human life become the bread of life for men. N.

53. Our Lord's sayings about eating his flesh and drinking his blood, so far from being hard and mysterious, were as natural as they were forcible. He was dealing with men who were carnal in their feelings and desires; who followed him for the excitement of seeing his miracles and for the present benefit they hoped to receive from these. It was in vain to talk to such men about the superiority of spiritual ideas and aims to carnal desires, or of the

spiritual design of his mission; the thing must be put before them boldly at their own level; and the spiritual conveyed to them in the form of bodily figures. And so Jesus said to them, You must eat the true bread; it is not enough that you see what I do and hear what I say; you are to be saved by receiving Me; you must eat Me. J. P. T.——It must be remembered that, if the Lord's Supper has, for us, thrown a clearer light upon the meaning of this discourse, on the other hand the metaphors which Jesus used had not, to an educated Jew, one-hundredth part of the strangeness which they have to us. Jewish literature was exceedingly familiar with the symbolism which represented by "eating" an entire acceptance of and incorporation with the truth, and by "bread" a spiritual doctrine. His saying was hard, as Augustine remarks, only to the hard; and incredible only to the incredulous. For if bread be the type of all *earthly* sustenance, then the "bread of heaven" may well express all *spiritual* sustenance, all that involves and supports eternal life. Now the lesson which he wished to teach them was *this*—that eternal life is in the Son of God. They, therefore, that would have eternal life must partake of the bread of heaven, or—to use the other and deeper image—must eat the flesh and drink the blood of the Son of man. They must *feed on him in their hearts by faith.* They might accept or reject the truth which he was revealing to their consciences, but there could be no possible excuse for their pretended incapacity to understand its meaning. F.——When he speaks of his flesh being given for the life of the world; when he speaks of the drinking of his blood as well as of the eating of his flesh; pronounces them to be the source at first and the support afterward of a life that cannot die, and that shall draw after it the resurrection of the body, it is impossible to put any rational construction upon phrases like these other than a reference to our Lord's atoning death as the spring and fountain of the new spiritual life to which through him all true believers are begotten. H.

54. And I will raise him up at the last day. For the *fourth* time this is repeated, showing most clearly that the "eternal life" which such a man "*hath*" cannot be the same with the *future* resurrection-life, from which it is carefully distinguished each time, but a life communicated *here below* immediately on believing; and giving prominence to *the resurrection of the body*, as that which consummates the redemption *of the entire man.* B. ——Here is a reiteration of the intimate connection between the present gift of eternal life and the future resurrection to glory. You cannot separate these things. That which is spiritual is in its very nature eternal. Death is but as the episode of a sleep; it has no power to touch the heart of that life which is "hid with Christ in God." That life given here in the body imparts to the body a share in its triumph over death, is the seal and pledge, that even though the body fall into dust, it shall be raised again from the dust, incorruptible. So essential, indeed, is this connection between the life eternal and the resurrection of the body, that it is almost the only view of the resurrection which is presented to us in Scripture. *Perowne.*

56. In words whose very singularity and reiteration should make them sink deep into our hearts, our Saviour tells us that until by faith we realize, appropriate, confide in him, as having given himself for us, dying that we might live, until in this manner we eat his flesh and drink his blood, we have no life in us. Our true life lies in union with and likeness unto God, in peace with him, fellowship with him, harmony of mind and heart with him, in the doing of his will, the enjoyment of his favor. H.—— Although this discourse has nothing to do with the sacrament of the Supper, the sacrament has everything to do with it, as *the visible embodiment* of these figures, and, to the believing partaker, a *real*, yea, and the most lively and affecting participation of his flesh and blood, and nourishment thereby of the spiritual and eternal life, here below. B.——These words do not primarily relate to this sacrament, not instituted as yet, but they do relate to that great truth which underlies it and on which it is founded. For we are not to suppose that the Lord's Supper is an arbitrary ordinance, or that one emblem would have answered as well as another for a commemorative sign. On the contrary, the ordinance has its essence, vivifying form, or idea, which is the resemblance between the taking of food and drink for bodily sustenance, and the receiving of Christ by faith. J. W. A.

Dwelleth in me, and I in him. This involves and expresses the most intimate relationship; a perfect communion and fellowship. These words must rule out the whole realm of *matter.* They must exclude all reference to flesh and body, in the material sense, as to be eaten literally. H. C.—— Closer than the closest of all earthly bonds is the vital union of the believer with Christ. He opens himself to us as the hiding-place, the resting-place, the dwelling-place for our spirit. We flee unto him, and he hides us in the secret of his presence, and keeps us secretly in that pavilion. **57.** To a still higher conception of the intimacy of the union between himself and his own does Jesus carry us. It would seem as if all the earthly imagery elsewhere employed—that of the union of the branches with the vine, of the members with the head, of the building with the foundation-stone—however apt, were yet defective; as if for the only fit, full emblem Jesus had to rise up to the heavens to find

it in the closest and most mysterious union in the universe, the eternal, inconceivable, ineffable union between the Father and himself. H.

Eateth me. The practical benefit of the sacrifice can be had only by accepting it as a sacrifice in our stead, by appropriating it with a full heart as the means of life; and this it is to eat Christ, so that his life becomes ours. "He that eateth Me shall live by Me." Hence the virtue of the sacrament is found only in feeding upon Christ. It is not "he that eateth this material bread," but "he that eateth Me;" not eateth me in the bread, but who in the act of eating the bread brings *Me* home to his soul as his food, his life, his salvation. If in coming to this sacrament we realize through it the nearness and fulness of Christ, if we thereby receive afresh into our hearts his living truth and grace, then do we feed upon him. J. P. T.——We lay our feeble hand on this almighty promise of our Lord, and we rest therein with assurance: We shall live *by him!* R. B.——We have three living ones spoken of here: the living Father, the living Son, and the living believer. The three lives are linked together. *Rollock.*

58. Our Lord sums up the whole discourse. All these expressions have been used frequently, and now all are grouped together, and presented in one view. J. C. R.——One peculiarity of the sayings of Christ is the sense of fulness they carry with them, and of this fulness as proceeding from himself. His words flow as from a fountain; and not only so, but the truth he imparts becomes in those who receive it "a well of living water, springing up into everlasting life." In listening to him, one feels that he knows all truth, and contains it within himself. For truth as spoken by Christ carries with it the conviction that what he utters is part of himself. It is not truth that he has studied and developed; it is not a doctrine that he has derived from another, and teaches with his own methods and illustrations; but the truth he speaks is in and of himself. J. P. T.——Truth perfectly expressed, and perfectly understood, convinces at once; as the light streaming in reveals all objects, so Christ's words require no illumination; it is their entrance which giveth light. It is not merely that our understanding is satisfied, our conscience roused, our affections engaged—it is all this and more; it is our inmost being, that in us which is eternal, that Christ grasps and addresses, so that we feel he has come into contact with the very centre of our being. A. S.

60. Some who had previously been regarded as his disciples stumbled at these teachings and murmured. What he said of "eating his flesh" was one of the hard sayings over which the Jews strove among themselves, as appears in verse 52. And this seems to have been the head and front of the offence. It involved a Messiah suffering and dying—not as they construed it, conquering, reigning; and therefore it ran counter to all their cherished notions of their nation's deliverer. His work as thus set forth made no account of the worldly greatness they aspired to, but utmost account of that spiritual life, in purity and love, for which they had no aspirations. Hence they said in their hearts, We are disappointed in this man; he meets none of our cherished hopes; why should we follow him longer? H. C.——This was too much, even for some who had been brought to the door of belief. The service of the synagogue ended, the elders came down from the platform, the chazzan put away the sacred vessels, the congregation came out into the sun, angry in word and mocking in spirit. They wanted facts; he had given them truth. They hungered for miraculous bread, for a new shower of manna; he had offered them symbolically his flesh and blood. They had set their hearts on finding a captain who would march against the Romans, who would cause Judas of Gamala to be forgotten, who would put the glories of Herod the Great to shame. They had asked him for earth, and he had answered them with heaven. W. H. D.

61. The people came in multitudes around him, and you can trace no sign of extravagant expectation. The tide of popular favor ebbs away from him, and you see no token of his giving up his enterprise in despair. No wavering of purpose, no change of plan, no altering of his course to suit new and obviously unforeseen emergencies. There is progress: a steady advance onward to the final consummation of the cross and the burial, the resurrection and ascension; but all is consistent, all is harmonious. H.

62. The Son of man. Himself as Messiah. The Jews, as appears from J. 12 : 34, expected that the Messiah was to "abide forever," remain permanently among them. Our Lord intimates here, that instead of remaining on earth, to establish the worldly kingdom they were anticipating, he was, after having given his flesh for the life of the world, to return to heaven, whence he had come down. The preëxistence of our Lord, in heaven, previously to his appearing among men is as plainly stated as words can state it. J. B.

63. The words are spirit and life. Words, inwardly digested, feed the soul, as bread, properly digested, feeds the body. The spiritual power of the ordinance of the Supper is altogether of the same sort—not the bread eaten feeding the body, but the truth suggested and illustrated feeding the soul. H. C.——The dead letter, the outward material flesh, he told them, profited nothing. The form, the dogma, the institution, however venerable

in itself—even his own flesh, as the symbol of mere material life, had no magic virtue. Only the inward essence, the truth embodied, the living principle, the quickening Spirit received into the heart, availed with God, or sustained the heavenly life in the soul. G.——These very words about eating his flesh, etc., *are* "spirit and life" when one takes them rightly. They teach that the Lord Jesus gave his flesh as the means of life and salvation. But this sacrifice does not take effect for any individual from the mere fact of its having been offered; but it gives life to him who eats and drinks it; that is, to him who appropriates it to his own case *as the provision upon which the life of his soul depends*—just as the life of the body depends on food and drink. He who so receives the death of Christ—makes this application of that death as the necessary means of his soul's life—will find that Christ becomes to him as his very flesh and blood. J. P. T.

64, 65. The enthusiasm of Christ for his divine work was combined with a discretion which fully comprehended the opposition he must encounter from the prevailing opinions and feelings of the times. He readily distinguished, with that searching glance that pierced the depths of men's hearts, the few who came to him, drawn of the Father and following an inward consciousness of God, from those who sought him with carnal feelings, to obtain that which he came not to bestow. There was no extravagance in his demands upon men; nothing exaggerated in his hopes of the future. Everywhere we see not only a conscious possession of the divine power to overcome the world, which he was to impart to humanity, but also of the obstacles it should meet with from the old nature in which the principle of sin was yet active. N.——**66. Many disciples walked no more with him.** When "the carpenter's son" in his mysterious language spoke of his descent, his commission from his Father, his reascension to his former intimate communion with the Deity; still more, when he seemed to confine the hope of everlasting life to those only who were fitted to receive it, no word fell in with their excited, their passionate hopes. His allusions discountenanced the immediate and the remote accomplishment of their visions of the Messiah's earthly power and glory. The disappointment was universal; his adherents, baffled and sinking at once from their exalted hopes, cast off their unambitious, their inexplicable Leader. H. M. ——It was the first vivid instance of "the offence of the cross"—henceforth to become the special stumbling-block of the nation. The Messiah of popular conception would use force to establish his kingdom, but Jesus, while claiming the Messiahship, spoke only of self-sacrifice. Outward glory and material wealth were the national dream. He spoke only of inward purity. If he would not head them with Almighty power, to get Judea for the Jews, they would not have him. G.

67, 68. Will ye also go away? It was Simon Peter whose warm heart spoke out impetuously for all the rest. He at least had rightly apprehended that strange discourse at which so many had stumbled. "Lord," he exclaims, "to whom shall we go? Thou hast the words of eternal life." F.——Christ is himself the very truth which he teaches, the eternal and subsisting, the living and quickening truth; he is life itself, and life eternal, who teaches both truth and life, inspiring them into our understanding by his light, and into our heart by his love. To whom then shall we go but Jesus, that we may learn to live, and live eternally on the truth? He well deserves to find nothing but delusion and death, who seeks for truth and life from any but Christ alone. Q.

70. He had *chosen* Judas. This we cannot understand. Incomprehensible to us is the love which *created* the angel, knowing that it would become a devil to that love. Just as incomprehensible was the love which strove to *redeem* Judas, while it knew, nevertheless, that he would work upon it the devil's will, all the while, however, doing nothing but what was ordained in God's purposes of salvation. "This man should betray him," because he *would not* be saved by him. R. B.——The choosing here spoken of means no more than *selection for office*. Our Lord in another place carefully draws the distinction between the true disciples and the false: "I speak not of you all: I know whom I have chosen." Of that "choosing" (unto salvation) Judas was not a partaker. Of the other choosing (unto office) he was. **Is a devil.** Even now, long before our Lord's betrayal, Judas is called a "devil." This helps to show that he never was a faithful disciple, even from the first. J. C. R.—— The choice of the disciples was an act that gave them no guaranty of salvation, and no exemption from the usual trial that attends every human being from the beginning to the end of life. Everything turned on the use which Judas would make of the signal opportunities for good that lay in his path, and on the energy with which he would resist temptation. G. P. F.

Thus the public life of Jesus closed its second year. His influence at one moment was apparently most extensive, at the next was confined to a small circle. Still, however, it held the public mind in unallayed suspense; and the ardent attachment of the few, and the animosity of the many, bore testimony to the commanding character and the surprising works of Jesus of Nazareth. H. M.

Section 70.—Pharisaic Traditions. Need of Inward Purity.

Capernaum.

MATTHEW xv. 1–20. MARK vii. 1–23.

Mk. 1 THEN came together unto him the Pharisees, and certain of the scribes, which came
2 from Jerusalem. And when they saw some of his disciples eat bread with defiled,
3 that is to say, with unwashen hands, they found fault. For the Pharisees, and all the
Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.
4 And *when they come* from the market, except they wash, they eat not. And many
other things there be, which they have received to hold, as the washing of cups, and
pots, and of brazen vessels, and tables.
5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to,
but transgress, the tradition of the elders? for they wash not their hands when they
M. 3 eat bread. But he answered and said unto them, Why do ye also transgress the command-
Mk. 8 ment of God by your tradition? For, laying aside the commandments of God, ye hold
the tradition of men, as the washing of pots and cups: and many other such like things
9 ye do. And he said unto them, Full well ye reject the commandment of God, that ye
M. 4 may keep your own tradition. For God commanded *by* Moses, saying, Honour thy father
5 and thy mother: and, He that curseth father or mother, let him die the death. But ye
say, Whosoever shall say to his father or mother, *It is* Corban, that is to say, a gift,
by whatsoever thou mightest be profited by me; and honour not his father or his
Mk.12 mother, *he shall be free.* And ye suffer him no more to do aught for his father or his
13 mother; making the word of God of none effect by your tradition, which ye have de-
M. 7 livered: and many such like things do ye. Ye hypocrites, well hath Esaias prophesied
8 of you, saying, as it is written, This people draweth nigh unto me with their mouth,
9 and honoureth me with their lips, but their heart is far from me. Howbeit, in vain do
they worship me, teaching *for* doctrines the commandments of men.
Mk.14 And when he had called all the people, he said unto them, Hearken unto me every
15 one *of you*, and understand: There is nothing from without a man, that entering into
him can defile him. Not that which goeth into the mouth defileth a man; but the
things which come out of him: that which cometh out of the mouth, this defileth a
16 man. If any man have ears to hear, let him hear.
17 And when he was entered into the house from the people, then came his disciples,
M. 12 and said unto him, Knowest thou that the Pharisees were offended, after they heard
13 this saying? But he answered and said, Every plant, which my heavenly Father hath
14 not planted, shall be rooted up. Let them alone: they be blind leaders of the blind.
15 And if the blind lead the blind, both shall fall into the ditch. Then his disciples asked
him concerning the parable; and Peter said unto him, Declare unto us this parable.
16 And Jesus said unto them, Are ye also yet without understanding? Do ye not per-
Mk.18 ceive, that whatsoever thing from without entereth at the mouth into the man, it can-
19 not defile him; because it entereth not into his heart, but into the belly, and is cast out
20 into the draught, purging all meats? And he said, That which cometh out of the man,
that defileth the man: for those things which proceed out of the mouth come forth
21 from the heart; and they defile the man. For from within, out of the heart of men,
22 proceed evil thoughts, murders, adulteries, fornications, thefts, covetousness, wicked
ness, deceit, lasciviousness, an evil eye, false witness, blasphemies, pride, foolishness.
23 All these evil things come from within, and these are *the things* which defile a man:
but to eat with unwashen hands defileth not a man.

OUTWARD obedience is invaluable, when it is the fruit of a holy heart; but all the teaching of our Lord shows that the work must begin within. Obedience is the child of Love. Prophecy, alms, and martyrdom are nothing without this inward principle. No perfection of exterior service can make up for a want of the life of God in the soul. The reformation of things outward, and the performance of good acts, unless from a principle of regard to God, are only like hanging fruits on the branches of a sapless tree, dead to the very root. So Christ taught. So the gospel everywhere affirms. J. W. A.

Mk. 3. Except they wash their hands, eat not. The Jews attached more importance to the traditionary exposition than to the Scripture text itself. The duty of washing before meat is not inculcated in the law, but only in the tradition of the scribes. So rigidly did the Jews observe it, that Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands. A.

5. The tradition of the elders. The Jews distinguished between the written law and the traditional law, or "law upon the lip;" and the latter was asserted, by its more extravagant votaries, to have been orally delivered by God to Moses, and orally transmitted by him through a succession of elders. On it is founded the Talmud (or "doctrine"), which consists of the Mishna (or "repetition") of the law, and the Gemara, or "supplement" to it; and so extravagant did the reverence for the Talmud become, that it was said to be, in relation to the law, as wine to water; to read the Scriptures was a matter of indifference, but to read the Mishna was meritorious, and to read the Gemara would be to receive the richest recompense. And it was this system of revered commentary and pious custom which Jesus now completely discountenanced. F.

M. 5. As they had specified an instance in which the traditions of the elders had been violated by his disciples, he in turn specifies an instance in which they, by their traditions, had nullified a commandment of God. No human duty was of clearer obligation than that by which a child was bound to honor and help his father and mother. The command enforcing the duty stood among the precepts of the Decalogue. But the elders had found out a way of reading it by which the selfishness or ill-will of a child might find room for exercise, under a religious garb. All that one, who desired to evade the obligation of assisting his parents, had to do, was to say "Corban" over that property on which his parents might be supposed to have a claim—to declare it to be consecrated, bound over to the Lord—and he was free. H.——It was then not lawful for him to succor his parent. And, what was most strange, he was not held to be bound by his words to devote his estate to sacred uses; but, not to relieve the parent, he was inviolably bound. J. L.——So it was that these traditionalists among the Jews quenched the instincts of nature, gave place to evil passions, and broke one of the first and plainest of the divine commands, all under a pretence of piety. H.

8. Their heart is far from me. Even in the light of the Old Testament it was known that piety of heart was indispensable to a true fulfilment of the law. Christ himself appealed to a passage in the Old Testament (Hos. 6 : 6) in proof of this; and even the well-disposed scribe admitted it. N. ——Often in the prophetic word its threats and promises are for all times of the Church: the particular event then foretold being but one fulfilment of those deeper and more general declarations of God, which shall be ever having their successive illustrations in his dealings with men. A.

Mk. 14. No further answer will our Lord give to the Pharisees than this severe retort. But first to the multitude, and afterward to his disciples, he will say a word or two of that wherein all real defilement consists—not in the outward, but in the inward. H.——The foregoing dialogue, though in the people's hearing, was between Jesus and the Pharisaic cavillers, whose object was to disparage him with the people. But Jesus, having put them down, turns to the multitude who, at this time, were prepared to drink in everything he said, and with admirable plainness, pithiness, and brevity, lays down the great principle of real pollution, by which a world of bondage and uneasiness of conscience would be dissipated in a moment, and the sense of sin be reserved for deviations from the holy and eternal law of God. B.——Here Christ displays the same conscious, lofty superiority so often manifested in his disputes with the Pharisees; instead of softening down the offensive doctrine, he presents it more and more forcibly in proportion as they take offence. N.

15. Nothing from without a man can defile. Nothing that is and remains external to man, and enters only into his body, not into his heart to become part of his character, can defile. The Pharisees feared defilement from their food; of this defilement our Lord speaks. L. A.—— Words clear enough to us, but grand beyond thought when uttered, for they were the knell of caste, of national divisions and hatreds, and of the

religious worth of external observances as such; and the inauguration of a universal religion of spirit and truth! Nothing external, they proclaimed, made clean or unclean, holy or unholy. Purity and impurity were words applicable only to the soul and its utterances and acts. The charter of spiritual religion: the abrogation of the supremacy of forms and formula forever, was at last proclaimed; the leaven of religious freedom cast into the life of humanity, in the end to leaven it throughout! G.

M. 13. The reply of Jesus was an expression of calm indifference to earthly judgment, a reference of all worth to the sole judgment of God as shown in the slow ripening of events. F.——All merely human growths—everything not planted by God—must fall; the whole Pharisaic system shall come to the ground. Let not their talk trouble you; blind are they, and those that follow them; both leaders and led are going on to destruction. N. ——**14. Let them alone.** This seems at first a singular counsel respecting the teachers of error. It is, however, different from, Let the error alone, or, Let the pupils of error alone. Christ very rarely entered into direct controversy with false teachers. In no single instance did he invite to or provoke a controversy with them. He devoted himself to the *affirmative* work of preaching the truth, and, for the most part, let the preachers of error alone. And God has rooted up their plants. Christ is, in this respect, an example to the modern Christian teacher in dealing with modern antagonisms to Christianity. **Fall into the ditch.** Christ's disciples had been assailed for eating with unwashed hands, because this was in the eyes of the Pharisees an uncleanness. Christ's response to his disciples embodies the idea that the guidance of the Pharisees will lead directly to the foulest uncleanness. L. A.

15. The disciples were still too much ruled by Jewish views to apprehend correctly the full force of Christ's figurative language. The form of expression was simple enough in itself; it was the strange *thought* which made it difficult. It was only at a later period that even Peter could learn, and that, too, by the illumination of the Holy Ghost, that everything is pure, for men, which comes pure from the Creator's hand. "Do ye not yet understand," said he, "that what enters a man's mouth from without cannot defile the interior life? It is the product of the *heart*, it is that which comes from *within*, that makes a man unclean." N.—— **21.** *Evil thoughts*—like one tiny rill of evil, and then the burst of all that black overwhelming torrent! F.

The Pharisees had refined the law into a microscopic casuistry which prescribed for every isolated act, but Jesus brought it into the compass of a living principle in the soul. A lifetime was hardly enough to learn the rabbinical precepts respecting offerings, but Jesus virtually abrogated them all by the short utterance that "mercy was better than sacrifice." The schools had added to the simple distinctions of the law between clean and unclean beasts, endless distinctions respecting different parts of each, and the necessary rites; the simple rule of Jesus was—It is not what enters the mouth that defiles a man, but what comes from the heart. The rabbis contended after what uses vessels should be purified in running, after what in drawn water, and how wooden and metal dishes were to be minutely discriminated. Jesus waived aside this trifling and deadly pedantry, and told his hearers to take care to have what was within clean, and then the outside would be clean also. Even the Sabbath laws, with their countless enactments, were as briefly condensed. "It is lawful to do good on the Sabbath-day." "The Sabbath was made for man, not man for the Sabbath." Such teaching was unheard of in Israel. It was revolutionary in the grandest sense. G.

Section 71.—The Syrophenician Mother's Faith. Heals One Deaf and Dumb.

Borders of Phenicia. Decapolis.

Matthew xv. 21-29. Mark vii. 24-37.

Mk. 24 And from thence Jesus arose and departed into the borders *or* coasts of Tyre and Sidon; and entered into an house, and would have no man know *it;* but he could not
25 be hid. For behold, a woman of Canaan, out of the same coasts, whose young daughter had an unclean spirit, heard of him, and came, and fell at his feet: and cried unto him,

saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed
26 with a devil. (The woman was a Greek, a Syrophenician by nation,) and she besought
M. 23 him that he would cast forth the devil out of her daughter. But he answered her not a
word. And his disciples came and besought him, saying, Send her away; for she crieth
24 after us. But he answered and said, I am not sent but unto the lost sheep of the house
25, 26 of Israel. Then came she and worshipped him, saying, Lord, help me. But Jesus
answered and said unto her, Let the children first be filled; for it is not meet to take
27 the children's bread, and to cast *it* unto the dogs. And she answered and said unto him,
Truth, Lord, yet the dogs under the table eat of the children's crumbs, which fall from
28 their master's table. Then Jesus answered and said unto her, O woman, great *is* thy
faith: for this saying, be it unto thee even as thou wilt. Go thy way: the devil is gone
Mk.30 out of thy daughter. And her daughter was made whole from that very hour. And
when she was come to her house, she found the devil gone out, and her daughter laid
upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Gali-
32 lee, through the midst of the coasts of Decapolis. And they bring unto him one that
was deaf, and had an impediment in his speech; and they beseech him to put his hand
33 upon him. And he took him aside from the multitude, and put his fingers into his ears,
34 and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith
35 unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and
36 the string of his tongue was loosed, and he spake plain. And he charged them that
they should tell no man: but the more he charged them, so much the more a great deal
37 they published *it;* and were beyond measure astonished, saying, He hath done all things
well: he maketh both the deaf to hear, and the dumb to speak.

Why was it that in this woman's case, to use the words of an old divine, Christ "stayed long, wrestling with her faith, and shaking and trying whether it were fast-rooted" or no? Doubtless because he knew that it would stand the proof, and that she would come out victorious from this sore trial; and not only so, but with a stronger, higher, purer faith than if she had borne away her blessing at once. Now she has learned that men ought always to pray and not to faint; that, with God, to delay a boon is not therefore to deny it. She won the strength which Jacob had won before, from his night-long struggle with the angel. Here is the same persevering struggle on the one side, and the same persevering refusal on the other; the stronger is at last overcome by the weaker. God himself yields to the might of faith and prayer; for a later prophet, interpreting that mysterious struggle, tells us the weapons which the patriarch wielded: "He wept and made supplication unto him," connecting with this the fact that "he had power over the angel and prevailed." The two histories, indeed, only stand out in their full resemblance when we keep in mind that the angel there, the angel of the covenant, was no other than that Word who, now incarnate, "blest" this woman at last, as he had blest Jacob at Peniel—in each case rewarding a faith which had said, "I will not let thee go, except thou bless me." Yet, when we thus speak of man overcoming God, we must never for an instant lose sight of this, that the power whereby he overcomes the resistance of God, is itself a power supplied *by* God. T.

This Syrophenician woman is still, after the lapse of eighteen hundred years, the model supplicant. Her very coming to Jesus was an act of heroic faith; for she came not only without invitation or promise, but in the face of fearful discouragements. Somehow she believed beforehand in his love to her, a poor Gentile mother; and this was great faith indeed. And her faith grew stronger, and shone more brightly through the progress of a trial which would have utterly extinguished that of any ordinary believer. It is faith alone which brings us into that living sympathy with God in which lies the possibility and prevailing power of prayer. Z. E.

Jesus retires from Galilee, first to the region of Tyre and Sidon; then he returns to the Decapolis; and goes afterward to the district of Cesarea Philippi, now Banias. All these were districts not under the jurisdiction of Herod, whose domain included only Galilee and Perea. R.

Mk. 24. The borders of Tyre and Sidon. (See map, p. 270.) It is not probable that our blessed Lord actually overpassed the limits of the Jewish land; and the true meaning is, that he came into the confines of that heathen land. T.——He had proclaimed the supreme truth that God was the great Father of all mankind, and that the human race round the world were brethren in his great household. But pity for his own nation—the Israel of the old covenant—forbade his going forth, for the time, to all races. It would at once have sealed the fate of his people, for what was offered to the heathen would have been instantly rejected by the fanatical Jew. G.

26. This woman was by birth a Canaanite, and a Syrophenician; by position a Roman subject; by culture and language a Greek; and her appeal for mercy to the Messiah of the chosen people might well look like the first-fruits of that harvest in which the good seed should spring up hereafter in Tyre and Sidon, Carthage, Greece, and Rome. F.——Phenician was the general name given to a race whose colonies were widely spread in very ancient times. One division of this race occupied the country from which they were driven out by the Israelites; and as that country bordered upon Syria, they were called Syrophenicians by the Greeks and Romans. It was to this tribe that the woman belonged. It is a pure and simple case of one belonging to the great world of heathendom coming to Jesus. H.

M. 23. Answered her not a word. He knows with whom he has to do, and he has different ways for souls differently disposed. To the feeble he makes advances, and accommodates himself to their infirmities; the strong, it pleases him to make to wait, to provoke to holy combat, in order to exercise their courage, and, at the same time, to display before the eyes of men and angels the beautiful spectacle of their victory. Thus he strengthened the faith of the woman of Canaan, while he instructed his disciples so much the more. "What coldness in his language!" you say. Yes, but what love in his heart! A. M.——**Send her away.** The twelve learned, at last, that even heathen "dogs" were not to be sent away unheard. G.

25. Lord, help me! Sent to me, or not, here thou art, oh! Saviour of the unfortunate! Called, or not, here am I, a wretched mother! Thou *must* hear me, thou *must* cure my daughter, thou must drive away this demon; *I will not let thee go*, until thou hast delivered me! A. M.——Her words are few, but quantity is compensated by intensity of feeling and truth of conviction. Tears and cries, not words and periods, for him who hears not with human ears; who regards not the tongue, but listens to the beating of the heart. W. A. B.

26. Dogs. She knew that, in comparing the Jews to the children of God's family, and the heathen to the dogs without, he simply used the comparison and statement common among his people, as expressing the relation between them, without meaning to give personal offence. K.——To the Jew, and, in general, to all the nations of the East, the dog was an unclean animal, the type of profane and persecuting impiety, as the swine, with which he was associated, was the type of an inordinate and sensual impiety. A. M.

27. Such an answer might well have struck a chill into her soul; and had he not foreseen that hers was the rare trust which can see mercy and acceptance even in apparent rejection, he would not so have answered her. But not all the snows of her native Lebanon could quench the fire of love which was burning on the altar of her heart, and prompt as an echo came forth the glorious and immortal answer: *Truth, Lord: yet the dogs eat of the crumbs.* F.——She, like the centurion, and under still more unfavorable circumstances, was mighty in faith; and, from the very word which seemed to make most against her, she drew an argument in her own favor. She entangled the Lord, himself most willing thus to be so entangled, in his own speech. Upon these words Luther, who has dwelt on all the circumstances of this little history with a peculiar love, and seems never weary of extolling the mighty faith of this woman, exclaims: "Like her, thou must give God right in all he says against thee, and yet must not stand off from praying, till thou overcomest as she overcame, till thou hast turned the very charges made against thee into arguments and proofs of thy need—till thou too hast taken Christ in his own words." She consents to Christ's declaration, not immediately to make exception against the conclusion which she draws from it, but to show how *in that very declaration* is involved the granting of her petition. T.——With a presence of mind that we should admire, if our attention was not absorbed by a spectacle far more beautiful, that of her faith, she arms herself against the Lord with the very weapon with which he had just pierced her: "A single crumb of that bread with which thou satisfiest the desires of thy chosen people, a single word, a single look, and my daughter shall be healed!" A. M.——To us it requires some reflection to see the exquisite *fitness* of this rejoinder, and to understand the strength of the faith that could stand up under such reiterated discouragement. But Jesus felt it all in one moment; and he was all the while, not merely hearing her words, but looking upon her heart. His voice altered, his countenance relaxed, and she beheld the King in all the beauty of his benignity and tenderness. K.

28. For this saying. The words of the

woman of Canaan open the heavens, triumph over the Lord, drive away the devil, and accomplish whatever she wishes. It was because these were the words of faith. Faith gives us some mysterious share in the omnipotence of God himself. If it is written: "With God, all things are possible," it is also written: "All things are possible to him that believeth." Fear not that pride may be engendered by this glorious power; it is exercised only in humility; it escapes when the heart is inflated; the woman of Canaan is all-powerful at the moment when she abases herself most profoundly. A. M. ——The time is not passed when he comes down to wrestle with men, to be a seeming opponent to them in the great conflicts of the soul, and not surrender his blessing until it has sometimes been wrung from him by agonies of importunity; but all the while he wrestles on their side, and draws out their strength that it may lay hold of his, and so prevail. *Ker.*——It is voluntarily, and without prejudice to his sovereign power, that the Lord is overcome, or rather that he suffers himself to be overcome, in the contest into which he enters with us. It is he himself who has established this double rule, that unbelief should receive nothing, and that faith shall obtain all things. A. M.

O woman, great is thy faith! Many things besides had there been to commend in her—her strong maternal love, her earnestness, her perseverance, her deep humility. Over all these the Saviour passes, or rather he traces them all up to their common root—her faith in him, her trust in front of all difficulties, in opposition even to his own words and acts; her trust in his good-will to her, in his disposition to pity and help. Two instances only are recorded in which Jesus passed such an approving judgment; and it is remarkable that they are those of two Gentiles—the Roman centurion and the Syrophenician woman. H.——It is precisely this sense of unworthiness and unconditional submission to God, when revealed in his omnipotence and mercy; it is precisely faith, in this peculiarly *Christian* sense, which is made, throughout the New Testament, the condition of all manifestations of the grace of God. . . . The transaction affords another lesson. The Christian may comfort himself under the hardest trials and severest struggles—nay, even when his most ardent prayers appear to be unheard and unanswered—with the consoling belief that behind the veil of harshness the Father's love conceals itself. N.

Mk. 31. Decapolis. The name given to a large and undefined region which lay around ten cities, to which peculiar privileges were granted by the Romans after their conquest of Syria. All of these, with a single exception, lay to the east and southeast of the Sea of Galilee. H.——It was a confederacy of ten free cities, in a district which, on their return from exile, the Jews had never been able to recover, and which was therefore mainly occupied by Gentiles, who formed a separate section of the Roman province. F.

33. Put his fingers. Afflicted as this man was, all other avenues of communication, save by sight and feeling, were of necessity precluded. Christ by these signs would awaken his faith, and stir up in him the expectation of a blessing. **Took him aside.** His purpose in this was, that apart from the tumult and interruptions of the crowd, in solitude and silence, the man might be more recipient of deep and lasting impressions; even as the same Lord does now oftentimes lead a soul apart when he would speak with it, or heal it; sets it in the solitude of a sick chamber, or in loneliness of spirit, or takes away from it earthly companions and friends. He takes it aside, as this deaf and dumb out of the multitude, that in the hush of the world's din it may listen to him; as on a great scale he took his elect people aside into the wilderness, when he would first open their spiritual ear, and speak unto them his law. T.

34. He sighed. Why did he *sigh?* In a few moments, this imprisoned mind will be rejoicing in the full restoration and liberty of its action. And certainly there was no occasion for sadness in the faith of the friends who brought the man to the Healer's feet. For nothing in all the offices of friendship is more precious to him than its intercessions. Why, then, should he sigh? There can be but one answer. In all common sights Christ saw more than our common eyes can see. To him *everything*, whether in nature or in man, was set into divine connections and bore some spiritual meaning. His thought passes from the one case of wretchedness before him to the vast accumulations of physical sickness and anguish, which sometimes make the earth itself look like a hospital. He sees that, back in its deep root and secret origin, not only death but disease comes by sin; that as sure as there is agony, God's good law must somewhere have been broken. In the groan of every ailing body the Saviour heard an echo of the retributive lamentation of the whole groaning and travailing creation in its pain, crying out for his cross, and waiting for the manifestation of the sons of God. What wonder if he sighed with it? All this suffering, these stripes, he must take up, in the wonderful capacity and fulness of his reconciling work, into his loving and glorious person. More than once, these premonitions of the Garden and Calvary fell upon him; as he came to the burial-place at Bethany, as he was on the eve of working those very miracles where his perfect mastery over every kind of evil seemed to be proved, he was sad

at heart, he sighed, and he wept. And this expression of his sadness shows how perfectly Christ was man. Beholding only the displays of his miracle-working omnipotence, seeing the winds and the sea, the sick and the dead, obey him, vigorous life flushing again through the paleness and stiffness of death just as light and motion did through the universe on the morning of the first creation, we might fix our attention only on his supernatural majesty, and so lose the tender sense of his human oneness with ourselves. But the sound of this sigh—such as only a human breast could heave—the sight of tears such as only a nature fashioned in all points like our own could shed—this brings him to our side. We look into those moistened eyes, and believe him. We lean on that sighing breast, and are at peace with him. Jesus sighs, and thereby the ghing soul of man is invigorated. F. D. H.

After the sigh came the utterance *Ephphatha*, a word belonging to that dialect of the old Hebrew language called the Aramaic, or Syro-Chaldaic, which was then current in Judea. It has recently been established by a great variety of proof, that in the days of our Saviour the Jews knew and spoke two languages; all the grown-up educated population using the Greek as well as the Aramaic tongue. Assuming that Greek was the language ordinarily employed by our Saviour, it would very naturally occur that occasionally he reverted to the old dialect, and that when he did so the words that he used should have been preserved and interpreted. H.

Be opened. It is because he proceeds instantly from sighing for the sick man to acting for him, that we know sympathy is not meant to waste itself in mere feeling, but to stimulate our active energies for useful service. All sorrow, all faith, all work are reconciled in him. For he sighs, he looks up to heaven, and then he opens the ears of the deaf, and loosens their tongues, for his praise. Give no place to that irreligious sorrow which does not look up to heaven, but only sighs on earth. Grief has two comforters, two angels that sit in the empty tomb: the prayer of faith, and work, for suffering men. F. D. H.

36. Charged them that they should tell no man. The probable reasons for these injunctions of secrecy were, his wish to avoid as much as possible the opposition of the Pharisees, which might have caused attempts upon his life before the purposes for which he came into the world were accomplished; and also to prevent any sedition or tumult among the people, arising from their mistaken notions of the Messiah as a temporal king and deliverer; by which means his enemies would have obtained the advantage they desired. *Stanhope.*

37. He hath done all things well. Everywhere, under all circumstances, he is animated by the same spirit, he sheds the same light, he proclaims the same law. He fulfils every duty to God, to man, and to himself, with perfect ease and freedom, and exhibits an entire conformity to the law, in the spirit as well as the letter. His life is one unbroken service of God in active and passive obedience to his holy will; one grand act of absolute love to God and love to man; of personal self-consecration to the glory of his heavenly Father, and the salvation of a fallen race. In the language of the people who were "beyond measure astonished at his works" we must say, the more we study his life: "He did all things well." F. G.

We are daily passing through changes of our earthly history, some of bitterness, some of sweetness; some expected, some unexpected. We feel at times a difficulty in judging of these, for many of them seem so much against us; but knowing that here we see in part and know in part, remembering the love and the wisdom under whose direction all these things are happening, we put away the suggestions of unbelief, and let Faith speak out in her firmest, gladdest tone, "He hath done all things well;" and, "What we know not now, we shall know hereafter." But when wandering by the banks of the river of the water of life, or along the jewelled walls of the New Jerusalem, we recall our past life, and, with far fresher memory than now, pass from scene to scene, remembering time's prosperities or its adversities, its joys and sorrows; our calms and our storms, our weariness and our rest; hope blighted, hope fulfilled, disappointment, bereavement, perplexity—all the windings of our earthly route; and finding in what glory they have landed us; how blessedly they have, each of them, great and small, wrought out our holiness, our progress, and our endless recompense—then shall we know that "He hath done all things well." *An.*

Section 72.—Multitudes healed. Four Thousand fed.

East Side of the Lake.

MATTHEW XV. 29–39. MARK viii. 1–10.

M. 29 AND he went up into a mountain, and sat down there. And great multitudes came
30 unto him, having with them *those that were* lame, blind, dumb, maimed, and many oth-
31 ers, and cast them down at Jesus' feet; and he healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Mk. 1 In those days the multitude being very great, and having nothing to eat, Jesus called
2 his disciples *unto him*, and saith unto them, I have compassion on the multitude,
3 because they have now been with me three days, and have nothing to eat; and I will not send them away fasting to their own houses, lest they faint in the way: for divers
4 of them came from far. And his disciples answered, and say unto him, From whence should we have so much bread here in the wilderness, as to satisfy so great a multitude?
5 And Jesus asked them, How many loaves have ye? And they said, Seven, and a few
6 little fishes. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake *them*, and gave to his disciples to set
7 before *them;* and they did set *them* before the people. And they had a few small
8 fishes: and he blessed, and commanded to set them also before *them:* so they did all eat, and were filled; and they took up of the broken *meat* that was left, seven baskets

M. 38 full. And they that did eat were four thousand men, beside women and children.
39 And he sent away the multitude; and straightway he entered into a ship with his disciples, and came into the coasts of Magdala, into the parts of Dalmanutha.

IN the profound yet unconscious wisdom, in the serene purity, in the tenderness, the forbearance, the persevering love, the combined magnanimity and lowliness of that faultless life of Jesus, we "behold, as in a glass, the glory of the Lord." As we follow in his mission of unwearied beneficence, that gentle compassionate being in whom sorrow ever found its best consoler, and penitence its pure yet pitying friend; as we note how, wherever he came, the cry of the wretched awaited him—wherever he went, the blessings of them that were ready to perish followed his steps; how the hungry blessed him for food, the homeless for shelter, the heavy-laden for rest; how, one touch from his hand and the frozen blood of the leper flowed with the warm pulse of health—one word from his lips, and the eyes of the blind gleamed back their gratitude upon him; how, too, far deeper ills than these—the pangs of conscious guilt, the woes of the troubled conscience, the incurable wound of remorse, the inner maladies that oftenest baffle mortal skill, found ever in him their most tender yet most potent healer; and finally, as we observe in the agent of all this wondrous working a simplicity, a self-forgetfulness, a certain calm unobtrusiveness, that in his mightiest acts bespeaks no effort and courts no observation or applause; as we witness all this prodigality of goodness and majestic ease of power, does not the mind involuntarily ascend to that Being whose name is Almighty Love—does not the exclamation rise spontaneously to the lip, "Surely God is here?" C.

IT is implied that those with whom our Lord associated on these shores were accustomed to out-door life. They meet on the mountain to hear him preach; they follow him into a desert place to be fed; they spend whole days there without any apparent provision for either shelter, sleep, or food; they are found in the open courts of houses or on the shore of the lake at all times. Now all the specifications are here, just as they should be—the mountain, the desert place, the shore, the open court, the climate so warm as to lead the people into the open air, the present habits of the people—*everything* in exact accord with the gospel narratives. The inhabitants not only go forth into the

country as represented in the New Testament, but they remain there, and sleep in the open air, if occasion require, without the slightest inconvenience. Instructions addressed to such a people, assembled in the open country or on the seaside, would naturally, almost necessarily, abound in illustrations drawn from country life and from surrounding objects. No others would so seize upon their attention, be so readily comprehended, or so tenaciously remembered. Accordingly, we hear the divine Teacher exclaim at Shechem, "Lift up your eyes to the fields, already white to the harvest. Pray ye the Lord of the harvest to *send forth* laborers into the fields." Thus, too, he speaks of the vineyards; of the good branches *purged;* of the dry ones gathered *for the fire;* of the penny-a-day laborers *standing in the market waiting to be hired*, and of their receiving their wages at the close of each day. Such things as these we now see constantly, daily, and to the minutest shade of verbal accuracy. All these allusions are perfectly natural and appropriate to the country, the people, the Teacher, the age, and every other circumstance mentioned or implied in the evangelical narratives. We have the *originals* still before us. The teachings and illustrations of our Lord would have been out of place in any other country except this. *They could not have been uttered anywhere else.* W. M. T.

The events which follow describe a period of apparent retirement, spent partly in Galilee, partly north of Galilee in the districts about Cesarea Philippi. This period, up to his departure from Galilee to fulfil the ministry more fully described by John, is devoted chiefly to instructing his disciples respecting the kingdom of God. L. A.

2. Three days they had now been with him, and, as many of them came from a distance, their food was exhausted. Jesus pitied them, and seeing their faith, and unwilling that they should faint by the way, once more spread for his people a table in the wilderness. F.

4. Their question here hardly indicates a doubt; it is elicited by Christ's previous question, and is such as they might readily have proposed, if they wished merely to leave all to Christ without *suggesting, as they never did throughout all his ministry, the performance of a miracle.* L. A.

6. His miracles in bread and in wine were far less grand and less beautiful than the works of the Father they represented, in making the corn to grow in the valleys, and the grapes to drink the sunlight on the hill-sides of the world, with all their infinitudes of tender gradation and delicate mystery of birth. But the Son of the Father be praised, who, as it were, condensed these mysteries before us, and let us see the precious gifts coming at once from gracious hands—hands that love could kiss and nails could wound. *McD.*——It is as instructive as it is remarkable, that on only two occasions did our Lord create food; and miraculously provide money on only one—leaving the law of God not only to its righteous but beneficent course, "In the sweat of thy face shalt thou eat bread." *Guthrie.* (Compare Section 66, Feeding of 5,000.)

M. 39. Dalmanutha. Just before reaching Mejdel (Magdala) we crossed a little open valley, with a few corn-fields and gardens straggling among the ruins of a village, and some large and more ancient foundations by several copious fountains, probably identified with Dalmanutha. H. B. T. (See illustration and map, Section 26.)

Section 73.—Accuses Pharisees, and cautions Disciples.

Magdala. Plain of Butaiha.

MATTHEW xvi. 1–12. MARK viii. 11–21.

M. 1 THE Pharisees also with the Sadducees came forth, and began to question with him;
2 and, tempting him, desired that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be* fair weather, for
3 the sky is red; and in the morning, *It will be* foul weather to-day, for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not
Mk.12 *discern* the signs of the times? And he sighed deeply in his spirit, and saith, Why doth this wicked and adulterous generation seek after a sign? Verily, I say unto you,
13 there shall no sign be given to this generation, but the sign of the prophet Jonas. And he left them, and entering into the ship again, departed to the other side.
14 And when his disciples were come to the other side, they had forgotten to take

15 bread; neither had they in the ship with them more than one loaf. Then Jesus charged
them, saying, Take heed, and beware of the leaven of the Pharisees and of the Saddu-
16 cees, and *of* the leaven of Herod. And they reasoned among themselves, saying, *It is*
17 because we have taken no bread. *Which* when Jesus perceived, he said unto them, O
ye of little faith, why reason ye among yourselves, because ye have brought no bread?
18 Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having
19 eyes, see ye not? And having ears, hear ye not? And do ye not remember? When
I brake the five loaves among the five thousand, how many baskets full of fragments
20 took ye up? They say unto him, Twelve. And when the seven loaves among the four
thousand, how many baskets full of fragments took ye up? And they said, Seven.
M. 11 And he said unto them, How is it that ye do not understand that I spake *it* not to you
concerning bread, that ye should beware of the leaven of the Pharisees and of the Sad-
12 ducees? Then understood they how that he bade *them* not beware of the leaven of
bread, but of the doctrine of the Pharisees and of the Sadducees.

He sighed deeply in his spirit. Everywhere as he looked he saw that soul that had sprung a pure, holy, happy thing from his hands, now filled with selfishness and pride, and envy and impurity, and all ungodliness—that soul that had been destined for the companionship of God and angels, now ripening for the blackness of darkness forever! And can we doubt that his was an anguish at the sight into which no finite mind can enter? He could feel for external sufferings. He looked up to heaven and sighed for the deaf. He wept, and groaned in spirit for the dead. But what were external suffering and death to this? To him the world was strewn with a more awful than material desolation—with the wreck of spiritual grandeur, the memorials of lost and ruined souls. C.

---

1. The multitude having been fed [on the eastern shore] and sent away, Jesus had sailed across the lake, landing on its western shore [at Magdala] between Tiberias and Capernaum. He had scarcely reappeared in the neighborhood in which most of his wonderful works had been wrought, when, once again, in their old spirit of contemptuous challenge, the Pharisees demand that he would show them a sign from heaven. Now, however, for the first time, the Sadducees appear by their side, leaguing themselves with the Pharisees in a joint rejection of Christ—in slighting all that he had already said and done—in counting it insufficient to substantiate any claim on his part to be their Messiah, and in demanding the exhibition of some great wonder in the heavens. H.—— The Pharisees were accompanied with their rivals and enemies the Sadducees, that skeptical sect, half-religious, half-political, to which at this time belonged the two high-priests, as well as the members of the reigning family. Every section of the ruling classes—the Pharisees, formidable from their religious weight among the people; the Sadducees, few in number but powerful from wealth and position; the Herodians, representing the influence of the Romans, and of their nominees the tetrarchs; the scribes and lawyers, bringing to bear the authority of their orthodoxy and their learning—were all united against him in one firm phalanx of conspiracy and opposition, and were determined above all things to hinder his preaching, and to alienate from him, as far as was practicable, the affections of the people among whom most of his mighty works were done. F.

3. Discern the times. The Jews had been, and were, most blind to the signs of the times, at all the great crises of their history; and particularly to the times in which they were *then* living. The sceptre had departed from Judah, the lawgiver no longer came forth from between his feet: yet they discerned none of these things. A.—— Christ's question is, Cannot ye discern the signs or tokens of the time appointed, by symbol and prophet in the O. T., for the coming of the Messiah?—in the overthrow of the throne of Herod and the subjection of Israel to Rome, in the degradation, political and moral, of the realm, in the coming of John the Baptist in the spirit of Elijah, and in the miracles wrought for the blessing of the people in fulfilment of such prophecies as that of Isaiah 61: 1–3. L. A.

Mk. 12. Why seek a sign? No "sign" could avail where there was no sympathy. The truth he came to proclaim appealed to the heart, and must be its own evidence, winning its way by its own divine beauty into humble and ready breasts. External proofs could only establish external facts.

G.——A third time Jesus repels them with an allusion to the great "sign" of his resurrection. H. M.

13. He left them. He did not press his mercies on those who rejected them. As in after-days his nation were suffered to prefer their robber and murderer to the Lord of life, so now the Galilæans were suffered to keep their Pharisees and lose their Christ. He left them as he had left the Gadarenes—rejected, not suffered to rest even in his home; with heavy heart, solemnly and sadly he left them—left them then and there—left them, to revisit, indeed, once more their neighborhood, but never again to return publicly—never again to work miracles, to teach or preach. F.

15. The Pharisees were the formalists of the first century, the Sadducees the rationalists, the Herodians the unprincipled and worldly politicians. The leaven against which Christ warns his disciples is that of formalism and pretence, of sneering unbelief, and of the craft and cunning of worldliness. L. A.——**Leaven.** It is from the penetrating and diffusive power of leaven that the comparison, for good or bad, is derived. The Herodians were more a political than a religious sect, the dependents and supporters of the dynasty of Herod. These, though directly opposed to the Pharisees, were yet united with them in their persecution of our Lord. And their leaven was the same—*hypocrisy*. A.

19, 20. Baskets .... twelve .... seven. Profuse as were our Lord's miracles, we see from this that they were not wrought at random, but that he carefully noted their minutest details, and desired that this should be done by those who witnessed, as doubtless by all who read the record of them. Even the different kinds of baskets used at the two miraculous feedings—so carefully noted in the two narratives—are here also referred to; the one smaller, of which there were twelve, the other much larger, of which there were seven. B.

M. 12. The doctrine of the Pharisees and Sadducees. Religious error commonly wears the semblance of truth; often begins in the distortion or perversion of some particular truth to the neglect of other truths in their systematic and harmonious relations to the body of doctrine. Error in religious faith or practice is likened to leaven, because, being within the system, its tendency is to spread, to infect whatever it touches, and to cause fermentation. The Church of Christ has need to be on the lookout for signs of the two kinds of leaven indicated by our Lord—the Pharisaic leaven of formalism, the Sadducean leaven of rationalism. J. P. T.

Section 74.—Heals a Blind Man. Peter's Great Confession and Christ's Reply.

Bethsaida Julias. Cesarea Philippi.

MATTHEW xvi. 13–20. MARK viii. 22–30. LUKE ix. 18–21.

Mk. 22 AND he cometh to Bethsaida; and they bring a blind man unto him, and besought
23 him to touch him. And he took the blind man by the hand, and led him out of the
town; and when he had spit on his eyes, and put his hands upon him, he asked him if
24, 25 he saw aught. And he looked up, and said, I see men as trees walking. After that he
put *his* hands again upon his eyes, and made him look up: and he was restored, and saw
26 every man clearly. And he sent him away to his house, saying, Neither go into the
town, nor tell *it* to any in the town.
27 And Jesus went out, and his disciples, into the coasts *and* towns of Cesarea Philippi.
And it came to pass, as he was alone praying, his disciples were with him. And by the
28 way he asked them, saying, Whom do men say, that I, the Son of man, am? And they
answered, Some *say that thou art* John the Baptist; but some *say*, Elias; and others,
29 Jeremias, or that one of the old prophets is risen again. And he saith unto them, But
M. 16 whom say ye that I am? And Simon Peter answered and said unto him, Thou art the
17 Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art
thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father
18 which is in heaven. And I say also unto thee, That thou art Peter, and on this rock I
19 will build my church; and the gates of hell shall not prevail against it. And I will give

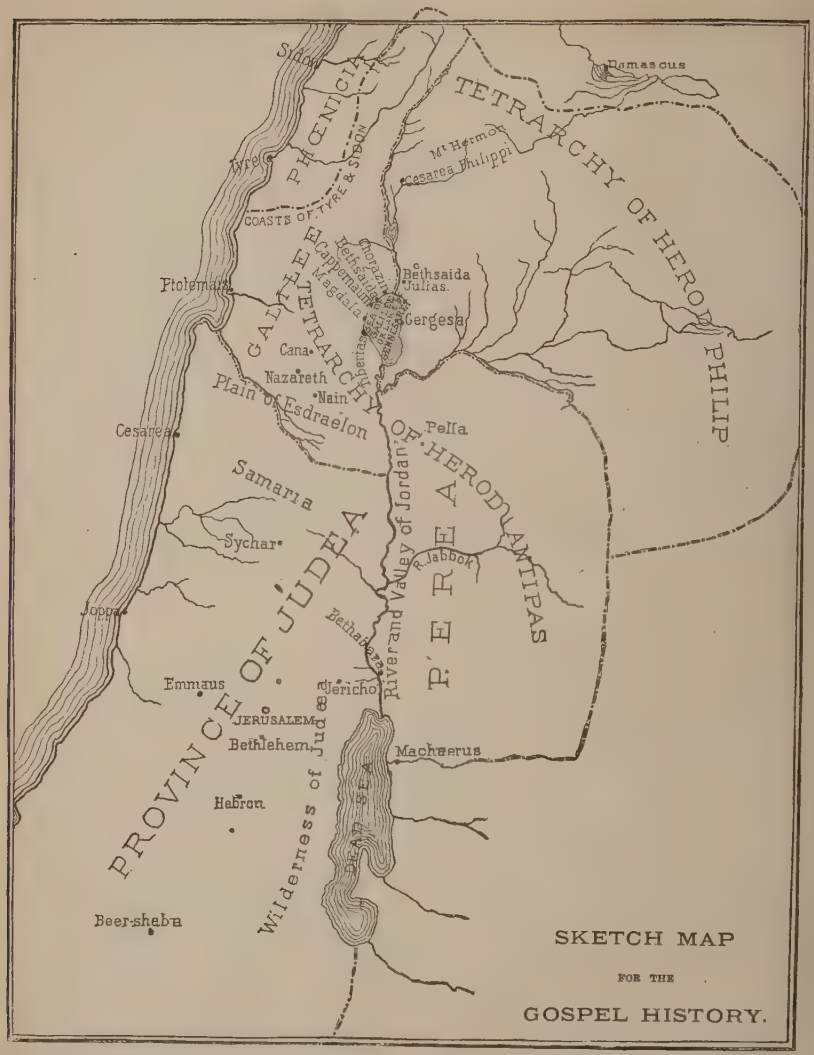
unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in
20 heaven. Then he straitly charged and commanded his disciples, that they should tell no man that he was Jesus the Christ.

We, in this distant age, acknowledge Jesus as the Christ, our Redeemer and Lord. With the thousand times ten thousand and thousands of thousands who in the ages past have loved him, and now praise him in heaven, with all the living of every kindred and people and tongue who now trust and serve him, we bow before him, and join the great confession: "Thou art the Christ, the Son of the living God." Him we behold a sorrowful man in the dimness of a far-off age and land, burdened and smitten by the power of sin, suffering for us, the just for the unjust, to bring us to God. Him we behold above the convulsions of the ages, the halo about his majestic head shining as the sun down all the tract of time, his voice speaking promise and peace amid the confusion of human affairs. Him we behold seated on the right hand of majesty on high, all power given unto him in heaven and on earth, and on his head are many crowns. Him we joyfully confess "King of kings and Lord of lords;" we offer the prayer which he has taught us: "Thy kingdom come;" we accept the command and the promise which he has given us: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you;" and, in the expectation that his kingdom shall fill the earth, we consecrate our lives to his service. And, entering into the joy of all the redeemed, with all who have tasted and seen that the Lord is gracious, we offer him our homage: "Worthy is the Lamb that was slain to receive power and wisdom and strength and honor and glory and blessing; for thou hast redeemed us to God out of every kindred and tongue and people and nation. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, unto him be glory and dominion for ever and ever. Amen." *S. Harris.*

Above Perea the tetrarchy of Philip reached to the slopes of Hermon on the north, and away to the desert on the east. It included the provinces of Gaulonitis, Iturea, Trachonitis, Auranitis, and Batanea. Gaulonitis—still known as Golan—reached from Cesarea Philippi, or Panias, on the slopes of Mount Hermon, to the south of the Sea of Galilee, stretching back twenty to thirty miles, in barren uplands of volcanic origin, to the green pastures of Batanea or Bashan; with the district of Iturea on its north, the lava plateau of Trachonitis on its east, and the equally waste tract of Auranitis, or the Hauran, on the south. Gaulonitis looked over toward Galilee from a range of hills running parallel with the Jordan, north and south. Besides Cesarea Philippi, at its extreme north, the province boasted the town of Bethsaida, rebuilt by Philip, and called after the daughter of Augustus. It lay in a green opening at the upper end of the Lake of Galilee.

In the lifetime of Christ, a large Jewish population lived in all these districts, in the midst of much larger numbers of Syrians, Arabs, Greeks, and Phenicians, under the rule of Philip, the son of Herod and of Cleopatra of Jerusalem. The best of Herod's sons, he retained not only the good-will of his family, but was held in high esteem by the Romans, and the Jews especially honored him as sprung from a daughter of Zion. During a reign of thirty-seven years, he was no less gentle to his subjects than peaceful toward his neighbors. His reign continued through the whole life of our Lord; but he is not mentioned in the gospels, though it is a noble tribute to him that Jesus once and again took refuge in his territories. G.

From the eastern side of the Lake of Tiberias, Jesus went with his disciples up the course of the Jordan, staying at Bethsaida, where he healed a blind man, to Cesarea Philippi, near the sources of the river. This city, at the very extremity of the Holy Land, marking the northmost limit of our Saviour's travels, was the scene of some most memorable events; events designed to prepare the disciples for the consummation now rapidly approaching. Now the time was come for a full and intelligent profession of their faith. **Mk. 22. Bethsaida.** There were two places of this name: 1. The native place of Andrew, Peter, and Philip was on the west side of the lake. Dr. Robinson places it at *'Ain et-Tabigah*, a short distance north of *Khan Minyeh*, which he identifies with Capernaum. 2. The town here mentioned was northeast of the lake. It was formerly a village, but rebuilt and adorned by Philip the tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor. S.——About two miles up from the entrance of the Jordan into the lake is the ford and the mound or "tell" of Bethsaida Julias. It is necessary to notice the distinctness of the two Beth-



saidas. Here, on the east side, our Lord fed the five thousand, and then sent the people away to the other side, toward the other Bethsaida. H. B. T. (See map, page 247.)

23. The Lord links on his power, as was frequent with him, to forms in use among men; working through these forms something higher than they could have produced. Thus he bade his disciples anoint the sick with oil—one of the most esteemed helps for healing in the East. Not the oil, but his Word was to heal, yet without the oil the disciples might have found it too hard to believe in the power which they were exerting—those who through their faith were to be healed, in the power which should heal them.

25. Not all at once are the old errors and confusions put to flight; not all at once do they see clearly: for a while there remains much of their old blindness; they see men but as trees walking. Yet in good time Christ finishes the work which he has

begun; he lays his hands on them anew, and they see every man clearly. T.

27. Cesarea Philippi. A town, Baal-Gad—named from the Canaanite god of fortune—had occupied the site from immemorial antiquity, but Philip had rebuilt it splendidly, three years before Christ's birth, and, in accordance with the prevailing flattery of the emperor, had called it Cesarea in honor of Augustus. The worship of the shepherd god Pan, to whom a cave out of which burst the waters of the Jordan was sacred, had given its second name, Panias—now, Banias—to the place. It was one of the loveliest spots in the Holy Land, built on a terrace of rock, part of the range of Hermon. From the hill on which the town stood—one of the lower spurs of Hermon—the view ranged over all northern Palestine, from the plains of Phenicia to the hills of Samaria. In the northwest rose the dark gigantic mountain-forms of Lebanon; to the south stretched out the rich table-land of the Hauran. From Hermon, not from Zion or the Mount of Olives, one beholds "the good land, the land of brooks, of waters, of fountains, of depths that spring out of the valleys and hills." G.

One Source of the Jordan.

We wandered for hours among the ruins of Cesarea Philippi, where hewn stones, massive foundations, and fragments of granite columns testify alike to former strength and grandeur. The site, unlike most others in Palestine, is not less remarkable for natural beauty than for classic and sacred associations. Here are rugged mountain and wooded vale, battlemented height and gushing stream, crumbling ruin and wide-spreading plain, all combined in one glorious picture. Behind the ruins rises a cliff of ruddy limestone. At its base is a dark cave, now nearly filled with the ruins of a temple. From the cave, from the ruins, from every chink and cranny in the soil and rocks around, waters gush forth, which soon collect into a torrent, dash in sheets of foam down a rocky bed, and at length plunge over a precipice into a deep, dark ravine. This is *one of the great fountains of the Jordan.* . . . But a deeper and holier interest is attached to the spot. Beneath the shadow of that battlemented height, and along the banks of that stream, our Lord and his disciples wandered; and on one of those peaks above, Peter, James, and John obtained a glimpse of heaven's glory in the Transfiguration. J. L. P.

29. Whom say ye that I am? He had never openly spoken of his Messiahship. John indeed had borne witness to him, and to those who could receive it he had indirectly intimated that he was the Son of God. But it was his will that the revelation should dawn gradually on the minds of his children; that it should spring more from the truths he spake, and the life he lived, than from the wonders which he wrought. It was in the Son of man that they were to recognize the Son of God. F.

M. 16. Thou art the Christ of God. It was, indeed, an amazing utterance. The twelve had been the daily witnesses of the human simplicity and poverty of his life, his homelessness, his weary wanderings afoot, and all the circumstances of his constant humiliation, which might have counterbalanced the great memories which their privileged intimacy had afforded, and obscured their spiritual significance. Yet they had broken through the hereditary national prejudice of their race; they had disregarded the judgment of their spiritual rulers and leaders; risen above the utmost ideas of those around; and had seen in their lowly rejected Master the true Lord of the new kingdom of God. Nor is the fact less wonderful that the life and words of Jesus, seen thus closely, should have created such a lofty and holy conception of his spiritual greatness, amid all the counteractions of outward fact and daily familiarity. In spite of all, he was the Malka Meschicha—the King-Messiah—to those who had known him best. G.——This acknowledgment itself might have been made by Peter at an earlier period; but the *way* in which he made it at that critical moment, and the feeling which in-

spired it, showed that he had obtained a new intuition of Christ as the Son of God. It was for *this* that Christ called him "blessed," because the drawing of the Father had led him to the Son, and the Father had revealed himself to him in the Son. N.

17. Never did even the lips of Jesus utter more memorable words. It was his own testimony of himself. It was the promise that they who can acknowledge it are blessed. It was the revealed fact that they only *can* acknowledge it who are led thereto by the Spirit of God. It told mankind forever that only by heavenly grace can the full knowledge of that truth be obtained. It was the laying of the corner-stone of the Church of Christ, and the earliest occasion on which was uttered that memorable word, thereafter to be so intimately blended with the history of the world. F.——In the faith which thus expressed itself, Jesus saw the germ of all that living faith by which true believers of every age were to be animated—that faith which was to form the very life and strength of the community, the Church, which he was to gather out from among the nations—the fruit of God's own work within human souls. H.

18. This rock. Banias, the site of Cesarea Philippi, is one of the most grand and picturesque places in all Palestine. Immediately behind, Hermon, the highest peak of Anti-Libanus, rises to a height of ten thousand feet, densely wooded on its side, and its summit diademed with eternal snow, pure as the azure sky above it. A little way to the left of the village, there stands the majestic ruin of the castle of Banias, built on the rocky crest of a projecting spur of Hermon, which rises a thousand feet above the village, and it is itself several hundred feet higher. Is it possible to doubt that the eye of the great Master and his disciples was turned, while he spoke, to that castle upon its rocky base, filling up the whole view eastward, and that he doubled the impression of his sayings, as he so often did, by surrounding them with the framework and casting on them the coloring of a natural picture? *A. Thomson.*

Thou art Peter, etc. The word *petra*, here translated *rock*, has the generic sense, *a mass of rock*, and is never used in the signification of *petros* (Peter), *a single stone*. It is employed here, not only to distinguish the word from *petros*, the proper name in *thou art Peter*, but as more consentaneous with the idea of *foundation*, which, in the case of edifices designed to be durable, was composed, if possible, of the living rock. J. J. O.——The end and aim of his question is *not Peter but Christ*. Here is the clew to the interpretation of our Lord's words to Peter, "On this *Petra* I will build my Church." And hence we are led to believe that the Rock is CHRIST. Again, in the O. T., as far as the word Rock is used figuratively as a foundation to build upon (as it is used here), it is used of GOD and of him *alone*. The language of the N. T. is similar. He who builds on *Christ's* words, builds on a rock (M. 7 : 24, 25). And Paul says (1 Cor. 3 : 11), "Other foundation can no man lay than that which *lieth*"—*not, is laid*, as the apostles are laid on the foundation, but which *lieth* by its own spontaneous act, as the foundation — JESUS CHRIST, i. e., he who is JESUS as *man*, and CHRIST as the Son of the living *God;* which is Peter's confession here. What He says is this: "*I myself*, now confessed by thee to be both God and man, am the Rock of the Church. This is the foundation on which it is built." And because Peter had confessed him as such, he says to Peter, "Thou hast confessed me, and I will now confess thee. Thou art a genuine *Petros* of me, the divine *Petra*. And whosoever would be a living stone, a *Peter*, must imitate thee in this thy true confession of me the living Rock; for upon this *Rock*, that is, on *myself*, believed and confessed to be *both God and man*, I will build my Church." W.

The word *petros*, in its highest figurative sense of "a stone," when applied to Peter, can represent only one true believer, or faithful member of Christ's Church, that is, one out of the great multitude of true believers in Christ, who, as figurative stones, form altogether the glorious spiritual building of Christ's Church, and not the foundation on which that Church is built; because that figurative character cannot, consistently with truth, be applied to any other person than to God, or to Christ alone. A due consideration also of the second noun, *petra*, "a rock," will demonstrate that the supreme title of the rock, which, in other texts of Holy Scripture, is applied to Jehovah, or God, alone, most certainly was not intended by our Lord to be understood as applicable to his disciple Peter; but only to that true testimony which Peter had just before declared concerning the divine dignity of the Messiah—"Thou art the Christ, the Son of the living God." G. T.

The true interpretation is to be found in the Hebrew custom of giving significant names, not solely, or even chiefly, to describe qualities in the persons who bore them, but to commemorate truths in which they were concerned. It is simply absurd to insist on finding in the words, "Thou art *Peter*," the necessary antecedent to "on *this rock* will I build my Church." The true connection is this: "Thou art rightly called Peter," for thou hast uttered a confession which embodies the foundation of Christian truth, the divine nature and the true Messiahship of Jesus Christ; and *upon this rock* will I build my Church. The concurrent testimony, both of prophecy and of the New Testament, points to Christ him-

self as the Rock, and the only foundation of his Church; and surely it must be his strength, and not Peter's, which forms a basis too steadfast for the powers of destruction ("the gates of Hades") to prevail against! But still, in a secondary sense, the apostles are spoken of, together with the prophets, as the foundation on which the Church is built, but in subordination to "Jesus Christ, the chief corner-stone;" and in this sense Peter himself was one of the first stones of the edifice, of which he himself calls all believers "living stones." His position in the Church is then illustrated by another figure (verse 19), which has been equally perverted; as if the servant who has charge of the keys of a house were almost on a level with the master himself. The event furnished the simple and natural interpretation, when, on the day of Pentecost, Peter was the first to admit a multitude of the believing Jews, and afterward, in the house of Cornelius, a number of Gentile proselytes, into the Christian Church. He did both as the organ of the other apostles, who shared his action in the first case, and confirmed it in the second; for to them Christ afterward gave the same privilege that he now gave to Peter. The only distinction between him and the other apostles is a priority in time, corresponding to the priority of his confession of Christ. S.

We find Simon Peter, not only in the lists of the apostles, but also in their history, prominent on various occasions before the rest. Sometimes he speaks in their name; sometimes answers when all are addressed; sometimes our Lord addresses him as principal even among the three favored ones; sometimes he is addressed by others as representing the whole. He appears as the organ of the apostles after our Lord's ascension; the first speech, and apparently that which decided the council, is spoken by him. All this accords well with the bold and energetic character of Peter, and originated in the unerring discernment and appointment of our Lord himself, who saw in him a person adapted to take precedence of the rest in the founding of his Church. That, however, no such idea was current among the apostles as that he was destined to be the primate of the future Church is as clear as the facts above mentioned. For (1) no trace of such a preëminence is found in all the epistles of the other apostles; but when he is mentioned it is either, as in 1 Cor. 9: 5, as one of the apostles, one example among many, but in no wise the chief; or, as in Gal. 2: 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to him, viz., the apostleship of the circumcision, as distinguished from Paul, to whom was given the apostleship of the uncircumcision; or, as in Gal. 2: 9, as one of the principal pillars, together with James and John; or, as in Gal. 2: 11, as subject to rebuke from Paul as from an equal. And (2) wherever by our Lord himself the future constitution of his Church is alluded to, or by the apostles its actual constitution, no hint of any such primacy is given, but the apostles are spoken of as absolutely equal (Matt. 19: 27, 28; 20: 26, 28; Eph. 2: 20). Again (3), in the two epistles which we have from his own hand, there is nothing for, but everything against, such a supposition. He exhorts the presbyters as being their co-presbyter; describes himself as a partaker of the glory that shall be revealed; addresses his second epistle to them that have obtained the like precious faith with ourselves, and makes not the slightest allusion to any preëminence over the other apostles. A.

Three times after this the dispute arises among them which should be the greatest—a dispute which never could have arisen had Jesus already openly and distinctly assigned the primacy to Peter—and a dispute, we may add, which never would have been settled as Jesus in each case settled it, had any such primacy been ever intended to be conveyed by him. H.——Were it not a matter of history, it would have been deemed incredible that on so baseless a foundation should have been rested the fantastic claim that abnormal power should be conceded to the bishops of a Church which almost certainly Peter did not found, and in a city in which there is no indisputable proof that he ever set his foot. The immense arrogancies of sacerdotalism; the disgraceful abuses of the confessional; the imaginary power of absolving from oaths; the ambitious assumption of a right to crush and control the civil power; the extravagant usurpation of infallibility in wielding the dangerous weapons of anathema and excommunication; the colossal tyrannies of the Popedom, and the detestable cruelties of the Inquisition—all these abominations are, we may hope, henceforth and forever, things of the past. But the Church of Christ remains, of which Peter was a living stone. The powers of hell have *not* prevailed against it. F.

This is the first occasion on which Jesus used that word—the *church;* and he named it in his own lifetime but once again. He did everything to lay the true and only foundation of that Church; but he did almost nothing with his own hand to erect or organize it. H.——The word *church* occurs but once besides in the gospels, and there in the same sense as here, viz., *the congregation of the faithful;* only there (M. 18: 17) it is one portion of that congregation, and here the whole. A.

19. All that was said here to Peter was said twice afterward by Christ to all the twelve and to all the Church. You have but to read M. 18: 18, 19, and J. 20: 19–23, to be fully satisfied that, put what interpretation you may upon the words spoken at Cesarea Philippi to Peter, they conveyed to him no power or privilege beyond that

which Jesus conferred upon the entire college of the apostles, and in its collective capacity upon the Church. H.——In his Hebrew and Talmudical Exercitations, Lightfoot shows that the words "to loose and to bind" were first used in doctrine and in judgments concerning things allowed or not allowed in the law. Secondly, that to bind is the same with to forbid, or to declare forbidden. To think that Christ (he continues), when he used the common phrase, was not understood by his hearers, in the common and vulgar sense, shall I call it a matter of laughter, or of madness? To this, therefore, do these words amount: When the time was come wherein the Mosaic law, as to some part of it, was to be continued and to last forever, he granted Peter here, and to the rest of the apostles (chap. 18: 18), a power to abolish or confirm what they thought good; being taught this, and led by the Holy Spirit, as if he should say, "Whatsoever ye shall bind in the law of Moses, that is, forbid, it shall be forbidden, the divine authority confirming it; and whatsoever ye shall loose, that is, permit, or shall teach that it is permitted and lawful, shall be lawful and permitted." Hence they bound, that is, forbade, circumcision to the believers; eating of things offered to idols, of things strangled, and of blood for a time, to the Gentiles; and that which they bound on earth was confirmed in heaven. They loosed, that is, allowed, purification to Paul, and to four other brethren, for the shunning of scandal (Acts 21 : 24): and, in a word, by these words of Christ it was committed to them, the Holy Spirit directing, that they should make decrees concerning religion, as to the use and rejection of Mosaic rites and judgments, and that either for a time, or forever. G. T.

20. Tell no man. Because the apostles were not as yet fully schooled in the doctrine of the true nature of Christ's kingdom and office, and would not be so till the outpouring of the Holy Spirit upon them; also because Christ desired not to exasperate his enemies, but allow them longer time to consider the evidence of his works. W.——The prohibition was doubtless given with a view to prevent them from diffusing the expectations of Messiah which they *then* entertained, and thus leading the people to political undertakings in opposition to the objects of Christ. N.

16-19. The declaration of Peter being suppressed, the Church and Christianity became only vain words, the ministry only a usurpation, the sacraments a sacrilegious sport. The meaning, the truth of all these things is only in these words of Peter, "Thou art the Christ, the Son of the living God!" Thou art the Christ, the anointed of the Lord, possessed of that threefold unction, which, under the ancient law, was shared between kings, priests, and prophets. Thou art the King of mankind; thou art the sovereign Prophet to whom the Spirit was given without measure; thou art the eternal Priest, offering to God in thy life and in thy death the reparation of which sacrifice is only the emblem. Thou art the Son of the living God, of that God who has manifested himself within the circle of time, has mingled his history with our history, and become a personal God, a true God. Thou art the Mediator, uniting in thyself all the fulness of divinity, and all the fulness of humanity, the living tie between God and man; in whom are reconciled the eternal Creator, and the creature formed in his image. Yes, thou art less than nothing for conscience and salvation, or thou art indeed the Christ, the Son of the living God. Thou art the Christ, the Son of the living God, or there is no Church—no hope, no future, no heaven, no God; and a little dust moistened with a few tears expresses the whole destiny of poor human nature. A. V.

Section 75.—Peter rebuked, and Disciples urged to Self-denial.

Cesarea Philippi.

Matthew xvi. 21-28. Mark viii. 31-38; ix. 1. Luke ix. 22-27.

M. 21 And from that time forth began Jesus to show unto his disciples, and to teach them,
how that he, the Son of man, must go unto Jerusalem, and suffer many things, and be
rejected of the elders, and *of* the chief priests, and scribes, and be killed, and be raised
22 again the third day. And he spake that saying openly. Then Peter took him, and
began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee.
Mk.33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying,

Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people *unto him*, with his disciples also, he said unto them all, If any *man* will come after me, let him deny himself, and take up his cross
35 daily, and follow me. For whosoever will save his life shall lose it: but whosoever will
36 lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul, or be cast away?
37 Or what shall a man give in exchange for his soul? Whosoever therefore shall be
38 ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he shall come in his own glory, and *in his*
M. 27 Father's, and of the holy angels. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.
28 And he said unto them, Verily, I say unto you, That there be some of them that stand here, which shall not taste of death, till they see the kingdom of God come with power, the Son of man coming in his kingdom.

Peter, elated with his own spiritual insight and the blessing pronounced upon himself and his confession, with the impetuosity of his nature attempted to take his Lord to account for apparently contradicting that confession by announcing his sufferings and death. But Jesus thus linked his humanity to his divinity, his work of redemption upon earth to his glory as the Son of God. The kingdom of heaven would be opened through his sacrifice upon the cross, and ever after through the preaching of Christ crucified. The confession of Christ, the Son of God, must be coupled with the confession of Jesus, the suffering Redeemer. Hence his disciples must follow him in the spirit of self-renunciation—each for himself taking up his cross. The true life consists in spiritual union with Christ, in the culture of the soul in holiness, and in the realization of fellowship with God. This is the only blessedness. He who seeks his happiness in this world and its belongings will miss the inner life of the spirit, which is the life eternal. And when he quits the world, and the world itself passes away, all that he had gained of earth will avail nothing for the peace and salvation of his soul. The crucified Son of man shall one day manifest himself as the Son of God in the glory of his Father. They who would then be owned as in his kingdom must here confess and serve, with humility and sacrifice, their crucified Lord. J. P. T.

M. 21. First, he simply proclaims, "The kingdom of heaven is at hand;" then he explains the principles and laws of that kingdom in the Sermon on the Mount; then in the parables by the sea, he sets forth in figures the nature of its progress and the obstacles it will encounter; but not until, by no direct word of his, but by gradual acquaintance with him, the disciples have come to the full faith that he is the Messiah, the Son of God, does he begin to foretell to them his cross. L. A.——Christ confirmed his apostles in their confession of his Messianic dignity. But he knew that their minds were still tinctured with the ordinary ideas and expectations of a visible kingdom to be founded by Messiah; and he, therefore, gradually taught them that it was by *his own sufferings* that the kingdom of God was to be established. N.——When their own faith was confirmed beyond all wavering by the mighty fact of his resurrection, when their hearts had been filled with the new Shechinah of God's Holy Spirit, then, but not till then, would the hour have come for them to go forth and teach all nations that Jesus was indeed the Christ, the Son of the living God. But although they now knew him, they knew nothing as yet of the way in which it was his will to carry out his divine purposes. F.

One coming unto his own, and by his own received not; walking in lowliness all his days; a man of many deeply-hidden griefs, misunderstood by the mass of the people, despised and rejected by their rulers, judged and condemned as a deceiver of the people, a vilifier of Moses, a blasphemer against God; crucified at last as a malefactor—it had never entered into their thoughts that such a one could be their Messiah. He might suffer somewhat, perhaps, at the hands of his own and Israel's enemies; possibly he might have to submit to death, the common lot of all men; but that he should suffer at the hands of the very people over whom he came to reign, and that by their hands he should be put to death—no throne erected, and no kingdom won—this was utterly contradictory to their conceptions

and their belief. Yet all this was true; and from their earlier and false ideas the disciples had to be weaned. During all his previous converse with them he had carefully abstained from saying anything about his approaching sufferings and death. He had allowed them to take the natural impression which his teaching and miracle-working, and the whole tenor of his life and conversation, were fitted to make upon honest, devout-minded men. Their knowledge of him, their faith in him, he had left to grow, till now, as represented in the confession of Peter, it seemed strong enough to bear some pressure. They might now be told what it had been out of time to tell them earlier. H.——Therefore he began, calmly and deliberately, to reveal to them his intended journey to Jerusalem, his rejection by the leaders of his nation, the anguish and insult that awaited him, his violent death, his resurrection on the third day. F.

Elders, chief priests, and scribes. The *elders* were leaders in the Jewish nation. Their office dates from the patriarchal era. Their age gave them their authority as counsellors and leaders; hence their name. These elders exercised certain not very well-defined political functions; were organized by Moses into a body; but existed as a recognized class of men before his time. From them were selected certain representatives of the lay element in the Sanhedrim, the supreme court of the Jewish nation in the time of Christ. The *chief priests* were the heads of the priestly courses; the *scribes* were the Jewish rabbis, the writers and teachers of the law. Christ's language here represents the Sanhedrim, which was composed of these three classes, laymen, priests, and teachers, and constituted the tribunal before which he was tried, and by which he was condemned to death. L. A.

Mk. 33. As the Saviour had just before exalted Peter so highly, when he testified to that which had *not* been revealed to him by flesh and blood, but by the Father in heaven, so now he reproved him as severely for an utterance inspired by a love too much debased by flesh and blood. N.——Christ saw with the lightning glance of his spirit in the words of Peter a suggestion not so much of his as of Satan's; as he had in the wilderness suggested more directly, that there was a shorter way to the kingdom of his glory than by the cross of his shame; and to him the words are properly and primarily addressed; although in reaching him enough glances off from them to constitute a most real rebuke for Peter. T.——In calling Peter an offence, Jesus compared him to a stone in the path over which the wayfarer stumbles. The comparison must have sunk deeply into the apostle's mind, for he too in his epistle warns his readers against some to whom, because they believe not, the headstone of the corner became "a stone of stumbling and a *rock of offence*." F.

34. He would seize the opportunity to proclaim once more that not in his own case alone, but in the case of all his true followers, self-denial, self-sacrifice, must be undergone. A number of the people, who had assembled at the sight of Jesus and his apostles passing by, he called to him, as if wishing to intimate that what he had now to say was meant for all—was to be taken up, repeated, and spread abroad, as addressed to the wide world of mankind. H.

Will come. As soon as you begin to turn your feet *in coming*, you will feel the cross, but as soon as you feel the cross you will feel that it is eased for you. Pain will not vanish, but become a privilege. Self-denial will not be annihilated, but will be welcome. A new power will come. F. D. H.

Deny himself. The essence of that repenting enjoined by the gospel is *the change of mind* to which reflection and compunction lead—a change of the *whole mind* in desire, feeling, thought, purpose, action, a change in the whole spirit and intent of life as toward God and his truth, and all that affects character; and inasmuch as the heart has yielded to carnal, selfish, worldly desires and aims, it must renounce this way of life as the first step toward the kingdom of God. Hence Christ insisted so much that if any man would become his disciple, he must begin by denying himself—must put self down in order to set up Christ as his king. J. P. T.

Take up his cross daily. The thing imparted in this daily cross is *self-denial*, and with self-denial more or less of pain; of pain that has many alleviations, but that in few cases can ever be expected wholly to cease, and that no earnest pilgrim of Zion should ever wish to wholly cease. Think of all the fettered but impatient vices, the tolerated imperfections, the residues of old follies, the rash impulses of even the better nature, the self-deceits, the masked and plausible weaknesses, the self-excusings, the concealed reluctances, that beset even the holiest among us, and we will incline to the conviction, that where life is but too short for discipline we ought not to covet too much repose before the grave. Circumstantially the cross may vary, but its purpose is the same in all; and that purpose our Lord has here, with great precision, assigned. W. A. B.

The point of duty for us, as for the Master, is not to seek the cross, but by the cross to seek the glory of the resurrection, which is found in no other path. The cross, for the cross, never; but the cross for the Lord, always; for no man can accept the crucified one without the cross, except he take the shadow for the substance. Christianity

without the cross is Christianity without Christ. A. M.——Every one is to take up *his* cross: not the trouble of another man, but that which is sent for his own trial, and adapted to his own case. Many complain that they could have borne anything else but that present evil under which they are suffering! God knew that, and therefore sent it, to teach them patience, and to make them fly to him for help and support under the pressing sense of their own weakness. W. J.——After all, the self-made trial is a poor disciplinarian weapon. There is a subtle, masterly irritant and provoking point in the genuine natural trial, and in the natural crossness of events, which the artificial cannot manage; we can no more make our trials than we can make our feelings. In this way moderate deprivations are in some cases more difficult to bear than extreme ones. And so it is often the case that what we *must* do as simply right, is just the hardest thing to do. J. B. M.

"It is difficult," said an old thinker in the things of faith, "and yet not difficult, to be a Christian; only be in earnest, and take not up the gospel as a *trivial* thing, but upon *both thy shoulders*. Make not light of thy load for Christ, and Christ will make it light for thee." Our faith is for the life that now is, or else it is no faith to fit us for the life to come; and it works out its hallowed alleviations for all the disquietude of these laboring and heavy-laden hearts, not by transforming the conditions of their lot, but, while leaving these just as they are, by bringing the inner man into such oneness of life with the Master, that he, the great burden-bearer of all our humanity, shall be their perpetual passover and their peace. F. D. H.

36. What is a man profited? A question which comes the most home to every man's concern, of any that can possibly enter into his thoughts. It implies that the salvation of a man's soul is so infinitely more important to him, so beyond and above anything he can get or anything he can lose, anything he can enjoy or suffer on this side the grave, that nothing which the world offers can make up for the loss of it, or be a compensation when that is at stake. *Paley.*——There was one living who, scarcely in a figure, might be said to have the whole world. The Roman Emperor Tiberius was at that moment the most powerful of living men, the absolute, undisputed, deified ruler of all that was fairest and richest in the kingdoms of the earth. There was no control to his power, no limit to his wealth, no restraint upon his pleasures. What came of it all? He was, as Pliny calls him, confessedly "the most gloomy of mankind." And from the home of his hidden infamies, from the island where on a scale so splendid he had tried the experiment of what happiness can be achieved by pressing the world's most absolute authority, and the world's guiltiest indulgences, into the service of an exclusively selfish life, he wrote to his servile and corrupted senate, "What to write to you, Conscript Fathers, or how to write, or what *not* to write, *may all the gods and goddesses destroy me worse than I feel that they are daily destroying me*, if I know." F.

37. Exchange for his soul. For if a man once lose his soul, where shall he find an equivalent in value for it; that by which it can be redeemed or bought again? H.——It is of all things most certain that a soul living consciously in sin is living without God, and to be without God is to be without hope. This, too, is certain, that the longer a man thus lives the more does absence from God deepen the sense of dislike, and the more difficult and improbable will be his return. The thought of this may not trouble some very much at present, because they feel as if they can live without God in a very pleasurable way, and they do not see why they should ever have a greater necessity for him. They can put friendships and occupations in his room, and contrive to forget him. But when these pass, as pass they must, and perish like flowers on the edge of a gulf, the awful depth of the chasm will be seen. When fold after fold which now closes the eye of the soul is torn off, and it is compelled to look on eternal realities, how will it stand the gaze? This loss of God must then be felt to be that loss of the soul of which the Saviour speaks, when he asks, What shall a man give in exchange for it? And when he who made the soul, and loved it so much, puts the issue before us so solemnly, should it not bring us seriously to question ourselves, and to resolve to give place to nothing that will cloud our clear view of God, and never to betray Christ and the homage we owe him for the whole world? *Ker.*

38. What hinders many from a full embrace of Christ and all the blessings of his salvation, is a desire to go with the multitude; a shrinking, through shame, from anything that would separate them from the world. Upon the ears of such the solemn words of our Lord fall with power: "Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his glory." H.——**Come in his glory.** He clearly points out that the glory which they had expected to attend the present coming of the Messiah was reserved for a future time. K.——And as clearly indicates that their cross-bearing and self-denial was, like his own, but for a time, and to eventuate in "a far more exceeding and eternal weight of glory." J. G. B.——The evident tendency of these words was to prepare the minds of his disciples for the treatment which both he and they were to undergo, and at the same time to raise

their drooping spirits by setting before their eyes his own exaltation, and their glorious rewards in another life. P.

M. 28. I find no satisfactory explanation of this prediction except in that mightiest judgment act of the Son of man, which the world has yet seen, *the destruction of Jerusalem.* This event, when the Lord spake, was some forty years distant, or more. To men of full age it was not then a mere nugatory prediction, that they should live to see this event, at once so terrible and so magnificent; as these words of Christ compel us to believe that, if only for one apostle, yet for more than one of the disciples then standing there, it was fulfilled. T. ——This declaration refers, certainly *not to the Transfiguration* which follows (for the expression "some of them," etc., indicates a distant event), but to the destruction of Jerusalem, and the full manifestation of the kingdom of Christ by the annihilation of the Jewish polity: which event, in this aspect as well as in all its attendant details, was a *type* and *earnest* of the final coming of Christ. This dreadful destruction was indeed judgment beginning at the house of God. A.——If, as all Scripture shows, "the kingdom of the Son of man" be understood in a sense primarily spiritual, then there can be no difficulty in understanding this prophecy in the sense that, ere all of them passed away, the foundations of that kingdom should have been established forever in the abolition of the old and the establishment of the new dispensation. Three of them were immediately to see him transfigured; all but one were to be witnesses of his resurrection; one at least—the beloved disciple—was to survive that capture of Jerusalem and destruction of the temple which were to render impossible any literal fulfilment of the Mosaic law. F.

The World and the Soul.—The seat of life is the soul. There is the centre of all movement, the spring of power, the point of intense concern. All greatness proceeds thence. All well-directed anxieties converge thither. Blind as we become to the magnificent fact, whatever interests agitate markets and families and states—whatever influences play through street, shop, congress, the academy and college, no less than the church—terminate at last in the soul. For that, in the original design, however we as individuals pervert or come short of it, the farmer's tillage rears and reaps the summer's grain on all the quiet meadows and slopes; for that the arms of labor swing in ten thousand workshops; for that the printing-press is worked and types are cast; for that, at last, if the Sermon on the Mount is true, the lily blossoms and the sparrow flies. Institutions are founded, whether their founders remember it or not, statute-books are written, cities are built, new countries are colonized, factories occupy the streams, exploring expeditions animate the commercial map of the world, for the soul. It is not, after all, for the fortunes that are made, the fabrics woven, the speed attained, the money multiplied, the world's fairs exhibited. These are only means to an end; and that end is man's spiritual education. By far the deepest question you can ask respecting any of these mighty agencies is, What kind of souls is it helping to rear? what sort of characters is it fashioning? Is it leaving men with a larger or leaner humanity, with a purer or weaker piety? And the most momentous question any individual can put to himself, respecting all these forms of outward activity and acquisition, is this old evangelical and personal one: "What shall it profit a man, though he gain the whole world and lose his soul?" F. D. H.

Oh! the untold world of agony contained in that expression—"a lost soul!" agony exactly in proportion to the noblenes of original powers. For it is a strange and mournful truth, that the qualities which calculate to shine are exactly those which minister to the worst ruin. God's highest gifts—talent, beauty, feeling, imagination, power—they carry with them the possibility of the highest heaven and the lowest hell. It is the awful warning, and not the excuse of evil, that the light which leads astray is light from heaven. F. W. R.

Section 76.—The Transfiguration.

Spur of Mount Hermon.

MATTHEW xvii. 1–13. MARK ix. 2–13. LUKE ix. 28–36.

L. 28 AND it came to pass after six days, *or*, about an eight days after these sayings, Jesus
taketh Peter, and James, and John his brother, and leadeth them up into an high moun-
29 tain apart by themselves, to pray. And as he prayed, he was transfigured before them,

and the fashion of his countenance was altered, and his face did shine as the sun, and his raiment became shining, exceeding white as snow, *or* as the light: so as no fuller
30 on earth can white them. And, behold, there talked with him two men, which were
31 Moses and Elias; who appeared in glory, and spake of his decease which he should
32 accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with
33 him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said. For he wist
34 not what to say: for they were sore afraid. While yet he thus spake, behold, there came a bright cloud that overshadowed them: and they feared as they entered into the
35 cloud. And, behold, there came a voice out of the cloud, which said, This is my be-
M. 6 loved Son, in whom I am well pleased; hear ye him. And when the disciples heard *it*,
7 they fell on their face, and were sore afraid. And when the voice was past, Jesus came
8 and touched them, and said, Arise, and be not afraid. And suddenly, when they had lifted up their eyes and had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, Jesus charged them that they should tell no man what things they had seen, till the Son of man were risen again from the dead.
Mk. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they told no man in those days any of those things which they had seen.

11 And his disciples asked him, saying, Why then say the scribes, that Elias must first
12 come? And he answered, and told them, Elias truly cometh first, and restoreth all
13 things. But I say unto you, that Elias is indeed come already, and they knew him not,
M. 12 but have done unto him whatsoever they listed, as it is written of him: likewise also it is written of the Son of man that he must suffer many things of them, and be set at
13 nought. Then the disciples understood that he spake unto them of John the Baptist.

THERE comes "a voice out of the cloud," which is sufficient, if we will hearken to it, to guide us through the dark into the light, where the sun is never dim. Nay, it will infuse light through all the cloud itself; and that, instead of a cavern of blackness breathing deadly night-winds, becomes a pillar of fire, a token that our Leader is near, a luminous temple of peace and rest. If we are not buried in the cloud, and lost there, by a faithless and obstinate impenitence, then we shall be permitted, after patience and through faith, to behold this transfiguration. For the voice says, "This is my beloved Son, hear him." Hear him, and he will scatter the cloud from about you with the breath of his mouth. Hear him to believe, and you will be willing to let the cloud remain all God's time, for even the night will be light about you. Hear him to obey him, and you are sure that the upward path he has appointed shall be brighter and brighter, till the light of the moon shall be as the sun, and the light of the sun sevenfold. Hear him to love him, and, in cloud or sun, health or sick chamber, in a glad house or sitting by the gravestone, living or dying, you will never be afraid again, because perfect love casteth out fear.

The departure of the Christian believer is a mortal transfiguration begun. Whatever the aspect physical disorder and emaciation may wear, the cloud has another side turned to the unfading sun. We need not ask that our friends should die in transport. Yet if their trust is in the crucified and transfigured One, it is a bright cloud that receives them up out of our sight. The voice speaks out of it. And on the other side of it is the wide spiritual tabernacle, that has no need of the sun, or the moon, or the stars—where worship, before the throne of God and the Lamb, John and Peter and James and Moses and Elias, and "a multitude that no man can number!" F. D. H.

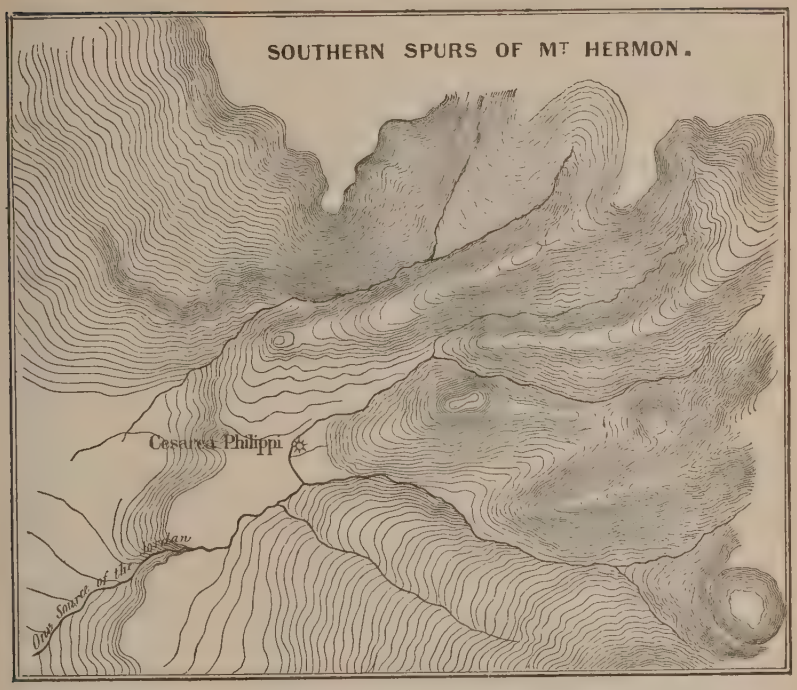
IT was to minds on the one hand full of unrepressed hopes of the instantaneous revelation of the Messiah in all his temporal greatness, on the other, embarrassed with the apparently irreconcil-

able predictions of the humiliation of their Master, that the extraordinary scene of the Transfiguration was presented. H. M.——It stands between the Temptation and the Agony, as the culminating point of our Lord's ministry on earth. To them who had just heard of the sufferings of Christ there was here vouchsafed a prophetic glimpse into the glory which should follow, that in the strength of this they might not be troubled nor offended at the prospect of these sufferings now, nor at the sufferings themselves which presently should arrive. The Transfiguration was a prelude and a pledge of that which should be hereafter. In that it was clearly shown that he spoke not at random, who spoke of his kingdom. It was shown that he had a kingdom to come in; a glory ready at any moment to burst forth, however for the moment it might be concealed from the eyes even of those who were in closest communion with him. The Transfiguration is an earnest in hand of a glory hereafter to be revealed. T.

The Transfiguration of Christ was intended to remove the inveterate prejudices that prevailed among the apostles and the Jewish converts in general: (1) with regard to his sufferings, which they conceived to be inconsistent with his dignity; and (2) with regard to the ceremonial law, which they were persuaded was not done away with by the gospel, but that they were to exist together in full force, and to be equally obeyed. This prejudice continued for many years after our Lord's resurrection. Paul tells us (Acts 21: 20), "several thousand Jews believed, and yet were all zealous of the law." The very mentioning of Christ's death by such men as Moses and Elias, without any marks of surprise or dissatisfaction, was of itself sufficient to cause a great change in the sentiments of the disciples respecting those sufferings. Christ's assumption of this glorious appearance at the very time was a *visible* and striking proof to his disciples, that those sufferings were perfectly consistent with the dignity of his character, and the highest state of glory to which he could be exalted. The other great purpose of the action on the mount was, to give a figurative signification of the abrogation of the Mosaical law, and the commencement of the Christian dispensation, upon which it was to be established. Moses and Elias, as the representatives of the law and the prophets, acknowledged the accomplishment of all their prophecies, and that the Messiah's kingdom was established on the law and the prophets; and God himself proclaimed, This is my beloved Son, hear — HEAR YE HIM. Moses and Elias instantly disappear, overshadowed by the bright cloud, and Christ alone remains the undivided object of all their worship. But, besides this primary design of the Transfiguration, that event answered other purposes of great utility. It afforded a striking additional proof of the divine mission of Christ; for here was one of the few occasions in which God himself was pleased personally to interpose, and to make an open declaration from heaven in favor of his Son. And further, a particular attestation was given on the mount to two of the principal doctrines of Christianity: a general resurrection, and a day of retribution. The visible and illustrious representation of these doctrines in the glorified appearance of Christ, and Moses, and Elias, is appealed to by Peter, who saw it, as one convincing proof, among others, that "he had not followed cunningly devised fables, when he made known the power and coming of our Lord Jesus Christ." P.

The position which Christ assumed toward the Jewish priesthood and the Mosaic ritual was not a little perplexing. He separated himself from the priesthood; he discountenanced many of their practices; he taught and practised a religion that made but little of holy rites and outward observances. The religion of the heart, the home, the secret chamber, the broad highway, the solitary mountain-side—a religion that in its heavenward aspects opened a way direct for any sinner to God—that in its earthward aspects found its occupation in the faithful discharge of the thousand duties of human brotherhood—such a religion the scribes, the Pharisees, the hierarchy, the whole body of the Jewish priesthood disliked; they took up the tale that Jesus was ill-affected to the law and the prophets. But if there entered into the apostles' minds a doubt as to the actual harmony between their Master's teaching and that of Moses and the prophets, the vision on the mount—the sight of Moses and Elias, the founder and the restorer, the two chief representatives of the old covenant, entering into such fellowship with Jesus, owning him as their Lord—must have cleared it away, satisfying them that their Master came not to destroy the law and the prophets — not to destroy, but to fulfil. In mercy to all their weaknesses, one sight was given of the Lord's transfigured form, one visible manifestation of the place he held in the invisible kingdom, one glimpse of the heavenly glory, with Jesus standing in the midst. Sense stretched out its vigorous hand to lay hold of blind and staggering Faith. And long afterward—thirty years and more from the time the great manifestation was made—in Peter's person, Faith, when she had got over her difficulties, and stood serene, secure, triumphant, looked back and owned the debt, and published abroad her obligation, saying, "We were eye-witnesses of his majesty." H.

L. 28. An eight days after these sayings—including the day on which this was spoken, and



that of the Transfiguration. Matthew and Mark say, "after six days," *excluding* these two days. B.

The Three who seem to have been the best prepared to enter into the higher meaning of the Christian life, and were therefore admitted whenever the Saviour's divine power was more mysteriously manifest—John, Peter, and James—were called up to witness this immortal interview, where the two great prophets of the elder and preparatory covenant were to meet, in transfigured forms, with the Messiah of the Fulfilment, and there, in the serenity and splendor of the mount, to converse together of "the decease which he should accomplish at Jerusalem;" a theme vast and solemn enough even for that august audience. Moses the Law-giver, Elijah the Reformer, Jesus the Redeemer! F. D. H.——The flower and crown of the apostolic band, Peter, who loved him so much, John, whom he loved so much, and James, who should first attest that death could as little as life separate from his love; the same three who should hereafter be witnesses of his humiliation in the Agony of the garden, and who therefore were thus fitly forearmed by what they now beheld against what they should then behold. T.

Mountain. The supposition that the mountain intended was Mount Tabor has been engrained for centuries in the tradition of the Christian Church. The rounded summit of that picturesque and wood-crowned hill had probably from time immemorial been a fortified and inhabited spot, and less than thirty years after this time, Josephus, on this very mountain, strengthened the existing fortress of Itaburion. This, therefore, was not a spot to which Jesus could have taken the three apostles "apart by themselves." Nor is there the slightest intimation that the six intervening days had been spent in travelling southward from Cesarea Philippi, the place last mentioned; on the contrary, it is distinctly intimated by Mark (9 : 30), that Jesus did not "pass through Galilee" (in which Mount Tabor is situated) till after the events here narrated. F. ——Standing amid the ruins of Cesarea, one does not need to ask where the Mount of Transfiguration is. Hermon, the grandest and the most beautiful of all the mountains of Palestine, has established its claim to the title of "holy mount." J. L. P.—— The shades of evening were falling as Jesus climbed its sides. He loved, we know, the stillness of the night, the solitude of the mountain. He sought

them for the purposes of devotion—in the loneliness, the calmness, the elevation, finding something in harmony with prayer. H.

29, 30. His face did shine as the sun. And behold two men, Moses and Elias. And that face, day by day known to them, it is strange and unendurable, for it is as the sun—pulsing, swimming in glory. Is it earth, or have they been translated into heaven? Well might they doubt, for now borne visibly through the night are present two celestial forms known to them by the loftier spiritual instinct into which they are rapt—the servant of God who spoke with him face to face in the cloud on Sinai—the prophet of Jehovah who was borne up from Jordan in the chariot of fire. A.——**31.** Moses represented "the law," Elijah "the prophets," and both together the whole testimony of the O. T. Scriptures, and the O. T. saints, to Christ; now not borne in a *book* but by *living men*, not to a *coming* but a *come* Messiah, *visibly*, for they "appeared," and *audibly*, for they "spake." B.——Thus, while false Judaism rejects the Messiah, the true owns and adores him in the persons of its two most illustrious representatives. The old covenant and the new meet together on the glorious mount, as righteousness and peace shall soon meet on that other hill which is already before the eye of Jesus. *De P.*

Heaven could not give two fitter companions, more admirable to the Jews for their miracles, more gracious with God for their faith and holiness: both of them admitted to the conference with God in Horeb; both of them types of Christ; both of them fasted forty days; both of them for the glory of God suffered many perils; both divided the waters; both the messengers of God to kings; both of them marvellous, as in their life, so in their end. A chariot of angels took away Elias; he was sought by the prophets, and not found: Michael strove with the devil for the body of Moses; he was sought for by the Jews, and not found: and now both of them are found here together. Moses the publisher of the law, Elias the chief of the prophets, show themselves to the God of the law and prophets. *Bp. H.* ——They came, solemnly, to consign into his hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. A.

His decease. They speak not of the glory they were themselves enshrouded in, and the glory which he was so soon to reach. Their one subject is his *decease* which he should accomplish at Jerusalem. B.——That "*decease*" prefigured by the types of the law (Num. 21 : 9; Exod. 12 : 46), fore-announced by the oracles of the prophets (Zech. 12 : 10; Isa. 53 : 9). T.——The very theme for touching which one of these three had rudely chidden the Son of man with his "This shall not be to thee;" the very words which their hopeful spirits refused to hear or understand: these are sounding amid the dazzling light of those wonderful forms. A.——As envoys from the Eternal Majesty, they audibly affirmed that it was the will of the Father, that with his own precious blood he should make atonement for sin. They impressed a new seal upon the ancient, eternal truth, that the partition-wall which sin had raised could be broken down by no other means than by the power of his sufferings; that he, as the good Shepherd, could only ransom his sheep with the price of his own life. Such was the substance of the conversation on the holy mount. *Krum.*

32, 33. "*Having kept themselves awake throughout*" (for this, and not "*when they were awake*," is the right rendering), "*they saw his glory, and the two men that stood with him.*" **As they departed.** The unity of the old and new covenant is wonderfully attested in this apparition of the princes of the old in solemn yet familiar intercourse with the Lord of the new; and with this unity the subordination of the old to the new; that "Christ is the end of the law," and the object to which all prophecy pointed; that therefore the great purpose of these had now been fulfilled. All this was declared by the fact that Moses and Elias, belonging to a merely preparatory dispensation, vanish; but Christ, who is the head of an everlasting dispensation, after whom we do *not* look for another, remains. T.

Make three tabernacles. The request appears to have proceeded from right motives. Was it not really good to be there? Was not the King in his beauty there? The glory of the Son of man had never been seen by them as now; neither had the love of the Father been so experienced. They felt themselves abundantly satisfied in the contemplation of all this. They wished to lengthen this incomparable moment. *Krum.*——But there was even at that very moment a poor demoniac in the valley, waiting their descent, in order that he might be cured. No! it could not be. Before Peter himself were the Pentecost, the prison, and the cross, for he was to be one of God's chosen vessels for the carrying of the gospel to mankind. He must leave the scene of privilege for the field of toil. W. T.——Not for Moses, not for Elijah, shall the disciples have to build. Jesus was left *alone;* for *him* they will have to build: not on Hermon, not on Zion, but in themselves; for there is the place where he will dwell: in their hearts by faith. A.

34. All devout Jewish poetry finds in the clouds a fit dwelling, chariot, or pavilion for the Most High. In the New Testament, the highest and clearest manifestations of the Son of God robe themselves in this mystery—as at the Transfiguration, the Ascension, and the predicted Judgment. "As they beheld,

a cloud received him up out of their sight." "They shall see the Son of man coming in a cloud, with power and great glory." The Apocalypse repeats these representations. F. D. H.——A bright cloud, the Shechinah, is throughout the O. T. dispensation employed as a symbol of God's presence, entitled "the glory," or "the glory of the Lord." It appeared first to Moses in the bush, burning but not consumed; led Israel through the wilderness; rested on Mount Sinai when Moses went up for conference with God; filled the tabernacle on its completion; appeared from time to time as an accompaniment of special communion with God. After the death of Moses, just previous to which it is seen, it disappears from Jewish history to reappear at the dedication of Solomon's temple. Ezekiel describes its solemn departure from Israel, but prophesies its return, to which also there appear to be references in the other prophets. This symbol of the "glory of the Lord" appeared to the shepherds at the time of Christ's birth, and received Christ at his ascension. Since then it has disappeared again from earth, but will surround him at his second coming, and will receive the ascending saints. L. A.

35. Behold, a voice out of the cloud. The same voice which had once before been heard at the Baptism, and which should salute him again as he stood on the threshold of his Passion; thus at the beginning, at the middle, and at the close of his ministry. T.——It was not enough that Moses and Elijah had honored him—a voice from the midst of the cloud added a still higher testimony—"This is my beloved Son, in whom I am well pleased; hear ye him." G.——Peter, speaking for the band, had said, "Thou art the Christ, the Son of the living God;" and, lo! as they gazed on his robe of light, they had ocular demonstration of the truth to which Peter confessed, while the voice out of the cloud left no room for any lingering doubt as the great God himself proclaimed, "This is my beloved Son." W. T.——Such a confirmation of the great confession of Peter was never to be forgotten. Almost a generation later, when he wrote his second epistle, the remembrance of this night was as vivid as ever, "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory." G.——This voice came from no far-distant height, but from the overshadowing cloud. It was the voice of the everlasting Father, in human language audibly testifying concerning the Son. The testimony comprehends the sum of the Old Testament, and refers to the three offices of our Lord. *This is my Son*, is from the Psalms (2 : 7), and shows us Christ as a King. *In whom I am well pleased*, is out of the prophets (Isa. 43), and points him out as the Mediator and High-Priest, in whom God reconciles the world unto himself. *Hear ye him*, represents to us that Prophet of whom Moses said, "Unto him ye shall hearken" (Deut. 18). *Krum.*——My Son, not as Moses and all the prophets were, my servants. Him and him only ye are now to hear; he is from henceforth to be your Lord, your Legislator, and your King. The evangelical law being established, the ceremonial law must cease, and Moses and the prophets must give way to Christ. The conclusion, too, of the whole scene harmonizes with this declaration: Moses and Elias instantly disappear, and "when the disciples lift up their eyes, they see no man, save Jesus only." The former objects of their veneration are no more; Christ remains alone, their unrivalled and undisputed Sovereign. P.

M. 8. Better is it that no one can say exactly where this took place. The words and deeds are glorious and thrilling, but they are meant for the whole earth, and not for a single spot to make its own. From this farthest point of his walk of mercy through Israel, the Saviour turned back again to scenes of agony and death. J. M.

9. Tell no man. The mystery of Christ's Sonship should not be revealed to the world, till it was attested beyond all doubt, till he was "declared to be the Son of God with power by the resurrection from the dead," and by that ascension, which was, so to speak, the necessary complement of his resurrection. T.

Mk. 11. Fully acknowledging, on the evidence before them, the certainty that their Master was indeed the Messiah, they now ask, "How, then, say the scribes that Elias must first come?" That is, Since *thou* art come as the Messiah, how is it that Elias, as we have now seen him, did not precede thee? He replied that Elias *had preceded* him; and went on so to speak as to show them that he referred to John the Baptist. K.——**12, 13.** It was true, what these scribes had said, that Elias must first come. But they were in error when they looked for a personal visit from the old prophet as the precursor of the first advent of Christ. They had failed to see in the person and ministry of John one coming in the spirit and power of Elias. They had taken too hastily the Baptist at his word when he said he was not Elias, as in a literal sense he was not. Once more, therefore, does Jesus renew the testimony he had already borne to the Baptist: "I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed." H.

Section 77.—Expels a Demon which the Nine could not cast out.

Foot of Mt. Hermon. Cesarea Philippi.

MATTHEW xvii. 14–21. MARK ix. 14–30. LUKE ix. 37–43.

L. 37 AND it came to pass, that on the next day, when they were come down from the hill,
Mk. 14 much people met him. And when he came to *his* disciples, he saw a great multitude
15 about them, and the scribes questioning with them. And straightway all the people,
16 when they beheld him, were greatly amazed, and running to *him* saluted him. And he
17 asked the scribes, What question ye with them? And, behold, a man of the company came to him, and kneeling down, cried out, saying, Master, I have brought unto thee my son. I beseech thee, look upon *and* have mercy on *him:* for he is mine only child. For he is a lunatic, and sore vexed, *and* hath a dumb spirit. And, lo, the spirit taketh
18 him, and he suddenly crieth out; and wheresoever he taketh him, he teareth him, that he foameth again and gnasheth with his teeth and pineth away; and bruising him, hardly departeth from him. And I brought him to thy disciples, and besought *them* to
19 cast him out, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring thy son hither unto me.
20 And they brought him unto him. And as he was yet a coming, when he saw him, straightway the devil threw him down, and tare him, and he fell on the ground, and
21 wallowed, foaming. And he asked his father, How long is it ago since this came unto
22 him? And he said, Of a child. And often times it hath cast him into the fire and into the waters to destroy him: and if thou canst do any thing, have compassion on us, and
23 help us. Jesus said unto him, If thou canst believe, all things *are* possible to him that
24 believeth. And straightway the father of the child cried out, and said with tears, Lord,
25 I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the unclean spirit, saying unto him, *Thou* dumb and deaf spirit, I
26 charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said,
27 He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And the child was cured from that very hour; and *he* delivered him again to his father. And they were all amazed at the mighty power of God.
28 And when he was come into the house, then came the disciples to Jesus privately,
M. 20 and asked him, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence unto yonder place, and it shall remove;
21 and nothing shall be impossible unto you. Howbeit, this kind can come forth by nothing, but by prayer and fasting.
Mk. 30 And they departed thence, and passed through Galilee; and he would not that any man should know *it.*

MORE even than by this contact with human misery does our Saviour seem on this occasion to have been impressed by his contact with unbelief. And he appears to have selected this as the first occasion on which to announce, not only the need and the benefit, but the illimitable power of faith. He could easily have arranged it so that no application had been made to his disciples in his absence, but then they had wanted the lesson the failure carried in its bosom. He could easily have cured that maniac boy at once and by a word; but then his father had missed that lesson which, in the short conversation with him, was conveyed. And through both the great truth is made known that in this world of sin and sorrow the prime necessity is, that we should have faith in God and faith in Jesus Christ—not in certain

truths about God or about Jesus Christ—but simple, childlike trust in God as our Father, in Jesus as our Saviour; a faith that will lead us in all times of weakness and exposure, temptation and distress, to cast ourselves upon a help that never was refused to those who felt their need of it. H.

Mk. 14, 15. The old adversaries of our Lord, the scribes, had taken advantage of his absence on the mount of Transfiguration, to win a temporary triumph, or something like one, over his disciples. T.——In that short tour, when they had been sent out to go two by two through Galilee, Jesus had given them power over unclean spirits—a power which they had exercised without check or failure. And now, when they are left alone, and this most painful case is brought to them, in their Master's name they command the unclean spirit to go forth, but their words return to them void. Some scribes are there, ready enough to take advantage of the dilemma into which they had been thrown. A great multitude had in the mean time assembled; a scoffing spirit had been stealing into the hearts of many, when Jesus and the three are seen coming down from the hill-side. The suddenness of his appearance—his coming at the very time that his disciples were hard pressed, perhaps, too, the very calmness and majesty of his appearance, as some of that glory of the mountain-top still lingers around him—produces a quick revolution of feeling in the fickle multitude. Straightway a kind of awe—half admiration, half alarm—comes over them, and, "greatly amazed," they leave the scribes and the discomfited disciples, and they run to him and salute him. H.

16, 17. Our Lord, however, takes no notice of what had attracted them; but addressing himself to the scribes, he demands the subject of their discussion, ready to meet them where they had pressed hard upon his half-instructed and as yet timid apostles. Ere they had time to reply, the father of the boy, whose case had occasioned the dispute, himself steps forward and answers the question. B.——**Lunatic.** Lunacy and demoniacal possession are not one and the same thing, though both may be united in one person. The demon took advantage of the child's lunacy. Demoniac possessions seemed to cease when Jesus rose from the dead. When Jesus came in the flesh, Satan seems to have come in the flesh also, for demoniac possessions took place then that had not before. But this is now the dispensation of the Spirit; and Satan does not take possession of the *body*, but he still "worketh in the children of disobedience." J. C.

18. And they could not. The faith of the disciples wavered by the plain difficulty of the thing which seemed impossible to overcome, when so many evils were digested into one—deafness, dumbness, frenzy, and possession of the devil; and all these from the cradle. J. L.——**19.** The disciples are not exclusively aimed at, nor chiefly, but rather the multitude and the father: they, however, are included in the rebuke. T.——**20. The spirit tare him.** Still Jesus does nothing, but keeps conversing with the father about the case—partly to have its desperate features told out by him who knew them best, in the hearing of the spectators; partly to let its virulence have time to show itself: and partly to deepen the exercise of the father's soul, to draw out his faith, and thus prepare both him and the by-standers for what he was to do. B.

22-24. But if thou canst do any thing, have compassion on us, and help us. Genuine and pathetic utterance of fatherly affection, identifying itself with the object of its love, and intent upon the getting that child cured; all right here in the father's feeling toward his son; but something wrong, something defective in the feeling toward Christ which, for the man's own sake and for his son's sake, and for the sake of that gathered crowd, and for the sake of us, and of all who shall ever read this narrative, Jesus desired to correct. "If thou canst do any thing," the father says. "If thou canst believe," is our Lord's quick reply. "It is not a question as to my power, but altogether of thy faith; for if thou canst but believe, all things are possible, this thing can easily be done." Receiving the rebuke in the spirit in which it was given, at once seeing that it was his want of faith that stood in the way of his son's cure, sensible that he had been wrong in challenging Christ's power, that Christ was right in challenging his faith, with a flood of tears that told how truly humble and broken his spirit was, the man cries out, "Lord, I believe; help thou mine unbelief." H.——The little spark of faith kindled in the father's soul revealed to him the deeps of unbelief which were there. Thus it is ever: only in the light of the actual presence of grace in the soul does any man perceive the strength and prevalence of the opposing corruption. Only he who believes, guesses aught of the unbelief of his heart. T.——Few utterances that have come from human lips have carried more in them of the spirit that we should all seek to cherish; nor would it be easy to calculate how many human beings have taken up the language this man taught them to employ. H.

Faith is here, as in all other cases, set as the condition of healing; on other occasions it is the faith of the person; but here, that being impossi-

ble, the father's is accepted instead; even as the Syrophenician mother's in the room of her daughter's. T.——Jesus requires faith as the condition and means of obtaining peace and rest: but this faith is not required to be, and of its own nature cannot be, mature and perfect. Therefore, in all hours of temptation and disquietude, cry to the Lord to increase your faith, to help your unbelief. By every motive of God's past blessings, and your present infirmities, need, and imagined desertion and destitution, pray to him for more of help, more of mercy and compassion; and entreat of him, in his strength to perfect your weakness. Thus shall light spring out of darkness, and mourning be turned into thanksgiving and joy. *Dean Wordsworth.*

17–27. Compare Sections 27 and 59.

M. 20. Jesus took the opportunity which this private interview with his disciples afforded—as he had taken the opportunity of his interview with the importunate father—to proclaim the great power, the omnipotence of faith. This obviously was the one great lesson which, in this passage of his earthly history, Jesus designed to teach. H.——As the secret of all weakness is in unbelief, so of all strength is faith; and this our Lord teaches them. T.——"Removing mountains" was among the Jews a common hyperbole for the conquest of stupendous difficulties. A great teacher was called by the rabbis "uprooter of mountains." See many instances in Lightfoot. F.

21. The faith which shall be effectual against this must be a faith exercised in prayer, that has not relaxed itself by compliance with the demands of the lower nature, but girt itself up to an austerer rigor and self-denial. T.——There are forms of spiritual, physical, and moral evil so intense and so inveterate, that they can only be exorcised by prayer, united to that self-control and self-denial of which fasting is the most effectual and striking symbol. F.

Section 78.—Foretells his Death and Resurrection. The Temple Tribute.

Passing through Galilee.

MATTHEW xvii. 22–27. MARK ix. 31–33. LUKE ix. 43–45.

L. 43 BUT while they wondered every one at all things which Jesus did, and while they
44 abode in Galilee, Jesus taught his disciples and said unto them, Let these sayings sink down into your ears: for the Son of man shall be betrayed and delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third
45 day. But they understood not that saying, and it was hid from them, that they perceived it not: and they were afraid to ask him of that saying. And they were exceeding sorry.

M. 24 And when they were come to Capernaum, they that received tribute *money* came to
25 Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?
26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.
27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

IT is a just and pregnant remark of Neander that "the image of Christ could never have sprung from the consciousness of sinful humanity, but must be regarded as the reflection of the actual life of such a Being." Literature, confessedly, shows no parallel to it. The Hebrew mind, uninventive, bigoted, full of prejudice and of pride, desiring intensely secular advancement, must have seen and felt this spiritual splendor before it could portray it. Indeed any genius that has appeared among men must have been in like manner illumined, before it could have written or suggested the gospels. Homer never sang, in his resounding epic verse, such a singular combination of properties and parts, such a marvellous and unparal-

leled person as this. Plato, the most copious of all Grecian thinkers, the highest in philosophical and moral intuition, the most affluent in culture, never delineated and never imagined such a character. His ideal good man is weak and lifeless in comparison. The supposition that the rude and untrained Hebrew fishermen—not poets at all, nor philosophical artists, not by nature saintly men, nor gifted with extraordinary spiritual insight, but common in fibre, engaged from childhood in manual occupations, and pervaded with the meanness of sentiment and of sympathy which belonged to the Jew—that they imagined this, each for himself, and knit their fancies into the compactness of this personal life, making its childhood so lovely and its manhood so majestic, and then told of it, each in his own plain way, without having seen it, leaving it to be the wonder of the world, and the superlative marvel of history, while still all unreal—it is too incredible to ask refutation! R. S. S.

L. 43–45. After the cure of the demoniac, Jesus proceeded on his way. Aware that this remarkable miracle, and the manner in which his presence had silenced the scribes, were likely to exalt the expectations of his disciples; and conscious that the three apostles had gathered nourishment to the like expectations from what they had witnessed on the mount, our Lord again spoke very plainly of his betrayal, his death, and his resurrection. Nothing could be plainer than his words, to which he bespoke their earnest attention: "Let these sayings sink deep into your ears." But it is said that "they understood not"—mainly because they were not willing to understand—how such humiliation, which would seem to frustrate all their hopes and expectations, could consist with the earthly greatness of the Messiah in which they expected to share. It is to be recollected, that in these intimations their future benefit, more than their present enlightenment, was what Jesus had in view. After all had passed, their faith would be strengthened by remembering his declarations, that this humiliation was not only consistent with the purpose for which he came into the world, but was the very purpose itself. K.

M. 24–26. Those who put this question were not the publicans or ordinary tax-gatherers, who levied the dues laid upon the Jews by the Romans. Nor was the question one about the payment of any common tax. The very form of the question, had it been literally rendered, would have indicated this —"Doth not your Master pay the didrachma?" a coin then modern and in circulation, equivalent to the old half-shekel, which, having gone out of use, had become rare. Every Jew of twenty years old and upward was required to give a half-shekel yearly for the maintenance, first of the tabernacle, and afterward of the temple. H.——This didrachma (two drachmas) was exactly the sum we find mentioned (Exod. 30 : 11–16) as the ransom of the soul, to be paid by every Israelite above twenty years old, to the service and current expenses of the tabernacle or temple. Josephus mentions that it was an annual payment in his time. T.——This tax was paid by every Jew in every part of the world, whether rich or poor; and, as on the first occasion of its payment, to show that the souls of all alike are equal before God, "the rich paid no more, and the poor no less." It produced vast sums of money, which were conveyed to Jerusalem by honorable messengers. F.

Yes. In such an instant acknowledgment of the obligation, there was an overlooking on Peter's part of the dignity of Christ's person, and of his position toward the temple. To remind him of this oversight, without waiting for any communication as to what had occurred, Jesus said, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?"—those who are not members of their own family. Peter saith, "Of the latter; of strangers." **Then are the children free.** Upon this simple principle Christ would have Peter to recognize his immunity from that tribute which was now claimed—for was he not greater than the temple? Did he not bear to that temple the relation of the Son in the house of his Father? And did he not as such stand free from all the obligations which the King and Lord of that house had laid upon his servants—his subjects? H.——It is not as one of many, not as the first among many sons, but as the true and only Son of God, he claims this liberty for himself; and the reasoning itself is a strong and convincing testimony to the proper Sonship, and in the capacity of Son to the proper relationship of Jesus Christ to the Father. T.

27. Notwithstanding, lest we offend. This tax is for upholding my Father's house; as *his Son* the tax is not due by me. Yet let us pay it lest we offend (be a stumbling-block to) them who know not my relation to the Lord of the temple. B.——Being engaged, through Peter's hasty imprudence, to the rendering of the didrachma, he did it in the remarkable way of this present miracle—a miracle which should testify that he was Lord over nature, and having nothing, yet truly possessed all things. Here, as so often in the life of our Lord, the depth of his poverty is lightened by a gleam of his glory. T.——He would pay the contribution to avoid hurting the feelings of any, and especially because his

apostle had promised it in his behalf: but he could not pay it in an ordinary way, because that would be to compromise a principle. "He pays the tribute, therefore," says Clarius, "but taken from a fish's mouth, that his majesty may be recognized." F.——There was no need, only a becomingness, in the payment; in the same way as there was no necessity for his baptism; nor yet for the circumcision which he received in his flesh; but he took on him the humiliations of the law, that he might deliver from under the law. And here comes out the deeper meaning of the Lord not paying for himself only, but for Peter, the representative of all the faithful —"*for me and for thee;*"—he came under the same yoke with men, that they might enter into the same freedom which was his. T.

In the great temple of the visible creation Jesus was a Son; all things there were ready to serve him —the flowers of the field, the birds of the air, the fish of the sea. At Christ's bidding one of the latter was to have in its mouth the stater, the four-drachma piece, the very sum required from two persons for the yearly temple-tax. H.——As in the miraculous draught of fishes, the miracle does not lie only in a foreknowledge on the Lord's part that so it should be in the first fish which came up, for it was not merely that he foreknew the fact; but he himself, by the mysterious potency of his will, which ran through all nature, drew the particular fish to that spot at that moment, and ordained that it should swallow the hook. Compare Jon. 1 : 17, "The Lord *had prepared* a great fish to swallow up Jonah." Thus we see the sphere of animal life unconsciously obedient to his will; that also is not *out* of God, but moves *in* him, as does every other creature (1 Kings 13 : 24; 20 : 36; Amos 9 : 3). T.

Section 79.—Ambition rebuked. The Little Child.

Capernaum.

MATTHEW xviii. 1-9. MARK ix. 33-50. LUKE ix. 46-50.

M. 1 AT the same time came the disciples unto Jesus, saying, Who is the greatest in the
Mk.33 kingdom of heaven? And being in the house, he asked them, What was it that ye
34 disputed among yourselves by the way? But they held their peace: for by the way
they had disputed among themselves, which of them should be greatest.
35 And Jesus, perceiving the thought of their heart, sat down, and called the twelve,
and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.
M. 2 And he called a little child unto him, and took and set him in the midst of them, and
3 said, Verily I say unto you, Except ye be converted, and become as little children, ye
4 shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself
as this little child, the same is greatest in the kingdom of heaven. And when he had
5 taken him in his arms, he said unto them, Whoso shall receive one such little child in
my name, receiveth me: and whosoever shall receive me, receiveth not me, but him
that sent me; for he that is least among you all, the same shall be great.
Mk. 38 And John answered him, saying, Master, we saw one casting out devils in thy
name; and he followeth not us; and we forbade him, because he followeth not with us.
39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my
40 name, that can lightly speak evil of me. For he that is not against us, is on our part.
41 For whosoever shall give you a cup of water to drink, in my name, because ye belong
42 to Christ, verily I say unto you, he shall not lose his reward. But whosoever shall
offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into *and* drowned in the depth of
M. 7 the sea. Woe unto the world because of offences! for it must needs be that offences
Mk.43 come: but woe to that man by whom the offence cometh! Wherefore if thy hand
offend thee, cut it off, and cast *it* from thee: it is better for thee to enter into life maimed, than having two hands to go into hell, to be cast into the fire that never shall

44, 45 be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off, and cast *it* from thee: it is better for thee to enter halt into
46 life, than having two feet to be cast into hell, into everlasting fire: where their worm
47 dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into the kingdom of God, into life,
48 with one eye, than having two eyes to be cast into hell-fire: where their worm dieth
49 not, and the fire is not quenched. For every one shall be salted with fire, and every
50 sacrifice shall be salted with salt. Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

To know Christ is not to have seen him in the flesh; to follow Christ is not to follow his person. To know and to follow him is to recognize him as God manifest in the flesh, to rest upon his promises, to breathe his spirit. Did these men, whom Jesus had chosen, not for what they were in themselves, but in order more fully to illustrate in them his power, really follow Jesus Christ? Did they follow him, when they disputed among themselves who should occupy the first places in heaven? Did they follow him, when they besought him to bring down fire from heaven, to destroy an unbelieving city? Did they follow him, when they asked from him indemnities and pledges for a sacrifice scarcely commenced? How many times, in the midst of that company of apostles, was the Son of God alone! The sole confidant of his own high designs, the sole auditor of his own divine thoughts, how often did he seek around him in vain for a single soul that comprehended him, a single heart that loved him as he wished to be loved!

What, then, did these disciples claim when they said, "This man followeth not with us?" What difference did that establish in their favor; and how could they know that this unknown person did not follow Jesus better than they did themselves? How does intolerance here, as in all other cases, show itself the close companion of weakness, and tolerance the associate of greatness! Jesus is the most tolerant of beings, because he is the most holy. Everything which affects his person as a man disturbs him not, wounds him not. What is it to him that this man does not follow him with the twelve? He casts out demons, and casts them out in the name of the Son of God. It is enough; this man is for him. A. V.

M. 1. The kingdom of heaven. As to the nature of this kingdom, even to his closest followers, his language was most perplexing and contradictory. An unworldly kingdom, a moral dominion, a purely religious community, held together only by the bond of common faith, was so unlike the former intimate union of civil and religious polity, so opposite to the first principles of their theocracy, as to be utterly unintelligible. The real nature and design of the new religion seemed altogether beyond their comprehension. And it is not remarkable to trace it as it slowly dawned on the minds of the apostles themselves, and gradually, after the death of Jesus, extended its horizon till it comprehended all mankind within its expanding view. H. M.

Mk. 34. Which should be greatest. They had as yet no other notion of the kingdom that was shortly to appear than that it would be a temporal one; that their Master was to become a powerful prince, with places, honors, wealth, at his command. And what more natural than that they whom he had chosen to be confidential attendants in the days of his humiliation should be then signally exalted and rewarded? H.——Christ takes off his disciples from the consideration of his power, to fix their minds upon that of his humiliations; and they leave this profitable subject to think of their own greatness, and how to raise themselves above others. Q.——They seemed to realize that some strange and memorable issue of Christ's life, accompanied by some great development of the Messianic kingdom, was at hand; and this unhappily produced the only effect in them which it should *not* have produced. Instead of stimulating their self-denial, it awoke their ambition; instead of confirming their love and humility, it stirred them up to jealousy and pride. F.

In his answer, Jesus gives us to understand *that questions of this sort ought not to be moved at all.* That the indispensable condition of entrance into the kingdom of heaven is in every case *a childlike simplicity.* To such an extent, indeed, does this hold good, that all ideas and questions of degree, of the great and the little, the more and the less, the wiser and the simpler, are excluded among the children of God. C. B.——His lowly meekness had led him to despise all worldly honor, and it was

now bearing him, with a kingly grandeur, to the abasement of the cross, that he might open to his nation, and to mankind, the way to peace with their Father in heaven, and found a kingdom of holiness, truth, and love; to ennoble and bless the present, and expand into eternal felicity in the world to come. It was vital, therefore, for his disciples, then, as now, that they should have the same heavenly temper. Without it, they could neither be efficient instruments in spreading his kingdom, nor have any share in it themselves, for it was itself the kingdom—the reign of God in the soul. G.

35. This first outbreak of selfishness and strife, among his chosen companions, was a great occasion in the sight of Jesus. It might and it did spring to a large extent from ignorance, and, with the removal of that ignorance, might be subdued; but it might and it did spring from sources which, after fullest knowledge had been conveyed of what the kingdom was and wherein *its* distinctions lay, might still have power to flood the Church with a host of evils. Therefore it was that Jesus would signalize this occasion by words and an act of particular impressiveness.

If any man desire to be first, the same shall be last. If any man, actuated by selfish, ambitious motives, seek to be first in my kingdom, he shall be last. But if any man would be first within that kingdom, first in usefulness, first in honor there, let him be last, willing to be the servant of others, prepared to take any place, make any sacrifice, render any service, provided only that others' welfare be thereby advanced. In humbling himself so, that man shall be exalted. H.——**M. 2.** He did not directly reprove them further; but in a few words, made impressive by a vivid illustration, he set before them the worthlessness of their contention, and its utter antagonism to the spirit which must rule in the kingdom of God. Taking a little child, he placed him in their midst, and said, "Let this child, in its unassuming ingenuousness, be your model; he among you that is most childlike and unassuming, that thinks least of himself and his own worth, *he* shall be greatest (shall be of most importance to the kingdom of God)." N.

3. Become as little children. Unless ye become as unambitious and unaspiring, as meek, as humble and contented, as little concerned about worldly honors and distinctions, as the child before you, ye cannot "enter into the kingdom of heaven," ye can never be considered as true objects of Christ's kingdom here, or be capable of inheriting the rewards of heaven hereafter. P.

4. It shall not be the wisest, the wealthiest, the most powerful, but whosoever shall most humble himself, and in humility be likest to this little child, the same shall be greatest in the kingdom of heaven. H.——The principle thus announced by Christ struck at the root of the contention among the disciples. Their false emulation could have no place, if their actions, whether great or small, were alike in value, if alike done in the name of Christ; and to magnify themselves, or their claims, would have been absurd in view of such a rule of action. N.

5. Receive such little child in my name. How can parents be said to receive children in the name of Christ? Plainly enough, it is not by lavishing upon them a sentimental admiration, or an indulgent fondness; not by rejoicing over them with a selfish sort of pride, as the heirs of our property or the upholders of our worldly reputation; not by carelessness of their spiritual training and neglect of their souls. I know of hardly any gloomier sight in the world than one of these homes ruled by this world's temper, where this unsanctified pride in children's beauty or attainments, however strong or kind, is nothing under the sun but an extension of poor self-love—the celestial quality, the divine element, of parental affection perished from it; homes where the spiritual law and life in Christ find no grateful recognition, exercise no binding control; homes where everything else is done for children except that one thing without which all else is worthless, receiving them in the name of Christ; where parents gaze into the child's face only to see a reflection of their own personal satisfaction, and cling to the frail body all the more tenaciously and desperately because there is no tranquil looking forward beyond the bodily separation.

The spiritual obligation involved in receiving children in the name of Christ requires that we esteem them, even in childhood, as sharers with ourselves in a divine covenant. By regarding them as the lawful inheritors of Christ's spiritual promises—as the intended members of his Church, and imitators of his life, and partakers of his redemption—as the appointed subjects of baptism, of prayer, and of inward renewal, as being born, each one, to yield the world a Christian character, and thus as being profanely and terribly wronged whenever an irreligious indifference cheats them of this immortal portion—this, Christ would teach us, is to receive children in his name. This is to take them for what they are; solemnly to take them into our hands, as out of the hand of God, and while clasping them to our breasts with natural human love, to look reverently up to their higher Father, and lift consecrating petitions that they may be saved in the life everlasting. And now, to this day, whatever Christian parent, out of a living and supreme faith in Christ, recognizes the sanctity of a child's life, and diligently trains him up to be a disciple, receives

that child in the name of Christ, and gives the surest evidence that he has received Christ himself. He helps to fulfil the final and inspiring prediction with which the prophet of the old dispensation ushered in and described the new—that the hearts of the fathers should be turned to the children, and the hearts of the children to their fathers. F. D. H.

Mk. 38. The expression "in my name" seems to have suggested to John a sudden question, which broke the thread of Christ's discourse. They had seen, he said, a man who was casting out devils in Christ's name; but since the man was not one of them, they had forbidden him. Had they done right? F.——There is here an intimate connection with what our Saviour had just spoken. It is as if John had said: Was it then right for us to forbid one to cast out devils in thy name, when the receiving of even a little child in thy name is the same as receiving thee? J. J. O.

39, 40. "No," Jesus answered; "let the prohibition be removed. He who could do works of mercy in Christ's name could not lightly speak evil of that name. He who was not against them was with them." F.——Put no check on efforts for Christ, however ill-judged, however self-willed, however imperfect as to grasp of doctrine or entire allegiance to him as others judge it. He who knows the heart, let him be judge of the heart's intents. Aim not at, expect not, conformity. All think not alike, feel not alike, act not alike. Christ came for all, is wide enough for all, is deep enough for all: let all come to him—let all work for him. A.——Jesus here taught the disciples (and the lesson was a most weighty one for their coming labors) that they were not to require a perfect faith and an immediate attachment to their communion from men *at once;* that they were to recognize preparatory and intermediate stages; to drive back no one whose face was turned in the right direction; to hinder none who might wish to confess or glorify Christ among men in any way; in a word, to oppose no one who sought the same end, and thus advanced the object of their ministry, even though out of their own communion, and not seeking to glorify Christ precisely in the same sense and by the same methods as themselves. N.

In his answer, what a lesson there is to contending, narrow-minded religionists, who can see nothing good beyond their own circle! "We must not narrow," as if he had said, "the cause of God to our own party, but rejoice in goodness wherever it appears. If we are right, it is all coming our way." What an admonition to those who would impose their own way of work upon every other! *Ker.* ——We know how thoroughly that spirit of fanaticism was at last subdued in the heart of the meekest and most loving of the twelve, and how he moved afterward among his fellow-men with step of Christ-like gentleness, and became the "guardian spirit of the little ones of the kingdom." H.

42. And then, gently resuming his discourse—the child yet nestling in his arms, and furnishing the text for his remarks—he warned them of the awful guilt and peril of offending, of tempting, of misleading, of seducing from the paths of innocence and righteousness, of teaching any wicked thing, or suggesting any wicked thought to one of those little ones. F.——To "offend," in the Scriptural use of the word, is to cause any one to fall from the faith, or to renounce his belief in Christ; and against every one who makes use of violence or artifice to terrify or seduce the sincere, humble, and unsuspicious believer in Christ from his faith and obedience to his divine Master, the severest woes and the heaviest punishments are here denounced. P.

43–47. Their punishment is represented by two metaphors, drawn from the different ways of burying the dead, in use among the Jews. Bodies of men interred in the earth are eaten up of worms which die when their food faileth; and those that are burned, are consumed in fire which extinguishes itself, when there is no more fuel to feed it. But it shall not be so with the wicked; their worm shall not die, and their fire shall not be quenched. M. ——This worm is that worm of conscience, which preys upon and stings the soul with bitter reflections, of what it might have been and of what it is, of the happiness it hath lost and the misery it hath incurred. Those corroding passions, envy, hatred, shame, rage, and despair, all shall feed and exasperate that worm which dieth not, but eats with such inward and excessive anguish, as can be expressed only by perpetual weeping and gnashing of teeth. Besides the never-dying worm, there is the unquenchable fire. *Bisse.*——**Hell . . . hell . . . hell-fire.** *Thrice repeated, how awful this, of itself, tremendous word sounds from the lips of* LOVE INCARNATE! But when to this he adds, thrice over in the same terms, "where their worm dieth not, and the fire is not quenched"—words enough to make both the ears of every one that heareth them to tingle—one cannot but loathe the sentimentalism which condemns all such language in the mouths of his servants, as inconsistent with what they presume to call "the religion of the meek and lowly Jesus." It is just the apostle who breathed most of his Master's love whose epistles express what would be thought the harshest things against vital error and those who hold it. *It is love to men, not hatred, that prompts such severity against what will inevitably ruin them.* B.

49, 50. The persecutions, struggles, and sufferings of the disciples were to be as salt to preserve and freshen the divine life in them; to make

them more and more fit sacrifices to be consecrated to God. But (verse 50) the *salt* must be there, *the spirit of self-sacrifice*, springing from the divine life within, before outward trials can serve to purify the heart. The disciples were, therefore, exhorted to keep it within them. "*Have salt in yourselves.*" N.——**Have peace one with another.** The disciples not merely conversed as to their prëminence in the kingdom of God, but fell into a sharp contest on the point. In the altercation, they not only wounded each other's feelings, but gave such offence to any individuals who might be present, that their faith might be shaken alike in the reality of any higher life as existing among the Saviour's companions, and in his own exalted character and destination. This explains why Christ successively discoursed of humility, of offences, of grace toward sinners, and of reconciliation. He teaches his disciples that in the divine kingdom the power of self-sacrificing, devoted, self-abasing love (which, in the Saviour himself, is seen in its glorious perfection) is the one turning-point on which all preëminence depends; while, conversely in the world, he who rules is wont to make use of the governed simply for himself, his own benefit, his reputation, his glory. The fleshly minds of the disciples, therefore, mistaking the idea of God's kingdom, had induced them in the future manifestation of Christ's glory to look for the gratification of selfish hopes. These the Lord overthrows by intimating that only he who has divested himself of all self-seeking, and who lives in pure love and lowly self-renunciation, shall there reign, or exert commanding influence. O. ——**43–50.** The meaning of the passage may be paraphrased thus: *Cut off the right hand or the right foot, or pluck out the right eye*, i. e., sacrifice what is dearest to you, *rather than suffer it to lead you or others into sin; for every one* of my disciples *must be salted in the fire of trial*, i. e., prepared to become a living sacrifice by fiery trial, *even as*, under the O. T. dispensation, *every sacrifice is required to be salted with salt. Ye are*, as I have before told you, *the salt of the earth. But if the salt hath lost its saltness*, i. e., the Christian the spirit of voluntary self-sacrifice, by which alone his purifying influence is exerted, *whence shall it derive its moral power? Have salt in yourselves*, have, that is, this spirit of self-sacrifice, *and you will have peace one with another*, there will be an end to unseemly strife as to which shall be the greatest. L. A.

Section 80.—Tenderness toward his Own. Offences among Christians. Promises to Two or Three.

Capernaum.

MATTHEW xviii. 10–20.

10 TAKE heed that ye despise not one of these little ones: for I say unto you, That in
11 heaven their angels do always behold the face of my Father which is in heaven. For
12 the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and
13 nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the
14 ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
15 Moreover if thy brother shall trespass against thee, go and tell him his fault be-
16 tween thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of
17 two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be
18 unto thee as an heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.
19 Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
20 For where two or three are gathered together in my name, there am I in the midst of them.

Our Lord teaches that association in prayer is so exceedingly profitable, that even if two only should embark in it, there would be grand results. Let three, four, or a hundred and twenty, of one accord, of one mind, seek to utilize the promises; commensurate fruits shall appear in some early day of Pentecost. The great thing is not the numbers, but the agreement. The prayer of two whose souls are attuned to exactly the same key, and who have learned to merge their separate interests in one common interest, shall prevail more than the prayer of tens of thousands, whose minds are occupied, more or less, with lingering considerations of purely personal good. The little companies that come together in upper chambers and by-places, in the name of Christ, remembering his promises, seeking his presence, cherishing his spirit, honoring his word—in these little companies Christ is to be found. He is present in the word which they read, hearken to, believe. He is the subject of their conversation. They dwell upon his life, sufferings, and love. He is present by the Spirit, that takes of him and shows unto them. They are convinced of sin, confess it, and forsake it. They behold his glory, and rejoice greatly in him. Such effects of Christ's words and glances often take place in these meetings, as greatly surpass what took place when he was visibly present with those twelve disciples of old. He is present as a righteous advocate and intercessor. They are his plenipotentiaries. He gives them their instructions, and clothes them with power. If Christ be in these assemblies, then are they the true centres from whence the mightiest influences flow abroad over the world. G. B.

10, 11. Take heed that ye despise not. Take care that ye do not treat with scorn or contempt such little children as ye now see before you, or those believers in me who resemble these children in docility, meekness, humility, and indifference to all that the world calls great and honorable; for your heavenly Father condescends to take them under his protection; he sends even his angels, those ministers of his that do his pleasure, to guard and watch over these little children, and these humble Christians who are like them in innocence of mind. One thing is most clearly proved by this text, as it is confirmed by a multitude of others; namely, the doctrine of a particular providence, which, either by ministering angels, or by the all-comprehending and omnipotent eye of God himself, watches over those true disciples of Christ, who approach most nearly to the humility, the meekness, the innocence, and the simplicity of a child. P.——Not only, he adds, are the angels thus employed, but it was the very purpose for which even the Son of God came into the world, to seek and bring back those who had strayed away. *Mann.*——The fundamental idea is, that the highest angels of God in heaven represent the smallest subjects of his kingdom on earth. The eye of God rests in special protection on the young seed in his kingdom (Matt. 19). But as Christ is the Angel of his presence in a unique sense, while here we read of angels of the presence in the plural, it follows, that Christ himself, as the great Advocate and Intercessor, is himself the central point of this angelic guardianship. *Lange.*

The general sense is plain, that if the *highest angels* do not disdain to perform services of protection and friendship for the meanest Christian, much less should fellow-disciples disdain to do it. To *behold the face of God* may signify *waiting near his throne*, and be an allusion to the office of *chief* ministers in earthly courts who have nearest access to their princes. The argument enforcing the precept is twofold: First, the highest angels do not disdain to minister unto such; secondly, even the Son of man came, not to reign and triumph upon earth, but by all the offices of humility and endearment to save such, and he takes a constant oversight of the least as well as the greatest of his redeemed ones. D.——The whole object and errand of the Son of man into the world is to "save the lost." Take heed that ye, by causing "offences," do not lose the saved. B.

13. Rejoiceth more. Rejoiceth *rather;* i. e., at the recovery and restoration of the one lost sheep, his joy is *rather* directed to that particular sheep than to all the rest; and why? Because that particular sheep is now delivered from that condition of misery over which he had so much grieved, and because it is restored to the company and condition of the other sheep who have not strayed and in whom he joys so much. W.—— The shepherd does not set a greater value on the lost sheep than he does on those that are safe: but his joy for the moment, at the recovery of the lost sheep, is greater than he receives from all the rest, because he has regained that, and is sure of all the rest. The meaning therefore of this parable is, that God's parental tenderness extends to all, even to the sinner that goes astray, and that he rejoices at the recovery and conversion of every the meanest individual, and most grievous offender. P.—— So much does he long to draw souls in, that he opens gates in all the walls, on the four sides of the city, which lies four-square to all the points of the compass—the city of holiness and rest. He never shuts them. If they ever seem "strait," and the

way to them "narrow," it is only because, without obedience and a likeness to the self-denying Lord of the place, they that enter would not be at home there, but uneasy prisoners at the court of a goodness which judges them. His heavenly economy is not to bar out but to invite in. He suffers ten thousand stammering tongues, of scanty wisdom, to teach and preach him, if only they will heartily repeat his name. If there are not ordained and official hands to baptize new-born children into his family, they shall not be left outcasts and homeless for want of outward and inward water, and a welcome. *The Son of man is come to save the lost!* F. D. H.

15-17. After having, in what goes before, warned believers against offending weaker brethren, the discourse brings to view the opposite point of the contrast, and describes how a believer should conduct himself if injury be inflicted upon him, and specially if it be done by a fellow-believer. O.——With those who have ill-treated and injured us, we should first try the effect of private, gentle, and friendly admonition; if that fail, then call in two or three persons of character and reputation, to add weight to our remonstrances; and, if that has no effect, we are then justified in bringing the offender before the proper tribunal. P.

17. The fundamental principle of the Christian community is, that there shall be no other subordination than that of its members to God and Christ, and that *this* shall be absolute; while, in regard to each other, they are to be upon the footing of complete equality. Christ himself drew a striking contrast between his own community and all political organizations in this respect. Christ only prepared the way for the foundation of the Church, according to its inner essence and its outward form; as he gave no complete doctrinal system, so he erected no Church fabric that was to stand through all time; his work was rather to implant in humanity the *new spirit*, which was to adapt to itself such outward forms as would meet the wants of human progress in successive ages. N.——The Church, *the ecclesia*, is the body of Christ's followers, called out from the unspiritual world, from the kingdom of darkness, and brought into spiritual obedience to him as their head. Matthew represents Jesus as identifying the Church with the kingdom of heaven, and giving it his divine authority. And the kingdom of heaven, as manifested in the Church, is thus seen to be a spiritual organization, independent of all temporal and worldly organizations. D. S. G.

19. It shall be done for them. All that is really a part of the divine gospel is in the form of promise. I will give. I come to do this or that. Ask of me, and I will grant. Nothing is thrown upon us, but that which the weakest and the humblest can best perform; to believe, to ask, to wait, and to accept. V.

Section 81.—How to forgive. The Unmerciful Servant.

Capernaum.

MATTHEW xviii. 21–35; xix. 1.

21 THEN came Peter to him, and said, Lord, how oft shall my brother sin against me,
22 and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until
23 seven times: but, Until seventy times seven. Therefore is the kingdom of heaven
24 likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.
25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife
26 and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee
27 all. Then the lord of that servant was moved with compassion, and loosed him, and
28 forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him*
29 by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his
30 feet, and besought him, saying, Have patience with me, and I will pay thee all. And he
31 would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto

32 their lord all that was done. Then his lord, after that he had called him, said unto him, O
33 thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest
not thou also have had compassion on thy fellow-servant, even as I had pity on thee?
34 And his lord was wroth, and delivered him to the tormentors, till he should pay all
35 that was due unto him. So likewise shall my heavenly Father do also unto you, if ye
from your hearts forgive not every one his brother their trespasses.
1 And it came to pass that when Jesus had finished these sayings, he departed from
Galilee.

THERE was a fundamental error in Peter's question, for in proposing a limit beyond which forgiveness should not extend, there was evidently implied the notion, that a man in forgiving gave up a right which he might, under certain circumstances, exercise. The purpose of our Lord's answer—in other words, of the parable—is to make clear that when God calls on a member of his kingdom to forgive, he does not call on him to renounce a right, but that he has now no right to exercise in the matter: asking for and accepting forgiveness, he has implicitly pledged himself to show it. T.

God, rich in mercy, shows it more abundantly than we ask, when we ask it as we ought. He cannot, as one may say, withstand humility: this disarms his justice, and opens the treasures of his mercy. God never grants anything short of a full pardon; he forgives the greatest debts as easily as the least. Q.

21, 22. Then came Peter to him. For further instruction as to the duty of forgiveness inculcated in the preceding verses. He wanted a specific rule limiting the obligation of forgiveness. The rabbis limited it to three repetitions of an offence. Peter, with a glimmering idea that the rule should be enlarged, proposed seven as the limit. Christ's reply "seventy times seven" refuses to assign any limit. Living in a kingdom of grace, we are to exercise it as we depend upon it, *without limitation.* L. A.——The duty of forgiving injuries has no limit: however frequently you are injured, if real penitence and contrition follow the offence, a Christian is always bound to forgive. P.——It is one excellency of our Saviour's rules, that they are either never mistaken, or never so mistaken as to do harm. Notwithstanding our Lord bade his followers "forgive their enemies seventy times seven times," the Christian world has hitherto suffered little by too much placability or forbearance. *Paley.*

23. Take account. This is not, as is plain, the *final* reckoning, not identical with that of M. 25 : 19; 2 Cor. 5 : 10; but rather such a reckoning as that of L. 16 : 2. T.——**Servants.** Not slaves, but ministers or stewards. The individual example is one of high trust, or his debt could not have reached the enormous sum mentioned.

24. Ten thousand talents. This is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people. David prepared for the temple 3,000 talents of gold, and the princes 5,000; the Queen of Sheba presented to Solomon 120 talents; and the King of Assyria laid on Hezekiah 30 talents of gold. A.——The sum here is immense, whatever talents we suppose these to have been; if the Hebrew, it would be perfectly enormous; yet only therefore the fitter to express the greatness of every man's transgression in thought, word, and deed, against his God.

28. An hundred pence. This sum is so small as the other was so large, to show how little man can offend against his brother, compared with the amount in which every man has offended against God, so that, in Chrysostom's words, these offences to those are as a drop of water to the boundless ocean. T.——The moment of close dealing between God and the soul has passed. The man goes out from that solemn and searching communion. He has not been converted; he has only been frightened. *Arnot.*

34. Before he had dealt with him as a creditor with a debtor, now as a judge with a criminal. "*The tormentors*" are not merely the keepers of the prison as such; but those who also, as the word implies, shall make the life of the prisoner bitter to him. T.

35. So likewise. In this *spirit*, for God cannot mistake the character of those he pardons, as men often do. In this beautiful parable it is presupposed that *God's forgiveness of us precedes our forgiveness of each other, begets the forgiving disposition in us, and furnishes the grand model of mercy which we are to copy.* B.——The description given of the servant who owed the talents can with no propriety be applied to a true child of God, but applies only to a *professing* Christian. Our Lord, in this parable, urges not the *bare* duty of forgiveness, but the for-

giving *from the heart*. It shows his utter want of heart in not forgiving, and represents him as utterly insensible of the benefit the master had conferred upon himself. D. K. D.

And thus the last lesson which our Lord taught in Galilee reëchoes the first with which he opened the Sermon on the Mount. Indeed, the whole discourse (Sections 79–81) forms a most impressive climax to the teaching which was so begun. Christ's own example, in coming to seek and save the lost, is held forth as the great motive to compassionate love and mutual forgiveness. The power of binding and loosing is now extended to all the apostles; his presence is promised in all their assemblies; and his Father's answer to all their prayers. Once more the solemn warning is repeated, concerning resistance to sin, and decision between the Master and the world; and the note of future judgment, already struck in the Sermon on the Mount, concludes the whole. S.

Section 82.—Instructing and sending out the Seventy.

Capernaum.

Luke x. 1–16.

1 After these things, the Lord appointed other seventy also, and sent them two and
2 two before his face into every city, and place, whither he himself would come. Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
3, 4 Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse,
5 nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye
6 enter, first say, Peace *be* to this house. And if the son of peace be there, your peace
7 shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.
8 And into whatsoever city ye enter, and they receive you, eat such things as are set
9 before you. And heal the sick that are therein, and say unto them, The kingdom of
10 God is come nigh unto you. But into whatsoever city ye enter, and they receive you
11 not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of
12 this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom than for that city.
13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago
14 repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and
15 Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to
16 heaven, shalt be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

This is the great abiding lesson that the employment of the seventy by Jesus carries with it—that it is not to ministers or ordained officers of the Church alone that the duty pertains of spreading abroad among those around them the knowledge of Christ. To the whole Church of the living God, to each individual member thereof, the great commission comes, "Go thou and make the Saviour known." As the Father sent him, Jesus sends all who own and love him on the same errand of mercy. Originally the Church of Christ was one large company of missionaries of the cross, each member feeling that to him a portion of the great task of evangelizing the world was committed: and it will be just in proportion as the community of the faithful, through all its parts, in all its members, comes to recognize this

to be its function, and attempts to execute it, that the expansive power that once belonged to it will return again; and not so much by organized societies or the work of paid deputies, as by the living power of individual pity, sympathy, and love, spirit after spirit will be drawn into the fold of our Redeemer, and his kingdom be enlarged upon the earth. H.

---

1. Other seventy also. Rather, "others (also in number), 70;" probably with allusion to the seventy elders of Israel on whom the Spirit descended in the wilderness (Num. 11 : 24, 25). The mission, unlike that of the twelve, was evidently *temporary*. All the instructions are in keeping with a brief and hasty *pioneering* mission, intended to supply what of general preparation for coming events the Lord's own visit afterward to the same "cities and places" would not, from want of time, suffice to accomplish: whereas the instructions to the twelve, besides embracing all those to the seventy, contemplate *world-wide* and *permanent* effects. Accordingly, after their return from this single missionary tour, we never again read of the seventy. B.——The time had come for seeking rather than shunning publicity—for letting all men know, not only that the kingdom had come, but that he, the head of that kingdom, the Christ, the Son of David, the King of Israel, was in the midst of them. Before his departure from among them, the Israelitish nation was to have this proclaimed through all its borders. This was to be the peculiar distinction of his last journeyings toward the Holy City—that all along upon their course his Messianic character should be publicly proclaimed, that so a last opportunity for receiving or rejecting him might be afforded. And how could this have been better effected than by the mission of the seventy? H.

The seventy were to go to every city and place, whither our Lord himself would come. Not throughout Galilee; for Jesus apparently never returned to that province; and besides, both himself and the twelve had already preached in all the towns and villages. Not in Samaria; for he merely passes through that district without making any delay. Possibly into some parts of Judea, whither our Lord himself afterward came; but more probably along the great valley of the Jordan and throughout the populous region of Perea, which our Lord traversed and where he taught after the festival of Dedication, and as he for the last time went up to Jerusalem. In accordance with this view, the return of the seventy took place in Jerusalem or Judea, not long before the festival of Dedication; immediately after which festival Jesus withdrew into Perea to follow up their labors. R.——That the chief scene of the labors of the seventy was in Perea, is apparent. This province was under the jurisdiction of Herod, and here was offered the same freedom of action that Jesus had had up to this time in Galilee. It was also a part of the country that he had but little visited, and the road along the Jordan was a much-travelled thoroughfare to Jerusalem. *Andrews.*

2–12. As the seventy are distinct from the twelve, so is the instruction which is communicated to both distinct. The gift bestowed on the twelve of working miracles is far more extended than that which is here bestowed (in verse 9) on the seventy. Of the persecutions which he foretells the twelve, and of the extraordinary help of the Holy Spirit which he promises them after the day of Pentecost, the seventy, in entering upon their momentary and soon-accomplished work, have communicated to them not a word. On the other hand, the remarkable injunction given to the seventy alone, to salute no man on the way, appears doubly congruous, as the Saviour sees his public life hurrying to an end. Such differences are as far from being unimportant as accidental, but have sprung rather from the different nature of the persons and facts. The twelve had to return upon the traces of Jesus, in order to gather in the harvest of that which he had sown. The seventy must go before his face, in order to prepare a way for him. *Van O.* (See Sections 63, 64.)

4. Salute no man. There is such an amount of insincerity, flattery, and falsehood in the terms of salutation prescribed by etiquette, that our Lord, who is truth itself, desired his representatives to dispense with them as far as possible, perhaps tacitly to rebuke them. These "instructions" were also intended to reprove another propensity which an Oriental can scarcely resist, no matter how urgent his business. If he meets an acquaintance, he must stop and make an endless number of inquiries, and answer as many. The command of our Saviour strictly forbade all such loiterings. W. M. T.

It appears from the Lord's sending of the seventy that all personal efforts and public movements for extending truth and increasing righteousness in the world are really parts of his work, and are dependent on his spiritual power. Christendom everywhere is full of beneficent activities. They are philanthropic, educational, sanitary, reformatory, missionary. Sometimes they scarcely recognize, and oftener they fail to praise, with explicit and conscious gratitude, the great fountain from

which they spring, and the ever-present leader who inspires and sends them. So much the worse for their vitality and their honor if they do. But none the less are they the merciful emanations of the one great central, mighty, and missionary Heart which has brought the love of heaven into the dwellings of men. No matter where you find them, or what human agents started them, or what particular form of good they aim at, they are none the less, in their first origin, products of the one great healing and loving plan. The benefactions of this late age, half-blind though they may be, or forgetful of their Author, were born at Bethlehem, and grew in stature at Nazareth, and conquered their enemies—selfishness and pride and wrath—at Calvary, and went out among the nations with the apostles. If we had seen one of the seventy walking in some by-way of Jericho or Bethany, we might have seen no badge of Christ upon him, and wondered at his eager gait or absorbed expression. But he was going where the Master sent him, and the Master's mantle was on him, and the Master's secret in his soul. Thither, after him, the Master himself would come—to reaffirm and fulfil His words—to deepen, sanction, complete His work. Large or small, these forerunners run over the earth. One Sender sends them. One Reaper and Ingatherer and Finisher follows them. He is the Alpha, beginning them—the Omega who will end them. They began in his charity. They will end in his righteousness. His grace conceived them—every one. His mediation holds them up. His glory will crown them, in his own good time. F. D. H.

13-15. See Section 45.

Section 83.—Final Departure from Galilee. Not received by Samaritans. Ten Lepers.

LUKE ix. 51–56; xvii. 11–19. JOHN vii. 2–10.

J. 2, 3 Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto
him, Depart hence, and go into Judea, that thy disciples also may see the works that
4 thou doest. For *there* is no man *that* doeth any thing in secret, and he himself seeketh
5 to be known openly. If thou do these things, shew thyself to the world. For neither
6 did his brethren believe in him. Then Jesus said unto them, My time is not yet come:
7 but your time is alway ready. The world cannot hate you; but me it hateth, because
8 I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up
9 yet unto this feast; for my time is not yet full come. When he had said these words
10 unto them, he abode *still* in Galilee. But when his brethren were gone up, then went
he also up unto the feast, not openly, but as it were in secret.

L. 51 And it came to pass, when the time was come that he should be received up, he stead-
52 fastly set his face to go to Jerusalem, and sent messengers before his face: and they
53 went and entered into a village of the Samaritans, to make ready for him. And they
54 did not receive him, because his face was as though he would go to Jerusalem. And
when his disciples James and John saw *this*, they said, Lord, wilt thou that we com-
55 mand fire to come down from heaven, and consume them, even as Elias did? But he
56 turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For
the Son of man is not come to destroy men's lives, but to save *them*. And they went
to another village.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of
12 Samaria and Galilee. And as he entered into a certain village, there met him ten men
13 that were lepers, which stood afar off: and they lifted up *their* voices, and said, Jesus,
14 Master, have mercy on us. And when he saw *them*, he said unto them, Go shew your-
selves unto the priests. And it came to pass, that, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice
16 glorified God, and fell down on *his* face at his feet, giving him thanks: and he was a
17 Samaritan. And Jesus answering, said, Were there not ten cleansed? but where *are*
18 the nine? There are not found that returned to give glory to God, save this stranger.
19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

It was seen from the first that his awful powers were uniformly beneficent; that he came, not to destroy men's lives, but to save them; that he used omnipotence to bless, but never to hurt. Men saw him clothed with power over disease, and even over death; able to cast forth spirits, or to still the sea, and yet accessible, full of sympathy, the lofty patriot, the tender friend, the patient counsellor; shedding tears, at times, from a full heart, and ever ready with a wise and gentle word for all; so unaffected and gentle that children drew round him with a natural instinct, and even worldly hardness and vice were softened before him; and this contrast of transcendent power, and perfect humility, made them feel that he was indeed the head of the kingdom of God among men. The secret of his amazing success, as the founder of a new religious constitution for mankind, lay in the recognition of this perfect sacrifice of one so transcendently great, culminating in "the death of the cross." It was the perfect realization, in himself, of the life he urged on others. It implied the ideal fulfilment of all human duties, and no less so of all divine, for the heavenly love which alone could dictate and sustain such a career was, in itself, the most perfect transcript of the nature of God. A life in which every step showed kingly grace and divinely boundless love, condescending to the lowliest self-denial for the good of man, proclaimed him the rightful head of the new kingdom of God. G.

Our Lord evades the urgency of his relatives, and afterward goes up to the festival more privately; that is, with less of public notoriety and without being followed as usual by crowds. The journey mentioned in L. 9 : 51 was obviously his last journey from Galilee to Jerusalem; and verse 53 shows that he was passing on rapidly and without delay. In both these circumstances Luke accords with John; and the two accounts are therefore properly arranged together. The healing of the ten lepers evidently connects itself with the same journey through Samaria; and is narrated by Luke out of its proper order. R.

2. In the autumn, half a year after the Passover, the Jews kept their feast of *Tabernacles* in remembrance of Israel's dwelling in tents during the time of their marching in the wilderness. R. B. ——The feasts of the Jews still set before us the benefits of God. The Passover tells of deliverance from the bondage of sin by Jesus Christ; the feast of Pentecost, God's eternal covenant with us through the Spirit; and that of Tabernacles reminds us of his watchfulness and providence over us in the wilderness of this life; and of that state of travel, sojourning, and warfare, wherein we must continue till our entrance into the promised land of heaven, into the eternal rest of God. Q.

3. His brethren. (See Section 62, Matt. 13 : 55.) Not among these did Jesus during his lifetime find his most faithful followers, or his most beloved companions. There seemed to be in them a Judaic obstinacy, a lack of sympathy, a deficiency in the elements of tenderness and reverence. Peter, affectionate even in his worst weakness, generous even in his least-controlled impulse; James, the son of Zebedee, calm and watchful, reticent and true; above all, John, whose impetuosity lay involved in a soul of the most heavenly tenderness—these were more to him and dearer than his brethren or kinsmen according to the flesh. F.

3–5. If he were what he seemed, was he to hide himself among the hills of Galilee, and not go up boldly to the capital, and wrest from the rulers the acknowledgment of his claims? Let him, if he was fit to take the leadership of the people, place himself at once in the centre of influence at Jerusalem, and show himself to the world. Then if he made his pretensions good, it would be some honor to claim connection with him; some benefit to be enrolled as his followers. Christ's own brothers judge of him by themselves. They measure all by outward and visible success. In speaking thus to Jesus, they sever themselves by a wide interval from their great relative. Unselfish, unworldly were all his motives, aims, and ends. They are of the world, and true children of the world they are, in thus addressing him, proving themselves to be. And this they must be told at least, if they will not effectually be taught. H.

Jesus was indeed a lonely being in the world. With all the exquisite tenderness of his human sympathies—touched with the feeling of our every sinless infirmity—with a heart that could feel for a peasant's sorrow, and an eye that could beam with tenderness on an infant's face—he was yet one who, wherever he went, and by whomsoever surrounded, was, in the secrecy of his inner being, profoundly *alone*. He moved among a narrow-minded, grovelling, sensual race, breathing a spirit of ineffable purity and holiness. And while his whole life passed away, while every day, and almost every hour of it, was spent in intercourse with those whose minds never travelled beyond the petty circle of their own national prejudices and passions, *his* inner being was yet ever filled with thoughts that wandered through eternity, that communed with invisible intelligences, that mused upon the affairs and destinies of the universe. What depths were there in that mighty spirit which none around could fathom! What ineffable joys and mysterious sor-

rows, unintelligible to the beings with whom he consorted as to the veriest children! The seclusion of the wilderness could not have increased an isolation like his. He was solitary amid crowds. He "trod" the path of life "alone, and of the people there was none with him." C.

6. My time is not yet come. It is certainly remarkable, that in all the life of Jesus in the flesh—though the weight of the world's redemption was pressing upon him, and his ministry of eternal reconciliation was bounded by three short years, yet there is not a single step or movement of his, from first to last, that gives us an impression of haste. Always straitened till his whole work is accomplished, because the night cometh when no man can work, he is yet always deliberate. Are there not twelve hours in his day? He is almost as free from hurry as he is from sin. You see his disciples urging him hither and thither. They want him to go sooner, or stay later, or to make a more sudden manifestation. "Show thyself to the world." But he still bides his time, and only says his hour is not yet full come. F. D. H.

6-8. His time was coming—the time of his manifestation to Israel—of his showing forth to the world—a very different kind of manifestation from that of which his brethren were dreaming. But it was not yet fully come, and therefore he did not mean to go up to Jerusalem and openly to take part from the beginning in this approaching feast of Tabernacles. H.——*His* time was a *God's* time, but the time of his unbelieving *brethren* was a *world's* time, and that "is alway ready:" they would go to-day or to-morrow, secretly or openly, according to their worldly good-pleasure—what mattered it? *Their* time agreed not with *his* time. *With them* and *in their spirit* Jesus would not go up to Jerusalem. Not attended by them and the other pilgrims, and expecting a procession to conduct him thither, in short, not "showing himself to the world," was he going up to the feast of Tabernacles. It was not *this* feast that was appointed to place openly before the eyes of Israel its King and High-Priest; that was reserved for the next Passover feast; then was his *time full come.* But to *this* feast he went up *in secret,* regardless of the impatient reproaches of his brethren. R. B.

It is quite clear that the Evangelist saw nothing in the language of our Lord but the desire to exclude his brethren from any certain knowledge of his plans. It was essential for the carrying out of his purposes, which were closely inwoven with the events of the next few days—that his brethren should *not* know about his plans. And therefore he let them depart in uncertainty as to whether or not he intended to follow them. Certain as they were to be asked by multitudes whether he was coming to the feast, it was necessary that they should be able to answer, with perfect truthfulness, that he was at any rate not coming with *them*, and that whether he would come before the feast was over or not they could not tell.

10; L. 51. He left, indeed, some faithful hearts behind him; but how few! Galilee had rejected him, as Judea had rejected him. At Nazareth, the sweet mountain village of his childish days—at Nazareth, with all its memories of his boyhood and his mother's home—they had treated him with such violence and outrage, that he could not visit it again. And even at Chorazin, and Bethsaida, and Capernaum — on those Eden-shores of the silver lake—in the green delicious plain, whose every field he had traversed with his apostles, performing deeds of mercy, and uttering words of love—even there they loved the whited sepulchres of a Pharisaic sanctity, and the shallow traditions of a Levitical ceremonial, better than the light and the life which had been offered them by the Son of God. And on all this land, and most of all on that region of it, the woe has fallen. Exquisite still in its loveliness, it is now desolate and dangerous. The vineyards and fruit-gardens have disappeared; the fleets and fishing-boats cease to traverse the lake; the hum of men is silent; the stream of prosperous commerce has ceased to flow. The very names and sites of the towns and cities are forgotten; and where they once shone bright and populous, there are now gray mounds where even the ruins are too ruinous to be distinguishable. . . . And the very generation which rejected him was doomed to recall in bitter and fruitless agony these peaceful, happy days of the Son of man. Thirty years had barely elapsed when the storm of Roman invasion burst furiously over that smiling land. He who will, may read in the "Jewish War" of Josephus the hideous details of the slaughter which decimated the cities of Galilee, and wrung from the historian the repeated confession that "it was certainly God who brought the Romans to punish the Galileans." F.

52. Of the Samaritans. While the Jews of the north generally, in going southward or returning, crossed the Jordan and advanced through Perea, in order to avoid passing through central Samaria, our Saviour, uninfluenced by the current intense prejudice against the Samaritans, took the direct way through their territory, whenever it suited him. N. C. B.——**53. Did not receive him.** This treatment was not only an incivility, but a violation of the rights of hospitality. The Saviour and his friends, according to the recognized laws of Oriental civilization, had a claim to be entertained in that village. It was this view of the outrage, unquestionably, which excited such fierce indignation in the two disciples. H. B. H.

54. James and John—not *Peter*, as we should have expected, but those "*sons of thunder*," who afterward would have all the highest honors of the kingdom to themselves. Yet one was "the disciple whom Jesus loved," while the other willingly drank of his Lord's bitter cup. B.——In their sense of righteousness and judgment, in their indignation against sin—all this, indeed, displaying itself in an untimely severity, which would have consumed the sinners and the sin together—we see the "*sons of thunder*" on their natural side, and as they would have been but for grace. They are fresh from the Mount of Transfiguration, where they had seen how the glory of the great prophet of the old covenant waned before the brighter glory of him whom they served, the Lord of the new; an outrage therefore against him, and a rejecting of him, should therefore be not less terribly avenged. With all of carnal and sinful which mingled with this proposal of theirs, yet what insight into the dignity of their Lord, and the greatness of the outrage which was an outrage against him, does it reveal; what faith in the mighty powers with which he was able to equip his servants!

55. Ye know not what manner of spirit ye are of. "You are missing," Christ would say, "your true position; which is, having been born of the spirit of forgiving love, to be ruled by that spirit, and not by the spirit of avenging righteousness. You are losing sight of the distinction between the old covenant and the new, missing the greater glory of the latter, and that it is the higher blessedness to belong to it." Under the Old Testament God was teaching men, by terrible things in righteousness, his holiness. But the spirit of the new covenant, not contrary but higher, is that of forgiving love; in it he is overcoming man's evil with his good. There was, indeed, pardoning grace in the old, even as there is avenging justice in the new; in this too "God is a consuming fire;" and that same Lord who spake these words shall be himself revealed in flaming fire to take vengeance on them that know not God. T.

56. When the Son of man is come, the spirit of Elias must be gone; now specially, for Moses and he resigned lately in the mount. Now no law-giver, no prophet, but Christ. *Bp. Andrewes.*——Elias is no fit pattern for disciples, but their Master: "The Son of man came not to destroy men's lives, but to save them." When we look into his sacred acts we find many a life preserved from perishing; some, that had perished, by him recalled; never any destroyed. Only one poor fig-tree, as the real emblem of his severity to the unfruitful, was blasted and withered by his curse. But to man, ever favorable and indulgent! *Bp. H.*——They had not realized the difference which separated Sinai and Carmel from Calvary and Hermon. He had come to save, not to destroy; and if any heard his words and believed not, he judged them not. And so, without a word of anger, he went to a different village; and doubtless John, who by that time *did* know of what spirit he was, remembered these words of Christ when he went with Peter into Samaria to confirm the recent converts, and to bestow upon them the gift of the Holy Ghost. F.——Christ's holy character and noble cause may have insults offered, deep injuries done to them; but it is not by the angry visitation of pains and penalties of any kind, that these insults and injuries are to be avenged; but by forbearance and gentleness, love and pity—by feeling and acting toward all such men as our blessed Lord and Master felt and acted toward the inhabitants of that Samaritan village.

12. Ten lepers. By the Mosaic law, no disease but one was held to render its victim ceremonially unclean. Such uncleanness was stamped upon the leper alone. This strange, creeping, loathsome, fatal disease appears to have been selected as the one form of bodily affliction to stand, in the legal impurity attached to it, and in the penalties visited on that impurity, as a type of the inward, pervading, corrupting, destroying malady of sin. Among the Jews the leper was excommunicated. Cut off from the congregation of the people, he had to live apart, enjoying only such society as those afflicted with the same disease could offer. H.——The disease itself the Jews called "the finger of God," and emphatically, "the stroke." To heal it was one of the most decisive evidences of Messiahship. "The lepers," said our Lord, "are cleansed," and on such maladies he delighted to exercise his power and love. J. A.——There is nothing in the entire range of human phenomena which illustrates so impressively the divine power of the Redeemer, and the nature and extent of his work of mercy on man's behalf, as this leprosy. New-born children of leprous parents are often as pretty and as healthy in appearance as any, but by-and-by its presence and workings become visible in some of the signs described in the 13th chapter of Leviticus. The "scab" comes on by degrees in different parts of the body; the hair falls from the head and eyebrows; the nails loosen, decay, and drop off; joint after joint of the fingers and toes shrink up, and slowly fall away. The gums are absorbed, and the teeth disappear. The nose, the eyes, the tongue, and the palate are slowly consumed, and finally the wretched victim sinks into the earth and disappears, while medicine has no powers to stay the ravages of this fell disease, or even to mitigate sensibly its tortures. Who can fail to find in all this a most affecting type of man's moral leprosy? W. M. T.

13, 14. There was something in that living death of leprosy—recalling as it did the most frightful images of suffering and degradation, corrupting as it did the very fountains of the life-blood of man, distorting his countenance, rendering loathsome his touch, slowly incrusting and infecting him with a plague-spot of disease far more horrible than death itself—which always seems to have thrilled the Lord's heart with a keen and instantaneous compassion. And never more so than at this moment. Scarcely had he heard their piteous cry of "Jesus, Master, have mercy on us," when instantly, without sufficient pause even to approach them more nearly, he called aloud to them, "Go, show yourselves unto the priests." F.

15. With a loud voice glorified God. It was the exultation of faith; he felt there was a God in the world, and that God was good. What greater joy can be imparted to the heart of man than that which this truth, thoroughly embraced, imparts? And as this grateful spirit is the source of joy, so, in a sense, it is the source of religion in the soul. The grateful spirit alone believes, because it alone acknowledges the source of its life and being, the author and fountain-head. The grateful spirit alone finds out God; to it alone he reveals himself. With the grateful one out of the ten, it falls down before him, giving him thanks. J. B. M.

17. Where are the nine? The voice of their misery had awaked the instant echo of his mercy; but the miraculous utterance of his mercy, though it thrilled through their whole physical being, woke no echo of gratitude in their earthy and still leprous hearts. F.——**18. Save this stranger.** Probably this man's faith had caused the cry of all the ten; probably he was the salt of the little group of outcasts. They were contented, for the time, with their cure: he forgot the cure itself in his gratitude. A moment more, and with obedient feet he would overtake them on their way to the priest. *McD.*

19. But, nevertheless, this alien shall not have returned in vain, nor shall the rare virtue—alas, *how* rare a virtue!—of his gratitude go unrewarded. Not his body alone, but the soul—whose value was so infinitely more precious, just as its diseases are so infinitely more profound—should be healed by his Saviour's word. F.——Him he dismisses with a new and a better blessing; the first had reached but to the healing of his body, and that he had in common with the unthankful nine: but gratitude for a lower mercy obtains for him a higher, a peculiar blessing, which is singularly his, which reaches not merely to the springs of bodily health, but to the very fountains of his spiritual being. T. (For leprosy, compare Section 28.)

Section 84.—At the Feast of Tabernacles. Officers sent to take Him.

The Temple.

John vii. 11–36.

11, 12 Then the Jews sought him at the feast, and said, Where is he? And there was much
murmuring among the people concerning him: for some said, He is a good man: others
13 said, Nay; but he deceiveth the people. Howbeit, no man spake openly of him, for
fear of the Jews.
14, 15 Now about the midst of the feast, Jesus went up into the temple and taught. And
the Jews marvelled, saying, How knoweth this man letters, having never learned?
16, 17 Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any
man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I
18 speak of myself. He that speaketh of himself seeketh his own glory: but he that
seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye
20 about to kill me? The people answered and said, Thou hast a devil: who goeth about
21 to kill thee? Jesus answered and said unto them, I have done one work, and ye all
22 marvel. Moses therefore gave unto you circumcision, (not because it is of Moses, but
23 of the fathers;) and ye on the sabbath-day circumcise a man. If a man on the sab-
bath-day receive circumcision, that the law of Moses should not be broken; are ye
24 angry at me, because I have made a man every whit whole on the sabbath-day? Judge
not according to the appearance, but judge righteous judgment.

25, 26 Then said some of them of Jerusalem, Is not this he whom they seek to kill? But
lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that
27 this is the very Christ? Howbeit, we know this man, whence he is: but when Christ
28 cometh, no man knoweth whence he is. Then cried Jesus in the temple, as he taught,
saying, Ye both know me, and ye know whence I am: and I am not come of myself,
29 but he that sent me is true, whom ye know not. But I know him; for I am from him,
and he hath sent me.
30 Then they sought to take him: but no man laid hands on him, because his hour was
31 not yet come. And many of the people believed on him, and said, When Christ com-
32 eth, will he do more miracles than these which this *man* hath done? The Pharisees
heard that the people murmured such things concerning him: and the Pharisees and
the chief priests sent officers to take him.
33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him
34 that sent me. Ye shall seek me, and shall not find *me:* and where I am, *thither* ye
35 cannot come. Then said the Jews among themselves, Whither will he go, that we
shall not find him? will he go unto the dispersed among the Gentiles, and teach the
36 Gentiles? What *manner of* saying is this that he said, Ye shall seek me, and shall not
find *me:* and where I am, *thither* ye cannot come?

In God's spiritual universe there are no favorites of heaven who can attain knowledge and spiritual wisdom apart from obedience. There are none who can surrender self, and in all things submit to God, and yet fail of spiritual convictions. It is not therefore a rare, partial condescension of God, arbitrary and causeless, which gives knowledge of the truth to some, and shuts it out from others; but a vast, universal, glorious law. The light lighteth every man that cometh into the world. "If any man will do his will, he shall know." F. W. R.

The knowledge of the great and profound truths of religion is one that men are not so much to study, as to live themselves into; a knowledge that passes into the head through the heart. If God's grace be sought and given, knowledge will not stay behind, since it is the same spirit and principle that purifies the heart and clarifies the understanding. And where a long course of piety and close communion with God has purged the heart and rectified the will, knowledge will break in upon such a soul, like the sun shining in his full might. R. S.

The seventh month, Tisri, part of our September and October—"the month of the full streams" and the autumnal equinox—had now come. Nisan, "the flower month," known of old as Abib, "the earing month," had seen the Passover pass without the presence of Jesus. Ijjar, "the beautiful month," with its blossoming trees; Siwan, "the bright;" Tammuz; Ab, "the fruit month;" and Elul, "the month of wine," had gone by in the journey to Tyre and Sidon, and to Cesarea Philippi. G.

11. *The feast of Tabernacles*, or the feast of Ingathering, was intended to commemorate the passage of the Israelites through the wilderness, and was celebrated with such universal joy, that both Josephus and Philo call it "the holiest and greatest feast," and it was known among the Jews as "*the* Feast" preëminently. It was kept for seven consecutive days, from the 15th to the 21st of Tisri, and the eighth day was celebrated by a holy convocation. During the seven days the Jews, to recall their desert wanderings, lived in booths made of the thickly-foliaged boughs of olive, and palm, and pine, and myrtle. During the week of festivities all the courses of priests were employed in turn; seventy bullocks were offered in sacrifice for the seventy nations of the world; the law was daily read, and on each day the temple trumpets sounded twenty-one times an inspiring and triumphant blast. The joy of the occasion was deepened by the fact that the feast followed but four days after the ceremonies of the great day of Atonement, in which a solemn expiation was made for the sins of all the people. F.

Sought him, and said, Where is he? Whatever topic had been engrossing the thoughts of the community would be sure to be the subject of general conversation in the capital the next time that the tribes assembled in Jerusalem. Remembering how fickle public feeling is, we may be certain that it was a subject which had taken a very

strong hold of the public mind, that for a year and a half, during five successive festivals, came up ever fresh upon the lips of the congregated thousands. Yet it was so as to the appearance among them of Jesus Christ. Eighteen months had passed since he had been seen in Jerusalem, yet at this great annual gathering, after so long an absence, he is instantly the object of search, and the subject of conversation. H.——**11-13. The Jews—the people—the Jews.** For a clear apprehension of this and the following sections, observe the distinction made by John between the ruling party (of the Sanhedrim), called *the Jews*, and *the people*. J. G. B.

14. Suddenly, in the midst of all these murmurs and discussions, in the middle of the feast, Jesus, unaccompanied apparently by his followers, appeared suddenly in the temple, and taught. F. ——**Taught.** The word denotes *formal* and *continuous teaching*, as distinguished from mere casual sayings. This was probably *the first time* that he did so thus openly in Jerusalem. He had kept back till the feast was half through, to let the stir about him subside, and entering the city unexpectedly, had begun his "teaching" at the temple, and created a certain awe, before the wrath of the rulers had time to break it. B.——It is highly probable that this discourse was mainly an exposition of the Old Testament Scriptures, especially of the prophecies concerning the Messiah like that in the synagogue at Nazareth. For the time had then come for such a discourse in the temple, and this supposition well accounts for their expressed surprise at his knowledge of their books. H. C.

15. The originality of Christ is uneducated. That he draws nothing from the stores of learning can be seen at a glance. The impression we have in reading his instructions justifies, to the letter, the language of his contemporaries, when they say, "This man hath never learned." There is nothing in any of his allusions or forms of speech that indicates learning. Indeed, there is nothing in him that belongs to his age or country—no one opinion, or taste, or prejudice. H. B.

16-19. "*My teaching is not mine, but his that sent me;* not invented by me as a man, but revealed by God. But for your lack of the *right will*, you might be convinced of this. Whoever in *heart* desires to do the will of God, will, by means of that disposition, be able to decide whether my teaching is divine or human. Such a one may see that no human self-will is mixed up with my labors, but that in them all I seek only to glorify Him that sent me. But (verse 19) that ye lack the spirit essential to this, is shown by your deeds; pretending to zeal for the Mosaic law, and using that pretence to persecute one who seeks only to honor God, you care not, in reality, to keep that law." N.

17. A principle, showing, on the one hand, that *singleness of desire to please God is the grand inlet to light on all questions vitally affecting one's eternal interests;* and, on the other, that *the want of this*, whether perceived or not, *is the chief cause of infidelity amidst the light of revealed religion.* B.——*If any man's will be, to do His will*, he shall know. Not that the bare performance of God's outward commands will give acquaintance with Christian doctrine. What our Lord asserts is, that if *the will* be set in his ways, if a man be really anxious to do the will of God, and thus to fulfil the first great commandment of the law, this singleness of purpose and subjection to the will of God will lead him on to faith in the promised and then apparent Messiah, and to a just discrimination of the divine character of his teachings. A.——A well-disposed will is sure to engage the mind in a severe search into the great truths of religion; and it will accompany that search with two dispositions directly tending to the discoveries of truth, diligence, and impartiality. . . . Experience must give knowledge in the Christian profession, as well as in all others. The obedient, and the men of practice, are those sons of light that shall outgrow all their doubts and ignorances, and triumph over their present imperfections, till persuasion pass into knowledge, and knowledge advance into assurance, and all come at length to be completed in the beatific vision. R. S.

The doctrine of all the prophets who went before and who followed Christ, has its end in Christ, to whom they point; but Christ, as a prophet, is *himself the doctrine*, his *person* the one centre of that doctrine, "I am the truth;" so, as high-priest, he is himself the sacrifice, and as king he is himself the head of his body. That Christ's teaching is the teaching of God is the experience of every soul which gives itself up to God's drawing. If the Jews had "*willed*" to do the will of God which was testified to them in the law, they would have discovered that they could not do it; and as penitent souls hungering after grace would have known that *this doctrine*, the doctrine of salvation in Christ, is no *man's* doctrine, but that it is *of God*. *Knowledge* is a daughter of the *will*. The Lord will certainly lead to the knowledge of the truth all *willing* hearts which do not love darkness rather than light. All, in fact, depends upon *true-heartedness*. Be true-hearted with what thou hast received, and what thou hast not got will be given thee. "He that is of God heareth God's word," and he that is of the truth heareth the voice of him who himself is truth. R. B.——And still the saying of our Lord holds good, that in the search of truth, in the preserving us from error, in the guiding of us to right judgments about himself and his doctrine, the heart has more to do with the matter than the head—the will-

ingness to do telling upon the capacity to know and to believe. H.——When Jesus Christ, dying in love for sinners, and radiant with gospel grace, is full before the soul, so as to appear somewhat as he is, an almighty and infinitely willing Redeemer, true to his word, then the sinner believes, receives him, has power to be a child of God; though, at the moment, nothing is further from his thoughts than any analysis of this believing. After all, nothing but experience can fully explain what faith is. *Believe* and *know*. J. W. A.——It is the virtue of the Christian life to rivet and seal Christian faith in the depth of the soul. Truth becomes clearer and dearer the more sacrifices we make to it. What we *do* for it unites it more and more closely to our soul. A. V. ——Understanding shall grow with growing earnestness of purpose. And he that tries heartily to do Christ's will shall know of the doctrine; know it more and more; know it deeper and deeper; know all that he needs. To selfish, earth-bound hearts no secrets are revealed. No tokens of personal remembrance, no signs of secret favor, come from the Master. True redemption is our deliverance from that restless selfishness, and our return to union with God. No mastery among men, no conquests of self-promotion, no prosperous economy, no career of politic success, contains a joy so exquisite, and so full, as that pledge of friendship from the love and power and wisdom that fill the throne of eternity. F. D. H.

19. From the first they hated him, and from the time, now eighteen months ago, that he had cured the paralytic, breaking, as they thought, the Sabbath, and said that God was his father, making himself equal with God, they had resolved to kill him. This was the way—by cherishing hatred and the secret intent to murder—that they were dealing with the law. Rolling their adverse judgment of him back upon themselves, and dragging out to light the purpose that in the mean time they would have kept concealed, Jesus said, "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" H.

22 24. Jesus, who ever loved to teach the lesson that love and not literalism is the fulfilling of the law, showed them, even on their own purely ritual and Levitical principle, that his word of healing had in no respect violated the Sabbath at all. For instance, Moses had established, or rather re-established, the ordinance of circumcision on the eighth day, and if that eighth day happened to be a Sabbath, they without scruple sacrificed the one ordinance to the other, and, in spite of the labor which it involved, performed the rite of circumcision on the Sabbath-day. If the law of circumcision superseded that of the Sabbath, did not the law of mercy? If that, which was at the best but a *sign* of deliverance, could not even on account of the Sabbath be postponed for a single day, why was it criminal not to have postponed for the sake of the Sabbath a deliverance actual and entire? And then he summed his self-defence in the one calm word, "Do not be ever judging by the mere appearance, but judge a righteous judgment." F.

25 29. It astonished the people to find that Jesus could testify thus openly against his opponents, and yet no hand be laid upon him; and they asked, "Can it be possible that the members of the Sanhedrim know this man to be the Messiah?" (verse 26). But they continued, still held in the prejudice and bondage of sense, "How can it be so, when we know him to be the son of the Nazarene carpenter? while the Messiah is to reveal himself suddenly in all his glory, so that all must acknowledge him" (verse 27). To expose the vanity of these expressions, Christ said, "It is true, ye *both know me, and ye know whence I am;* and yet ye know *not;* for ye know not the heavenly Father who hath sent me, and therefore ye cannot know *me*." Thus does he ever return to the principle that only those who know God, and belong to him in heart (i. e., who really endeavor to do his will), can be in a condition to recognize the Son of God in his self-manifestation, and to acknowledge that he is from heaven. N.——While he refers everything to God, Jesus Christ seeks not to define or explain him; he affirms him and demonstrates him; God is the first cause, the point from which all things sprung; faith in God is the paramount source of virtue and of power, of hope and resignation. F. G.

30. This restraint on our Lord's enemies can only be accounted for by direct divine interposition. They could do nothing against him until God, in his wisdom, was pleased to let it be done. We are all immortal till our work is done. To realize that nothing happens in this world except by the eternal counsels and according to the plans of our Father, is one grand secret of living a calm, peaceful, and contented life. J. C. R.

32. The Sanhedrim, seated in frequent session in their stone hall of meeting within the immediate precincts of the temple, were, by means of their emissaries, kept informed of all that he did and said, and, without seeming to do so, watched his every movement with malignant and jealous eyes. These whispered arguments in his favor, this deepened awe of him and belief in him, which, despite their authority, was growing up under their very eyes, seemed to them at once humiliating and dangerous. They determined on a bolder course of action. They sent out emissaries to seize him suddenly and stealthily, at the first opportunity which should occur. F.

36. So ended our Lord's first day of teaching in

the temple, a day revealing on his part a wisdom, a courage, a serene, sublime trust which took his adversaries by surprise, and held all their deadly purposes against him in suspense, and on the part of the multitude the strangest mixture of conflicting opinions and sentiments, with which our Lord so dealt as to win exemption from like interruptions afterward, and to secure for himself an unbroken audience on the day when his last and greatest words were spoken. H.

Section 85.—The Invitation on the Great Feast-Day. Officers Return.

The Temple.

John vii. 37–53.

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man
38 thirst, let him come unto me, and drink. He that believeth on me, as the scripture
39 hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet *given*, because that Jesus was not yet glorified.)
40 Many of the people therefore, when they heard this saying, said, Of a truth this is
41 the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of
42 Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and
43 out of the town of Bethlehem, where David was? So there was a division among the
44 people because of him. And some of them would have taken him; but no man laid hands on him.
45 Then came the officers to the chief priests and Pharisees; and they said unto them,
46 Why have ye not brought him? The officers answered, Never man spake like this
47, 48 man. Then answered them the Pharisees, Are ye also deceived? Have any of the
49 rulers, or of the Pharisees believed on him? But this people who knoweth not the
50 law are cursed. Nicodemus saith unto them (he that came to Jesus by night, being one
51 of them), Doth our law judge *any* man before it hear him, and know what he doeth?
52 They answered and said unto him, Art thou also of Galilee? Search, and look: for
53 out of Galilee ariseth no prophet. And every man went unto his own house.

He had in Galilee invited all the *weary and heavy-laden* of the human family to come under his wing and they should find *rest*. He had in the synagogue of Capernaum announced himself, in every variety of form, as "the *Bread* of Life," and as both able and authorized to appease the "*hunger*," and quench the "*thirst*," of all that apply to him. There is, and there can be, nothing beyond that here. But what was on all those occasions uttered in private, or addressed to a provincial audience, is here sounded forth in the streets of the great religious metropolis, and in language of surpassing majesty, simplicity, and grace. *It is Jehovah's ancient proclamation now sounding forth through human flesh, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money!"* B.

Are there no desires, longings, aspirations in these souls of ours that nothing earthly can meet and satisfy? Not money, not honor, not power, not pleasure, not anything nor everything this world holds out—they do not, cannot fill our hearts—they do not, cannot quench that thirst that burns within. Can any one tell us where we may carry this great thirst and get it fully quenched? From the lips of the man Christ Jesus the answer comes. He speaks to the crowds in the temple at Jerusalem, but his words are not for them alone; they have been given to the broad heavens, to be borne wide over the earth, and down through all its generations: *If any man thirst, let him come to me and drink!* H.

37. It was the great Jewish harvest-home; for this feast was celebrated in autumn, after all the fruits of the earth had been gathered in. It was within the temple that its joyous or thanksgiving character especially developed itself. Morning and evening, day by day, during sacrifices more crowded than those of any other of the great festivals, the air was rent with the praises of the rejoicing multitudes. At the time of the libation of water, the voice of their glad thanksgiving swelled up into its fullest, most jubilant expression. Each morning a vast procession formed around the little fountain of Siloam down in the valley of the Kedron. Out of its flowing waters the priests filled a large golden pitcher. Bearing it aloft, they climbed the steep ascent of Moriah, passed through the water-gate, up the broad stairs, and into the court of the temple, in whose centre the altar stood. Before this altar two silver basins were planted, with holes beneath to let the liquid poured into them flow down into the subterranean reservoir beneath the temple, to run out thence into the Kedron, and down into the Dead Sea. One priest stood and poured the water he had brought up from Siloam into one of these basins. Another poured the contents of a like pitcher filled with wine into the other. As they did so, the vast assemblage broke out into the most exulting exclamations of joy. The trumpets of the temple sounded. In voice and upon instrument, the trained choristers put forth all their skill and power. Led by them, many thousand voices chanted the great Hallel, the Psalms from the 113th to the 118th. H. ——And when, for the last time, the water from the well of Siloam was poured out by the altar, none would easily refrain from joining in the song of praise: "God is my song, He also is become my salvation! Therefore with joy shall ye draw water out of the wells of salvation." (See Illus., Sec. 188.)

In the midst of this magnificent festal rejoicing, Jesus cried aloud: *If any man thirst, let him come unto me and drink.* It is the cry which resounds throughout the whole of Scripture, and which had already been laid upon the kindly lips of prophets. Jehovah's invitation, "Ho! every one that thirsteth, come ye to the waters," Jesus here distinctly appropriates to himself. In this cry the Lord Jesus delights to reveal his readiness to save all souls needing salvation, from the time of his pronouncing those blessed who thirst, in M. 5 : 6, on to the word in Rev. 20 : 17: "Let him that is athirst, come; and whosoever will, let him take the water of life freely!" R. B.

38. By the "water" which is to be communicated by the Redeemer, and which is to become in man a fountain of life, Christ meant nothing else than the quickening energies of the Spirit of God. **A. T.——Rivers of living water.** These words are expressly declared by John to refer "to the Spirit, that they who believe in Jesus were to receive." The rivers of living water which are to flow out of the hearts of believers in Christ must mean spiritual gifts. *Hare.*——They signify the abundance and freeness of grace. That which is ever active he calls living; for the grace of the Spirit, when it has entered the understanding and taken up its abode there, gushes out more freely than any fountain, incessantly, unfailingly; and to show its inexhaustible plenty and great energy, it is called *rivers*—not one, but innumerable rivers. *Chrys.*——A strong metaphor when rivers are said to flow out of the heart of believers: nevertheless, the sense is not doubtful, namely, that no spiritual blessing shall ever be wanting to them that believe. Here is promised to us the perpetuity of the gifts of the Spirit, as well as their abundance. *Calvin.*

39. Believe . . . . receive. If any man has faith he has the Spirit. If any man has not the Spirit, he has no saving faith in Christ. The effectual work of the second and third persons in the Trinity is never divided. J. C. R.——**The Holy Ghost was not yet.** The peculiar work and office of the Holy Ghost, to manifest and glorify Christ, did not yet exist. The preaching of forgiveness of sins, of comfort and joy in Christ, was at that time unheard. That salvation, righteousness, and life were to be given by the man Christ was not known. *Luther.*——**Jesus was not yet glorified.** Not until Jesus had been crucified, raised again, and exalted by the right hand of God, and thus made Lord and Christ, not until he, through his resurrection, had entered into his glory, and began to reveal himself as glorified to his people: not till then was it that the Spirit came to dwell forever on them and in them, in order from them to flow forth into the world. R. B.

44. Some would have taken him. They were strangely dead to the sweetness and glory of these words of life, and repelled by purity and goodness. But they were too few to carry their measures against the greater number who admired and sustained—so that no man laid hands on him. It is plain that in a fair field before the people, Jesus had the hearts of too many to permit the resort to violence. Hence the necessity of treachery and betrayal in order to arrest him in the absence of the multitude. H. C.

46. Spake like this man. How exquisitely and freshly simple is the actual language of Christ compared with all other teaching that has ever gained the ear of the world. There is no science in it, no art, no wisdom of the schools. Straight as an arrow to the mark his precepts pierce to the very depths of the soul and spirit. All is short, clear, precise, full of holiness, full of the common images

of daily life. There is scarcely a scene or object familiar to the Galilee of that day, which Jesus did not use as a moral illustration of some glorious promise or moral law. And we, who can compare Christ's teaching with all that the world has of best and greatest in philosophy and eloquence and song, must not we too add, with yet deeper emphasis, that teaching as one having authority, he spake as never man spake? F.——One of the most melancholy contrasts is between the words of the wisest of men and the exemplification which he himself gave of wisdom. How different when we come to Christ! Our deepest moral nature sets the seal of approval on his words, and our emotional nature is drawn to himself with the strongest love and reverence. We can take his words and himself and set them side by side, and interweave them, like music, with thought in perfect harmony. *Ker.*——He opened his lips, we are told, wherever he came, and taught the people. They wondered at the gracious words which proceeded out of his mouth. Way-sides and hills and common dwellings were the simple apparatus and open-halls of his lessons. He unveiled the mysteries of the kingdom of heaven. Men wanted to know their parentage, and he taught them of the Father; their duties to each other, and he told them by parables and precepts; their destiny, and he uncovered the retributions and joys of their immortality. He laid bare the profound and vital meaning of all man's feeling, suffering, longing; of regeneration, and prayer, and charity; of spiritual unity, and worship, and the resurrection; of the relation of the spirit to the letter, of the new to the old; of the Father, and the Son, and the Comforter to each other. Men saw, and knew, and felt that the greatest of prophets was risen up among them. F. D. H.

49. Knoweth not the law are cursed. Besides the mere learning by heart the five books of Moses, the almost endless comments of the rabbis must be mastered by years of slavish labor, before one was recognized as a really educated man. Hence the nation was divided into two great classes of learned and unlearned, between whom there lay a wide gulf. Puffed up with boundless pride at their attainments, the former frankly denounced their less scholarly countrymen as "cursed countrymen" or boors. G.——**51.** Nicodemus wisely appealed to law. It is difficult to see what more could have been said in the present temper of the Pharisees. The words show Nicodemus to have become a real, though slow-growing disciple of Christ. It required great courage to do even the little that he did here. J. C. R.

52. "Shall the Christ come out of Galilee?" asked the wondering people. "Search and look!" said the rabbis to Nicodemus, "for out of Galilee ariseth no prophet." It would not have needed very deep searching or looking to find that these words were ignorant or false; for not to speak of Barak the deliverer, and Elon the judge, and Anna the prophetess, three, if not four, of the prophets—and those prophets of the highest eminence, Jonah, Elijah, Hosea, and Nahum—had been born, or had exercised much of their ministry, in the precincts of Galilee. F.——Bigotry strong and fierce as theirs was doubly blind; for God did raise up prophets from Galilee, and Jesus was not born in Galilee, but in Bethlehem-Judah—as they should have known. H. C.——We can readily imagine that, on the part of Jerusalem and its inhabitants, there was a feeling of superiority to Galilee and the Galileans. But that such a feeling ever amounted to contempt, there is not the slightest evidence in Josephus, the New Testament, or the Talmud. In the climate of Galilee, its fertile soil, and its charming scenery; in the abundance of its waters and the beauty of its lakes; in its numerous and often elegant cities and villages; in its hardy, industrious, and intelligent population; in the interest of its people in the law, the temple services, and the great national feasts; in its wealth and material prosperity, and its various thriving industries; and in the unexampled patriotism and bravery of its sons—what ground is there why the people of Jerusalem should regard Galilee or the Galileans with contempt? S. M.

53. The "Galilean" had proved for the time stronger than the Sanhedrim. Once more, as after the miracle of Bethesda, they had been foiled and publicly defeated. J. C. R.

Returning to contemplate the words in verses 37, 38, as part of the human history of the man of Nazareth, let us think of their bearing upon a question we often ask, Did Jesus place himself before the thousands of his countrymen as truly their promised Messiah? The records of his public life speak of him mostly as being in remote Galilee, traversing cities and villages, healing the sick; casting out devils; teaching his disciples; occasionally, yet rarely, drawing about him and after him large crowds of people—but not often in Jerusalem, and only on few occasions becoming conspicuous at the great annual festivals of the nation. But in this chapter we see him in the temple on the great day of their most joyous festival; the thousands of Israel are gathered there; and his time has fully come to announce himself as their Redeemer and Messiah. "*He stood and cried;*" taking his stand conspicuously in the presence of the multitude, he lifted up his voice as one who had an important message to proclaim, and a right to be heard; and then and there, in words chosen from their well-known pro-

phetic Scriptures, he declared: "I come to fulfil in myself those munificent promises. I come to give the waters of salvation to every thirsty and believing soul. If any man thirst, let him come unto me and drink. The waters I give shall be an unfailing fountain in his soul; a well of water springing up unto everlasting life; 'rivers of living water,' flowing out in blessings to others if so they will—never to fail." What better words could he have spoken to place himself before the people as their own Messiah? What one feature in the scene could be changed, or what new feature added, to make the whole more impressive, more majestic, more tender, and yet more sublime? H. C.

Section 86.—The Woman and her Accusers. The Light of the World.

The Temple.

JOHN viii. 1-20.

1, 2 JESUS went unto the mount of Olives: and early in the morning he came again into
the temple, and all the people came unto him; and he sat down and taught them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery: and
4 when they had set her in the midst, they say unto him, Master, this woman was taken in
5 adultery, in the very act. Now Moses in the law commanded us, that such should be
6 stoned: but what sayest thou? This they said, tempting him, that they might have to
accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as*
7 *though he heard them not.* So when they continued asking him, he lifted up himself,
and said unto them, He that is without sin among you, let him first cast a stone at her.
8, 9 And again he stooped down, and wrote on the ground. And they which heard *it*, being
convicted by *their own* conscience, went out one by one, beginning at the eldest, *even*
10 unto the last: and Jesus was left alone, and the woman standing in the midst. When
Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman,
11 where are those thine accusers? hath no man condemned thee? She saith, No man,
Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.
12 Then spake Jesus again unto them, saying, I am the light of the world: he that fol-
13 loweth me shall not walk in darkness, but shall have the light of life. The Pharisees
14 therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus
answered and said unto them, Though I bear record of myself, *yet* my record is true:
for I know whence I came, and whither I go: but ye cannot tell whence I come, and
15, 16 whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judg-
17 ment is true: for I am not alone, but I and the Father that sent me. It is also written
18 in your law, that the testimony of two men is true. I am one that bear witness of
19 myself; and the Father that sent me, beareth witness of me. Then said they unto
him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if
ye had known me, ye should have known my Father also.
20 These words spake Jesus in the treasury, as he taught in the temple: and no man
laid hands on him; for his hour was not yet come.

THE Son of God, standing in human form on the earth, standing in the courts of his Father's house among the worshippers at the feast of Tabernacles, uses this sublime, this magnificent figure, to express that which he came to do for, and to be to, the universe of his moral creation: "I am the light of the world." Once God said, when he created all things by Jesus Christ, "Let there be light." It was the first act of that mighty drama, of which the curtain rose on chaos, and fell on paradise. Now God speaks again—thousands of years lying between—and says once more, "Let there be light;" and, this time, the

light is a man: One like ourselves in all that makes the infirmities and the sorrows and the sufferings of mortal being; and yet within that despised, that rejected Person, there "dwelleth all the fulness of the Godhead bodily." V.

He that followeth me shall have the light of life. Jesus was more than a teacher of truth; for he not only gave light, but was the Light: more than the guide to life; for he was the Light of life. As Augustine has said, "Light which brings other things to view, brings itself to view. Light furnishes its own testimony: it opens healthy eyes, and itself is a witness to itself." Jesus announced himself as the Light, not of one city or people only, but of the whole world. This light had come, *not to search men out for judgment, but to guide them to salvation;* but, for that very reason, so much the greater must be the condemnation to those who should reject it. Not to come forth and walk in the light is to abide in darkness; not to come to the Saviour will be to die in sin; and to die in sin, rejecting Jesus who alone can save from sin, will be to die without hope, and to perish without remedy. J. P. T.

1, 2. The return of the people to the quiet of their dwellings at the close of the feast (verse 53 of previous section) is designedly contrasted with our Lord's homeless way of spending the short night, who is early in the morning on the scene again. It might have been the Lord's ordinary custom to leave the brilliant misery of the city every night, that so he might compose his sorrowful and interceding heart, and collect his energies for new labors of love: preferring for his resting-place the Mount of Olives, the scene thus consecrated by many preparatory prayers for his final humiliation and exaltation. *Stier.*——It would appear that our Lord, during his visits to Jerusalem, never spent a night in the city. Sometimes he walked to Bethany, but usually made the Mount of Olives his home. It appears, moreover, that there was one particular "place" (J. 18: 2, etc.) on the mount, "a garden," "a place called Gethsemane," to which he was accustomed to go, and in which to stay. There is a strong probability too that this was that "certain place" mentioned by Luke (11 : 1), where Jesus taught them (again) the Lord's Prayer. It may have been to this very place that Nicodemus came by night. Here then we have a spot closely connected with the private life of Jesus. That the Son of man should have his house in a garden—that he should be forced to rest, and sleep, and pray on the hill-side, under the open canopy of heaven—must seem to many strange. But those familiar with Eastern life will easily understand it. During a great part of the year nearly all the inhabitants sleep in the open air; on the house-top or in garden or field. There is no rain, and no dew; the ground is dry and the air fresh and balmy. Moreover, in the East one can have no privacy in a house, night or day. The *one* apartment is open to all comers. The garden on Olivet most probably belonged to some secret friend; and Christ's followers knew it well. J. L. P.

3-11. This narrative is not found in some of the MSS., but it was circulated in various texts as early, perhaps, as the second, certainly as the third, century. There can be no doubt that it is a genuine fragment of evangelical history, derived from some source which we do not now exactly know, and there needs be no hesitation in adopting it as the narrative of an incident in the life of Jesus. For a full statement of the overwhelming evidence in its favor, I would refer to the remarks of Meyer, and of Lücke and Rosenmüller. G.

3. Defeated in their effort to meet him in argument, or to apprehend him in the absence of any legal charge, they tried next to entrap him into committing himself in some way. J. C. R.——A large number of people had already gathered round Jesus in the women's court, where he had sat down to teach. A woman of the humbler class had been guilty of immorality, and the scribes, on the moment, saw in her sin a possible snare for the hated Galilean. It was not their business, but that of her husband, to accuse her; nor could she be legally punished, except by divorce, if he himself were not a man of pure life. It was the custom, however, in cases of difficulty, to consult a famous rabbi; and advantage was taken of this to entrap Jesus, if possible, by asking him to adjudicate on the case. G.

5, 6. Either he must decide against the law, and appear at once a blasphemer of Moses and a partisan of gross sin, or incur popular odium [because the offence was common] by condemning the culprit to death. S.——They said in themselves, If he shall bid stone her, he will not have the repute of gentleness; if he give sentence to let her go, he will not keep righteousness. *Aug.*——They came not to learn, but to tempt; and to tempt, that they might accuse. Fain would these adversaries draw Christ to contradict Moses, that they might take advantage of his contradiction. They saw his inclination to mercy and commiseration, so far as to neglect even some circumstances of the law, as to touch the leper, to heal on the Sabbath, to eat with known sinners, to dismiss an infamous but penitent offender, to select and countenance two noted pub-

licans; and hereupon they might perhaps think that his compassion might draw him to cross this Mosaical institution. *Bp. H.*——To make her, with total disregard to her own sufferings, the mere passive instrument of their hatred against Jesus; and to do all this, not under the pressure of moral indignation, but in order to gratify a calculating malice, showed on their parts a graceless, pitiless, barbarous brutality of heart and conscience, which could not but prove revolting and hateful to one who alone was infinitely tender, because he alone was infinitely pure. F.

7. Jesus declined delivering a *legal* sentence, treated the case more as a matter of conscience, and pronounced upon it in an exclusively moral point of view, according to which the accusers appeared no less guilty than the accused. To this point of view he intended to lead them even by his silence, in verse 6. But as he did not succeed, he openly says at verse 7, "He that is without sin among you, let him first cast a stone at her." C. B. ——It was not any abrogation of the Mosaic law; it was, on the contrary, an admission of its justice, and doubtless it must have sunk heavily as a death-warrant upon the woman's heart. But it acted in a manner wholly unexpected. The terrible law stood written; it was not the time, it was not his will, to rescind it. But, on the other hand, they themselves, by referring the whole question to him as though it needed a new solution, had practically confessed that the law had fallen into desuetude, and that even with his authority they had no intention of carrying it into action. Since, therefore, the whole proceeding was on their part illegal and irregular, he transfers it by these words from the forum of law to that of conscience. F.——He answers in effect, "The law is just, but let just men execute the law;" which answer was just and gentle; let this sinner be punished, but not by sinners. *Aug.*

7-9. Christ well knew how to repel such attacks by an appeal to higher principles, which at once justified his conduct and condemned his assailants. The same law which adjudged the guilty to death required the witnesses to cast the first stones, in token of their abhorrence of the crime. But who dared do this, if conscious that his guilt was the same? And such was the prevalent corruption, that all the accusers were in this case. S. ——**Went out one by one.** Once more, their schemes had only turned to their own shame. He had given no opinion for the obsolete law, or against it: their own consciences had set the offender free. G.——Thus does the Lord leave the law in its honor and in its condemning clearness; ay, and here, as ever, he sharpens its slaying edge, so that it cannot but penetrate even into the conscience of a Pharisee, while he sends accusers as well as accused to the one same sinner's dock. But not as one appointed to carry out the punishment of the law does he speak. R. B.

The repeated instances in which, without a moment's hesitation, he foiled the crafty designs of his enemies, and in foiling them taught forever some eternal principle of thought and action, are among the most unique and decisive proofs of his more than human wisdom; and yet not one of those gleams of sacred light which were struck from him by collision with the malice or hate of man was brighter or more beautiful than this. . . . They were "*such*" as the woman they had condemned, and they dared not stay. He would not add to their shame and confusion of face by watching them: he had no wish further to reveal his knowledge of the impure secrets of their hearts; he would not tempt them to brazen it out before him, and to lie against the testimony of their own memories; he had stooped down once more, and was writing on the ground. F.——Two plain inferences from this transaction deserve notice. The tacit confession of gross sin by the scribes and Pharisees does away with the idea that they were honest though mistaken enthusiasts for what they deemed truth and righteousness; and the fact that Christ does not disclaim the authority to judge the case—nay, assumes it in his last words—gives another proof of his divinity. S.

10, 11. Then at last, face to face with that guilty one whom he had delivered from the human vengeance, he brought her into that truer and higher court, for which they, the human accusers, had cared nothing, and in the very act of absolving, added also the highest of all motives for reformation, when he said, "Neither do I condemn thee; go and sin no more." He who thus dealt with guilt was in deed and in truth the sinner's friend. V.——His look, the most terrible of all to meet, because it was the only look that fell on her from a soul robed in a stainless innocence, was at the same time the most gentle and the most forgiving. Her stay was a sign of her penitence; her penitence, let us trust, a certain pledge of her future forgiveness. "Two things," as Augustine finely says, "were here left alone together—misery and mercy." F.——*Go and sin no more.* With these words he condemns the *sin* and saves the *sinner*. R. B.——In all his intercourse with men, Christ displayed the utmost tenderness to those who had found out that they were sinners—all that ran to him in penitence. His woes and threatenings and judgments were for those that were sinners without confessing it. F. D. H.

The judge, being the representative but of one side of the divine character, of the divine justice, does not pardon, but only condemns or acquits. The

king, however, is a larger mirror of the divine perfections, of grace no less than of justice; he, therefore, after the condemnation, is free to pardon. It was this, the kingly function, which our Lord exercised when he bade the woman taken in adultery to go free. He did not thereby act against his own law, given by Moses, which had said that such should be stoned: he only completed it. The idea upon which her pardon, upon which every pardon pronounced by the monarch as the fountain of grace in the land, properly rests, is that this will bring about in him who is its object a truer righteousness than the payment of the extreme penalty would have done; for there is something in him which promises that the end which punishment was to reach will more surely be attained by the method of grace. Were it otherwise, the true love would be to suffer the punishment to take its course. So that here, too, justice and grace appear as identical—as love, manifesting itself now at one pole, now at the other. T.

Pure and inflexible interpreter of the divine law, he knows and understands man's nature, and judges it with that equitable severity which nothing escapes, the excuse as little as the fault. Faith, sincerity, humanity, sorrow, repentance, touch him, without biassing the charity and the justice of his conclusions; and he expresses blame or announces pardon with the same calm serenity of authority, certain that his eye has read the depths of the heart to which his words will penetrate. F. G.

His ground is *charity, not liberality;* and the two are as wide apart in their practical implications, as adhering to all truth, and being loose in all. Charity holds fast the minutest atoms of truth, as being precious and divine, offended by even so much as a thought of laxity. Liberality loosens the terms of truth; permitting easily and with careless magnanimity variations from it; consenting, as it were, in its own sovereignty, to overlook or allow them; and subsiding thus, ere long, into a licentious indifference to all truth, and a general defect of responsibility in regard to it. Charity extends allowance to men; liberality, to falsities themselves. Charity takes the truth to be sacred and immovable: liberality allows it to be marred and maimed at pleasure. How different the manner of Jesus in this respect from that irreverent, feeble laxity, that lets the errors be as good as the truths, and takes it for a sign of intellectual eminence, that one can be floated comfortably in the abysses of liberalism! "Judge not," he says, in holy charity, "that ye be not judged;" and again, in holy exactness, "whosoever shall break, or teach to break, one of these least commandments, shall be least in the kingdom of God." And again, "these things ought ye to have done, and not to leave the other undone"—once more, too, in the same way, "he that is without sin, let him cast the first stone;" and again, "go, and sin no more." So magnificent and sublime, so plainly divine, is the balance of Jesus. Nothing throws him off the centre on which truth rests; no prejudice, no opposition, no attempt to right a mistake, or rectify a delusion, or reform a practice. H. B.

12. I am the light of the world. He was seated at that moment in the treasury, which contained the thirteen chests with trumpet-shaped openings, into which the people, and especially the Pharisees, used to cast their gifts. F.——It stood at the north side of the court of the women, which lay outside the temple properly so called, and in which, on all the great annual festivals, crowds were wont daily to assemble. In the centre of this court, at the feast of Tabernacles, two tall stands were placed, each supporting four large branching candelabra. As at the time of the morning sacrifice, the procession wound its way up from the fountain of Siloam, and the water was poured out from the golden pitcher to remind the people of the supply of water that had been made for their forefathers during the desert wanderings; so after the evening sacrifice all the lights in these candelabra were kindled, the flame broad and brilliant enough to illuminate the whole city, to remind the people of the pillar of light by which their marchings through the wilderness were guided. And still freer and heartier than the morning jubilations which attended on the libation of the water, were the evening ones, which accompanied the kindling of the lights. It was with allusion to the one ceremony that Jesus said, "If any man thirst, let him come unto me and drink." It was with allusion to the other, of which both he and those around him were reminded by the stately chandeliers which stood at the time before their eyes, that he said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." In uttering both these sayings, Jesus placed himself in a singular and elevated relationship to the whole human family. In the one he invited the entire multitude of human thirsters to come to him to have their thirst assuaged. In the other, he claimed to be the one central source of light and life to the whole world. H.

He proclaims, "*I am the light of the world*"—plainly in the most *absolute* sense. For though he gives his disciples the same title, they are only "light *in the Lord*," and though he calls the Baptist "the burning and shining light" (or "*lamp*" of his day), yet "he was *not that light*, but was sent to bear witness of that light. That was *the true light* which, coming into the world, *lighteth every man*." Under this magnificent title Messiah was promised of old (Isaiah 42 : 6). B.——They wanted him to announce himself as the Messiah, and so become

their temporal deliverer; but he will only tell them the far deeper, more eternal truths, that he is the light, and the life, and the living water, and that he came from the Father—as they, too, should know when they had lifted him up upon the cross. They were looking solely for the Messiah of the Jews: he would have them know him as the Redeemer of the world, the Saviour of their souls. F.

Followeth me. As a disciple, servant, traveller, soldier, or sheep. What the teacher is to the scholar, the master to the servant, the guide to the traveller, the captain to the soldier, the shepherd to the sheep, that is Christ to true Christians. *Following* is the same as *believing*. **Light of life.** The light that Christ gives is independent of time or place—is not affected by sickness or death—burns on forever. He that has it shall feel light within his mind, heart, conscience—shall have light shining round him, guiding him in his journey through life, and shall reflect light by his conduct and conversation. J. C. R.——Through all the realms of organic nature light is the nourisher of life, "indispensable to a healthy development and a persistent vitality." The chemistry of the sun transmutes inorganic matter into the substances of vegetable growth, distils the fertilizing showers, vitalizes the myriad tribes of insects, evokes the songs of birds, develops in man the red blood-cells which give body to his muscle, marrow to his bones, and thought to his brain, colors the infant's cheek with the glow of healthy organization, cheers the sick man with healing mercy; in short, the continuance of the physical creation, like its beginning, depends upon the word, Let there be light. And here the analogy of the spiritual world at once suggests itself—that Christ, in bringing to the soul light upon whatever concerns its existence, state, recovery, destiny, as the offspring of God, fallen, redeemed, immortal, brings to it a quickening power, the light of *life*. J. P. T.

15, 16. He guards against the notion that judgment is the *object* of his witness. Not for judgment, but for salvation, does he bear witness of himself as the light, and this witness only falls as a judgment upon him whose love of darkness deserves that incapacity of being saved, to which he is given over. And this judgment is a judgment of God. R. B.

18. Our Saviour must not be understood here to distinguish himself from his Father in respect of his divine being, for so he and his Father are one; but in respect of his office, as he was sent, and his Father was he who sent him. *Poole.*——His testimony and judgment were true, because not given by himself as a man of himself, but by him *with* the Father. Thus there were two witnesses: his own testimony, infallible because of his communion with the Father; and the testimony of the Father himself, given in his manifestation and ministry as a whole. N.——**19.** "But *ye neither know me, nor my Father*; for to know the one is to know the other—to remain ignorant of the one is to remain ignorant of the other. It is your want of all true knowledge of me that keeps you from knowing God. It is the want of all true knowledge of God that keeps you from knowing me. Had you known me, you would have known him; had you known him, you would have known me."

So fared it with our Lord's declaration that he was the light of the world, as it was at first spoken in the temple; so ended the first brief colloquy with the Jews to which its utterance gave birth. H.

Section 87.—Severe Denunciation of the Jews.

The Temple.

JOHN viii. 21–47.

21 THEN said Jesus again unto them, I go my way, and ye shall seek me, and shall die in
22 your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself?
23 because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from
24 beneath; I am from above: ye are of this world; I am not of this world. I said therefore
unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in
25 your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even
26 *the same* that I said unto you from the beginning. I have many things to say, and to
judge of you: but he that sent me, is true; and I speak to the world those things which
27 I have heard of him. They understood not that he spake to them of the Father.
28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye

know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught
29 me, I speak these things. And he that sent me is with me: the Father hath not
left me alone; for I do always those things that please him.
30, 31 As he spake these words, many believed on him. Then said Jesus to those Jews
32 which believed on him, If ye continue in my word, *then* are ye my disciples indeed;
33 and ye shall know the truth, and the truth shall make you free. They answered
him, We be Abraham's seed, and were never in bondage to any man: how sayest
34 thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto
35 you, Whosoever committeth sin is the servant of sin. And the servant abideth
36 not in the house for ever, *but* the Son abideth ever. If the Son therefore shall make
37 you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to
38 kill me, because my word hath no place in you. I speak that which I have seen with
39 my Father: and ye do that which ye have seen with your father. They answered and
said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's
40 children, ye would do the works of Abraham. But now ye seek to kill me, a man that
41 hath told you the truth, which I have heard of God: this did not Abraham. Ye do
the deeds of your father. Then said they to him, We be not born of fornication; we
42 have one Father, *even* God. Jesus said unto them, If God were your Father, ye would
love me: for I proceeded forth and came from God; neither came I of myself, but he
43 sent me. Why do ye not understand my speech? *even* because ye cannot hear my
44 word. Ye are of *your* father the devil, and the lusts of your father ye will do: he was
a murderer from the beginning, and abode not in the truth; because there is no
truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and
45, 46 the father of it. And because I tell *you* the truth, ye believe me not. Which of you
47 convinceth me of sin? And if I say the truth, why do ye not believe me? He that is
of God, heareth God's words: ye therefore hear *them* not, because ye are not of God.

The test of discipleship is constancy in obedience. Truth itself is rendered intelligible by the spirit of obedience. The appreciative knowledge of truth dispels error, and, by showing the evil and danger of sin, delivers the soul from its bondage and power. Sin is a hard taskmaster; and they who begin by yielding to its pleasures, must end by paying its penalties. Christ alone can free us from such bondage; and to enter into union with him by faith is to receive that spirit of life which is the sense of true freedom. The Jews, who prided themselves upon being the children of God through the calling and covenant of Abraham, had enslaved themselves to formalism, to hypocrisy, to the spirit of darkness, to the powers of this world. Resenting the tyranny of the Romans with a hatred that never died, they yet lived under bondage to a spiritual power more degrading and more unrelenting than this hated foreign yoke. Christ came to announce the year of jubilee, the day of redemption, the salvation of God; and, by striking at the root of sin in the heart, to deliver all who would hear him. His religion is not a yoke of rules, a bondage of forms, but the perfect law of liberty: for its life is truth; and its spirit, love. J. P. T.

---

21. Shall die in your sins. In the expressive form of the Greek—"In your sin ye shall die!" In your one, all-comprehensive, and fatal sin of unbelief, ye must die forever! With mournful and solemn emphasis we must suppose these words fell from those blessed lips, suggested by the contrast between his future and theirs—himself going so soon to dwell with the Father in blessedness perfect and eternal; they "going to their own place" to meet the doom of the guilty and the lost! H. C.——The sins of believers go to the grave before them; sin dieth while they live. The sins of unbelievers go to the grave with them. They that die in their sins shall rise in their sins, and stand before Christ in their sins. *Burkitt.*

23, 24. A gulf was already fixed between these children of the world and the Lord from heaven, the gulf between beneath and above, between darkness and light, between death and life—a gulf which was impassable to them unless they would yet *believe*. Christ, and with Christ Christians, go above, to heaven, because they are from above;

they die not with this dying world, because they are not of this world; but the servants of sin and the devil go beneath, because they are from beneath; they die with this death-doomed world, because they are of this world. R. B.

25. He does not say explicitly that he is the Christ. His questioners were well aware what kind of person their Messiah was generally expected to be, how different from all that Jesus was. They would provoke him to make a claim which they knew would be generally disallowed. He will not do it. When they say, "Who art thou?" he contents himself by saying, "I am essentially that which I speak; my sayings reveal myself, and tell who and what I am." In this, as in so many other instances of his dealing with those opposed to him at Jerusalem, his sayings were confined to *assertions or revelations, not of his Messiahship, but of his unity of nature, will, and purpose with the Father.* H. ——Had he not then told them who he was? Yes, indeed, but they believed not that he *was* what he *spoke*, that in his *words* he revealed his *being*, as he at once both *is* and *speaks* the eternal Word of God. R. B.——**Even the same.** The sentence must be rendered thus: "*Essentially that which I also discourse unto you.*" He is the *Word;* his discourses are the revelation of himself. When Moses asked the name of God, "I am that which I AM," was the mysterious answer; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension; but when God manifest in the flesh is asked the same question, it is "I am that which I SPEAK;" what he *reveals* himself to be, that he is. A.

28. When ye have lifted up. The plainest intimation he had yet given *in public* of the *manner* and the *authors* of his death. B.——**Ye shall know.** At his death new and more impressive proofs of his true Messiahship would appear. His resurrection would bring yet other confirmations of his mission, and the descent of the Spirit would bear home these new testimonies to many hearts. H. C.——Some would know by the power of the Holy Spirit, to their own salvation; others by the judgments which were to follow ere long, and to their own dismay and ruin. A.——**Nothing of myself.** "I do nothing of my own independent authority." The reference is to the perfect union between the Son and the Father. J. C. R.

29. He that sent me is with me. He simply speaks of God and spiritual things as one who has come out from him, to tell us what he knows. And his simple telling brings us the reality; proves it to us in its own sublime self-evidence; awakens even the consciousness of it in our own bosom. Indeed, he makes even the world luminous by his words—fills it with an immediate and new sense of God, which nothing has ever been able to expel. H. B.——Jesus was evidently unique in his spiritual individuality—in his constant and conscious communion with God; in his consciousness of sinlessness, of divinity, and of the grandest of missions; in the universality, completeness, and unapproachable greatness of his manhood, attained and manifested by him without apparent cause and without conscious effort; in the entire unselfishness and boundless self-sacrifice of his life, and in the sublime devotion of it to God and humanity; in his faith in God and truth, and in his calm assurance of the triumph of his kingdom on earth. In all these he was absolutely alone among men. D. S. G.

31, 32. By continuing in Christ's word, his disciples will indeed *know the truth;* so proceeds our Lord's discourse. By virtue of the knowledge of the truth they shall live, they shall share the life of Christ, who is truth and life, for they shall become *free* from *sin* and from all that has come upon them in consequence of sin. R. B.——In the simple economy of God, truth always blesses, liberates, and cleanses him that holds it, by the same law that error curses, cramps, and destroys. F. D. H.——**If ye continue in my word.** Our Lord teaches the great principle that steady continuance is the only real safe proof of discipleship. No perseverance, no grace! No continuance in the word, no real faith and conversion! J. C. R.——To come to Christ is no one transient act, to be done once in a man's life. What he calls "coming to him," he elsewhere expresses by "abiding in him," and *here* by *continuing in his word. Beveridge.*——**Ye shall know the truth.** The truth concerning myself, my nature, my mission, my gospel. Steady continuance in my service shall lead to clear knowledge. It is a parallel saying to J. 7 : 17. J. C. R.

33. The *unbelieving* party of the Jews protested against his assumption, that they still needed to be made free, and plumed themselves on their descent from Abraham. In his reply he destroys, first, their boast of freedom, and, secondly, their triumph in their patriarchal lineage. C. B.——**Never in bondage to any.** A monstrous fiction, dear to the national vanity, but which might have been sufficiently disproved by the helmets of the Roman soldiers in the adjoining tower of Antonia. K.——The seed of Abraham were in bondage to the Egyptians and Babylonians for many years, to say nothing of the frequent bondages to other nations. Even now they were in subjection to the Romans.

34 36. Our Lord shows what kind of freedom he had meant, by showing the kind of slavery from which he wished them to be delivered. The man that lived wilfully in habits of sin was acknowledged by all to be the slave of sin. Even heathen philoso-

phers admitted it. J. C. R.——Going far deeper than freedom in the political sense, he insists that *every sinner is a slave.* In committing sin he yields to a master; he surrenders himself to do the will of the devil; his own lusts overpower his better judgment and reason. He is absolutely in bondage—a bondage at once tyrannous, humiliating, disgraceful. Then, recurring to the figure of servitude, he contrasts the state of the slave in the household with that of the son. The slave has no permanent home there; no rights of home; may be ejected at any time. The son is the heir, and is at home there with no limit of time. If now the Son of man gives you the rights of freemen in God's house ye are indeed free—not otherwise. H. C.

37. My word hath no place in you. The word in the original which is rendered by *hath place,* expresses the powerful operation of the living word of God (Heb. 4 : 12) when, fastening upon the heart, it forces itself in, and, pushing forward, establishes for itself a place therein. "Man must *abide* in the word, the word *lay hold* in the man" (Bengel). But it cannot lay hold, it cannot push forward in the heart, if man obstinately locks up the way against it. And that the Jews did in their hatred to Jesus. R. B.

37–40. Jesus admits that they are the *seed,* but denies that they are *children* of Abraham. They were unquestionably born in his lineage, but, as unquestionably, were aliens in spirit and character; utterly far from being children of Abraham in the sense of bearing his image and inheriting his virtues. In every point they were totally unlike Abraham; children of another father. H. C.——They boasted without reason, he told them, of being Abraham's children. By attempting the life of one who was offering them the truth, and thus acting as enemies to the truth, they showed themselves children of Satan rather than of Abraham; their disposition and actions savored more of the father of lies than the Father of the faithful. The cause of their unbelief, therefore, was precisely this, that their disposition of heart was the reverse of Abraham's. Him, whom Abraham longed for, they sought to destroy. N.——**42.** If they really were children of God the Father, they would love him as the Father's Son, the Father's messenger, the Father's promised Messiah. Not loving him, they gave the plainest proof that they were not God's children. J. C. R.

43. Why do ye not understand? They were continually misunderstanding, misinterpreting, and stumbling at, the expressions he used in teaching them. By "bread" they thought he meant literal bread. By "freedom," political freedom. Having no will to listen to and receive his doctrine, they were ready at every step to misconstrue the words and figures under which it was conveyed and placed before them. J. C. R.——If God were their Father, and they God's children and house-mates, must they not have known the *speech* of their home, their mother-tongue? So strange is the Son of God to his Father's lost children, that they *do not even understand his speech!* And why not? He himself gives the answer: "*Even because ye cannot hear my word.*" They had no inward ear for the truth which Jesus was speaking to them, therefore also in his speech they recognized not the speech of God. R. B.

44. Ye are of the devil. This is one of the most decisive testimonies to the *objective* (outward) *personality* of the devil. It is quite impossible to suppose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn an assertion as this. A.——Christ teaches that all wickedness, and all evil in its connection with wickedness, must be traced back to a spirit that first rebelled against God, to an original sin, which gave birth to the first germ of wickedness. . . . Christ gives a perfectly defined conception of Satan; he designates him as "the spirit alienated from truth and goodness (for, according to John's usage, *truth* involves both the *true* and the *good*); in whom falsehood and wickedness have become a second nature; who can find no abiding-place in the truth." The revelation of truth which the spirits were to receive from communion with the Father of spirits passes by him unheeded; he cannot receive and hold it fast, because he has no susceptibility for its impressions. Christ tells the Pharisees that they, serving the spirit of lies, and living in communion with him, showed themselves, by the spirit which their actions manifested, to be children of Satan, rather than of Abraham and God. N.——The account Josephus gives of the wickedness of the Jews at this period, abundantly vindicates this assertion of our Lord from any appearance of undue severity. D.

Your father the devil. Thus does the Lord Jesus at length name the father to whom, by *willing* to do his lusts, they had given themselves up to be children. There is a fearful severity in Jesus' words; but they are yet full of goodness; for they paint before the eyes of sinners the image of the original, personal author of sin, if perchance sinners might recognize in this mirror their own sinful likeness thereto, and be terrified at themselves, at the depravation of their own being. He wishes to inspire the inmost heart of his present and all future hearers with fear and trembling, lest they should perish by walking in the way of that great murderer and liar. The murderer from the beginning is also now in activity, endeavoring to destroy life. R. B.—— The great battle of the world and of all time is with *sin;* not with suffering so much, as with that which is the cause of all suffering—with moral evil, the

root and source of physical evil. The gospels are distinguished by the frequent and vivid representation of sin as a deep and deadly evil in the heart, as voluntary departure from rectitude, from purity, from truth, from love—in one word, from God, separation from him in thought, affection, and will. In the teaching of Christ, sin is an undoubted and awful reality, the bitter cause of all that afflicts and crushes the world, the death of the human body, the perdition of the human soul.

44. One of the most marked features of Christ's spirit and manner in public was *the terrible severity* with which, although seldom, he exposed and denounced evil. Friendless and powerless as he seemed to be—as in his earthly relations he certainly was—he did not repress on necessary occasion a burning indignation. But the objects of deepest aversion and abhorrence to Jesus were the Pharisees, lawyers, and scribes, the leaders of the chief sect in that day, the transcribers and interpreters of the Bible. He was strikingly more patient with the Sadducees, the freethinkers of Judea, although he decisively condemned their principles. Even to the convicted and gross violator of the laws of morality, he spoke with wondrous gentleness. But his severity was consuming, when he turned to the high religious professors, the admired but unworthy champions of Judaism. Hypocrisy, pretence, hollow semblance, were of old, and they are still, unutterably abhorrent to Christ; and nothing was, or now is, so dear to him as simplicity and sincerity.

46. Here is a being who was always calmly, perfectly conscious of faultlessness. "I do always those things which please the Father." "Which of you convicteth me of sin?" "If I say the truth why do you then not believe?" Y.——In one who had already passed through unparalleled complications, and had continually to deal with friends and foes of every sort and degree, such a challenge thrown wide among his bitterest enemies, can amount to nothing short of a claim to *absolute sinlessness*. B.——In proof of the stainless purity of his nature and his life, Jesus appealed to earth, to hell, to heaven; and earth, hell, and heaven each gave its answer back. Jesus appealed to earth when, looking round upon those men who with the keen eye of jealousy and hatred had been watching him from the beginning to see what flaws they could detect in him, he calmly and confidently said, "Which of you convinceth me of sin, of any sin, the slightest transgression?" And earth gave her answer when these men stood speechless before him. He appealed to hell—to that devil of whom he spoke so plainly as the father of all liars and all murderers. "The prince of this world cometh and findeth nothing in me"—nothing of his own, nothing that he can claim, no falsehood, no malice, no selfishness, no unholiness in me. And hell gave its answer when the devil, whom Christ's word of power drove forth from his human habitation, was heard to say, "I know thee who thou art, the Holy One of God." H.——The question was put nearly two thousand years ago, and the response is yet awaited. Skeptic after skeptic has glared into the character of Christ, searching for a flaw; and skeptic after skeptic has recoiled with the confession that, whatever Christianity might be, this Jesus of Nazareth was honest and pure. No character known to history has been subjected to scrutiny so piercing as that of Jesus Christ; and there is no character known to history, except his, of which moral perfection could for a moment be maintained. P. S.——Ingenious malignity looks in vain for the faintest trace of self-seeking in his motives; sensuality shrinks abashed from his celestial purity; falsehood can leave no stain on him who is incarnate truth; injustice is forgotten beside his errorless equity; the very possibility of avarice is swallowed up in his benignity and love; the very idea of ambition is lost in his divine wisdom and divine self-abnegation. *Bayne.*

Section 88.—The Jews attempt to stone Him.

The Temple.

JOHN viii. 48–59.

48 THEN answered the Jews, and said unto him, Say we not well that thou art a Samari-
49 tan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father,
50 and ye do dishonour me. And I seek not mine own glory: there is one that seeketh
51 and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never
52 see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never

53 taste of death. Art thou greater than our father Abraham, which is dead? and the
54 prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself,
my honour is nothing: it is my father that honoureth me, of whom ye say, that he is
55 your God: yet ye have not known him; but I know him: and if I should say, I know
56 him not, I shall be a liar like unto you: but I know him, and keep his saying. Your
57 father Abraham rejoiced to see my day: and he saw *it*, and was glad. Then said the
58 Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus
said unto them, Verily, verily, I say unto you, Before Abraham was, I am.
59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the
temple, going through the midst of them, and so passed by.

If Christ made his followers free, then were they free indeed. And into what a glorious liberty should they thus be introduced! freedom from the law, its curse and condemnation; from the yoke of Jewish and all other ceremonialism; from the fear of guilt and the bondage of corruption; freedom to serve God willingly and lovingly—to be all, do all, suffer all which his will requires—this was the liberty wherewith Christ was ready to make free. This freedom was to be tasted in imperfect measure on earth, for to the end the old tyrant would be making his presence and power felt; still onward to the end, while the mind was serving the law of God, a law would be in the members warring against the law of the mind. But the hour of complete emancipation was to come at death. Death! it looked to nature like the stoppage of all life, the breaking of all ties, the quenching of all freedom and all joy. Not such was it to be to him who shared the life that Jesus breathes into the soul. To him it was to be the scattering of every cloud, the breaking of every fetter, the deliverance from every foe, the setting of the spirit forever free to soar with unchecked wing, up to the fountain-head of all life and blessedness, to bask in the sunshine forever. "Verily, verily, if a man keep my saying, he shall never see death." H.

Christ spoke to futurity, and presupposed a spiritual illumination not yet bestowed. He would evince the necessity of a divine interpreter to unfold and explain his own words; and *therefore* he speaks —truths indeed, but truths whose deep purport he knew those whom he addressed were wholly unable to penetrate. *What* are the topics of this solemn discourse? Truth—freedom—life—death—all intelligible terms, but, in their spiritual import, to the unspiritualized mind dark as the counsels of God, fathomless as eternity! W. A. B.

What strikes us most forcibly in the long and painful interviews which Jesus had to sustain with the Jews of Jerusalem, is not the unshaken firmness with which he maintains his title before those who accused him of blasphemy; it is not even the severity with which he treats those enemies of whose power he was aware; it is the calm serenity, the unalterable patience which he preserved in the midst of opponents whose smallest concern was for the truth, and of the base emissaries who sought only to prepare for him one snare after another. R. C.

48. Of not one sin could the Jews convince the Holy One of God; but because they were not of God, but were children of the devil, they now began to revile and blaspheme him. R. B.——**Say we not well?** This angry question arose from what our Lord had said, that they were ignorant of God, and were the children, not of Abraham, but of the devil. D.——By the Jews the Samaritans had been subjected to every form of excommunication; by the incommunicable name of Jehovah; by the tables of the law, and by the heavenly and earthly synagogues. The very name became a reproach. G. ——When Christ came to interpret and reduce the moral law to its inward vigor and spirituality, they, whose soul was of so gross a make that it was scarce a spirit, defied him as a Samaritan and an impostor. R. S.

52. If a man keep my saying, he shall never taste of death. Partly vindicating his lofty claims, as Lord of the kingdom of life everlasting; and, at the same time, holding out even to his revilers the sceptre of grace. The word "*keep*" is in harmony with verse 31, "If ye *continue* in my word," expressing the permanency, as a living and paramount principle, of that faith to which he referred. B.——He who *embraces* and *keeps* Christ's word in faith, embraces and retains Christ himself, the true substance of his word; and he who becomes partaker of Christ's life is passed from death unto life—*shall never see death.* Christ means, that he who keeps his word shall, though in the midst of death, neither feel nor see death, as he says: *He that believeth in me, though he were dead, yet shall he live.* R. B.——Thus is every believing child of God,

no matter in what earthly bondage groaning, in what earthly misery sunk, bound by a chain of adamant to the very throne of the ever-blessed Trinity. There is that in him which hath its birthplace in the bosom of the "high and lofty One that inhabiteth eternity." The life of him who bids the universe live is enshrined in his inmost spirit! *He shall never see death*, for he is one with him who cannot die! W. A. B.——The death from which our Lord came to deliver us was the second death, eternal death, the death of damnation with the devil and his angels. This is indeed death; for this death of ours is only a migration. *Aug.*

54. Your God. It is your own God, the God of Abraham, Isaac, and Jacob, who has put such honor on me, that life or death turn upon keeping my sayings, and believing on me. J. C. R.——**55.** He meets the question, "*Whom makest thou thyself?*" in perfect humility, as the Son who honored his Father, and obediently kept his Father's word. R. B.——First he says: I *know* him, and then: I *keep* his saying. Thus it is with the Son; but with believers it is different, for *first* they keep his word, being taught by him, and *through that* they get to know him. *Beng.*

56. The honor which the Jews refused to render to the Son of God, was rendered and is rendered to him by Abraham, "*their Father*," whose works they renounce; for Abraham *rejoiced to see the day of Christ.* The very thing that gave *him* joy, to *them* was displeasing. Then, Abraham's salvation also is in Christ alone. To the patriarch's longing eyes the *day* seemed already present when his promised seed of blessing should shine as the light of the world, for the illumination of all the nations of the earth. Holding fast the word of promise and comforting himself therewith, he did not see eternal death; though dead, he yet lives. R. B.——*He saw my day*—surely *while he lived.* He seems to refer to the familiar intercourse which Abraham had with God, who is once and again in the history called "the angel of the Lord;" and whom Christ here identifies with himself. On those occasions Abraham saw *me!* O.——**57.** He had said Abraham saw *him*, as being his peculiar privilege. They give the opposite turn to it—"Hast thou seen *Abraham?*"—as an honor too great for him to pretend to.

58. Abraham was, I am. The words rendered "was" and "am" are quite different. The one clause means, "Abraham was *brought into being;*" the other, "*I exist.*" The statement therefore is not that *Christ came into existence before Abraham did*, but that he never *came* into being, but *existed* before Abraham had a being; in other words, existed before *creation*, or *eternally. In that sense the Jews plainly understood him*, since "then took they up stones to cast at him," *just as they had before done when they saw that he made himself equal with God.* B.——This was the very language of him who dwelt in the bush. They understood Christ, and rightly understood him, to assert that he had a being above time and succession. *Eddy.*——There could be no more distinct assertion of his divine nature. Those who deny this must either prove that he never spoke those words, or must believe that he—the most lowly and meek-hearted of men—was guilty of a colossal and almost frenetic intoxication of vanity and arrogance. For the Jews, more intensely than any other nation which the world has ever known, recognized the infinite transcendence of God; and therefore for a Jew, *being merely man*, to claim divinity, would not only be inconsistent with ordinary sense and virtue, but inconsistent with anything *but sheer blasphemous insanity.* F.

Not simply a declaration of a being before Abraham, but a taking to himself the great, the incommunicable name, carrying with it the assertion of self-existence, of supreme divinity. So they understood it, who instantly took up stones to stone him as a blasphemer. And so let us understand it, lifting up hearts and hands together to crown him Lord of all. H.——Before the Word *became* flesh, ay, before Abraham came into being to long for the incarnation of the Word, the uncreated, eternal Word *was*—even he at whose feet lie not only eighteen hundred years, but all created time, during all which while he says: "I AM"—that is, from everlasting to everlasting (Is. 43 : 13). Because, then, he is the eternal Word and the personal eternal Life manifest in the flesh, because in him the eternal Godhead has taken to itself our perishable humanity, and indissolubly united it with itself, making one I AM—*therefore* he can truly give us eternal life, and yea and amen shall abide his promise—"*If a man keep my saying he shall never taste of death.*" R. B.

59. The thoughtful reader of this chapter must be impressed with the hopeless moral hardihood of these captious Jews. The efforts of Jesus to convict their consciences of sin, to lead them into truth, and to bring them to a docile, honest faith in himself, were utterly powerless as toward these results. Every fresh point in his progressive argument only maddened them the more. When they reached the point where they could say, "Thou hast a devil," there must have been, it would seem, an end of hope in their case. We have no further occasion to wonder that they rushed madly on to plot and to take his life; or that the nation, following such religious leaders, waxed more and more corrupt, infatuated and desperate in guilt, till the judgments of heaven fell on their city and nation, and "there was no remedy." H. C.

Section 89.—The Seventy return. The Good Samaritan.

Near Jerusalem.

LUKE x. 17–37.

17 AND the seventy returned again with joy, saying, Lord, even the devils are subject
18 unto us through thy name. And he said unto them, I beheld Satan as lightning fall
19 from heaven. Behold, I give unto you power to tread on serpents and scorpions,
20 and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.
21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed
22 them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.
23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which
24 see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.
25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall
26 I do to inherit eternal life? He said unto him, What is written in the law? how
27 readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy
28 neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.
29, 30 But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed,
31 leaving *him* half dead. And by chance there came down a certain priest that way;
32 and when he saw him, he passed by on the other side. And likewise a Levite, when
33 he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had
34 compassion *on him*, and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
35 And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when
36 I come again, I will repay thee. Which now of these three, thinkest thou, was neigh-
37 bour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

BEAUTIFUL as is this parable when taken simply according to the letter, and full of incentives to active mercy and love, bidding us to be kind and tender-hearted, yet how much lovelier still when we trace in it a deeper meaning still, and see the work of the merciful Son of man himself portrayed to us here! Inasmuch as Christ himself in its largest extent fulfilled it, showed how we ought to love and whom; and inasmuch as it is his example, or rather faith in his love toward us, which is alone really effectual in causing us to "love one another with a pure heart fervently," he might well propose himself and his act in succoring the perishing humanity, as the everlasting pattern of self-denying and self-forgetting love.

The traveller then is the personified human nature, or Adam as he is the representative and head of

the race. He has left Jerusalem, the heavenly city, the city of the vision of peace, and is travelling toward Jericho; he is going *down* toward it, the profane city, the city which was under a curse (Josh. 6 : 26; 1 Kings 16 : 34). But no sooner has he forsaken the holy city and the presence of his God, than he falls under the power of him who is at once a robber and a murderer, is stripped of the robe of his original righteousness, and left full of wounds and almost mortal strokes. His case is desperate as concerns his own power to restore himself, but not desperate, if taken in hand by an almighty and all-merciful Physician. And who else but such a divine Physician shall give him back what he has lost, shall heal and bind up the bleeding hurts of his soul? Can the law do it? The apostle answers, it could not; "if there had been a law which could have given life, verily righteousness should have been by the law." Patriarch and prophet and priest passed by, helpless both in will and deed, for they themselves also lay wounded in that wounded man. Only that true Samaritan beholding was moved with compassion, as he is all compassion, and poured oil into the wounds, that is, himself into the hearts, purifying all hearts by faith. T.

WHILE he was still in Jerusalem and its neighborhood, the seventy, having fulfilled their mission, made their way back to him. Like the twelve, they returned in great joy at their success, and reported that even the devils had been subject to them, through their Master's name, though they had received no special power over them, such as he had given to the twelve. It was a moment of calm triumph to Jesus, as the sure anticipation of infinitely greater results hereafter. G.

17, 18. The word rendered "devils" is always used for those spiritual agents employed in demoniacal possessions; never for the ordinary agency of Satan in rational man. When therefore the seventy say "the *demons* are subject to us" and Jesus replies "mine eye was beholding *Satan* falling," it is plain that he meant to raise their minds not only from the particular to the general, but from a very *temporary* form of Satanic operation to the *entire kingdom of evil.* A.——Already he beheld the whole idol-worship of the heathen world, whereof Satan was the soul and informing principle (1 Cor. 10 : 20), giving way, its splendor departing, its temples forsaken. This and much more of the same kind, the putting down of many of the enormous wickednesses of the world, of many strongholds of evil, was implied in the power which his disciples put forth. T.——As Christ had previously designated the cure of demoniacs wrought by himself as a sign that the kingdom of God had come upon the earth, so now he considered what the disciples reported as a token of the conquering power of that kingdom. Before the intuitive glance of his spirit lay open the results which were to flow from his redemptive work after his ascension into heaven; he saw, in spirit, the kingdom of God advancing in triumph over the kingdom of Satan. And, therefore (verse 19), he promises that in their coming labors they should do still greater things. They were to trample the power of the enemy under foot; they were to walk unharmed over every obstacle that opposed the kingdom of God.

20. But rather rejoice, because your names are written in heaven. Wonderful works in the future were not to be the source of their joy. "Your great deeds are to be as nothing in comparison to the grace given you, the pardon of your sins, and life everlasting." N.——Rejoice not, then, in any outward or selfish success—not even that the spirits are subject unto you, but that your names are written in heaven, with the name of your Saviour. Seats of honor, on the right hand and the left, are not promised—but to drink of the Master's cup, and to be baptized with the same baptism. Patiently and persistently, again and again, by all figures and comparisons, now by this image and now by that, Christ strives to bear up the minds of his followers above every material and earthly impression, to the realization of the blessed and unspeakable fellowship between the believing heart and himself: showing us the water of such secret satisfaction that he who tastes it never thirsts again; meat to eat that the world knows nothing of; the single inward eye lighting the whole body; the Shepherd calling his own sheep by name—*by name*—leading them out, and they knowing his voice. F. D. H.

21. The hiding and revealing are recognized by him as alike his Father's work, and the judgment and the grace alike matters for which he renders thanks. This new victory of the kingdom of light over the kingdom of darkness was a matter of the greater joy, that it was these "*babes*" by whom this victory had been won: they of the household were dividing the spoil. T.——The *hiding* from the wise and the *revealing* unto babes are closely connected together; it required childlike submission and devotion to receive the communications of the higher source, and therefore none could receive it but such as, like children, in need of higher light, yielded themselves up to the divine illumination; and for the same reason, those whose imagined wisdom satisfied them, because they were devoid of childlike submission, could not receive the divine communications. N.

Rejoiced in spirit. Out of the grief that he endured for the sinful world he came to save, there broke a joy—the purest, the sublimest, the most blissful—that felt by him when he saw that the great ends of his mission were being accomplished, and that the things belonging to their eternal peace were being revealed to the souls of men. Once before Jesus had offered up the same thanksgiving, in the same words, to the Father. From the very repetition of it learn how fixed the order is, and how grateful we should be—that it is to the simple, the humble, the teachable, the childlike in heart and spirit, that the blessed revelation cometh. H. ——Christ is never said to have laughed, and yet he never produces the impression of austerity, moroseness, sadness, or even of being unhappy. On the contrary, he is described as one that appears to be commonly filled with a sacred joy; "rejoicing in spirit," and leaving to his disciples, in the hour of his departure, the bequest of his joy—"that they might have my joy fulfilled in themselves." There is somewhere in him an ocean of deep joy, and we see that he is, in fact, only burdened with his sympathy for us to such a degree, that his mighty life is overcast and oppressed by the charge he has undertaken. H. B.

The wise and prudent. The greatest philosopher and the humblest mind stand upon common and equal ground as respects the requirements of the heart and conscience, and the everlastingly momentous questions of sin and duty, with the *whence* and the *whither* of the soul of man. God meets all men here on the same grand level, and Christ returned special thanks for this, that he revealed himself not to "the wise and prudent," that is, not to them as such, but unto babes. If human wisdom has the grace, for the time, to forget itself and to commune reverently with the sense of spiritual need, side by side with common humanity, it will find the presence of a God of life and love as readily as the most unlearned, and then no union on earth or in heaven can be nobler than that of the lofty intellect and lowly heart, fearing no path of inquiry, and rejoicing everywhere to find the footsteps of God. Let us but take him into our heart, and how sweet shall all "the words of knowledge be unto our taste!" A break will appear in the clouds of darkest doubt, a new light on sea and shore, and the door of death be changed into the gate of a glorious temple where study and adoration walk side by side, and angels who know clasp hands with angels who burn. *Ker.*

22. With what approach to truth or to propriety could language like this be used by any human, any created being? So it is continually here and there along the track of his earthly sojourn, the hidden glory bursts through the veil that covers it, and in the full majesty of the all-knowing, all-seeing, all-judging, all-directing One—Jesus of Nazareth presents himself to the eye of faith.

25. A lawyer stood up. Something more than mere curiosity, or a desire to test the extent of Christ's knowledge, appears to have prompted his question. It is not presented in an abstract form. It is not, "Master, what should be done that eternal life be inherited?" but, "Master, what shall I do to inherit eternal life?" It looks as if it came from one feeling a true, deep, and personal interest in the inquiry. The manner in which our Lord entertained it confirms this impression. H.

26. Our Lord's reply is as much as to say: The answer is contained in the words of that very law, of which you profess to be a searcher and expounder. What is written there concerning this great question? "How readest thou?" T.——**27.** It is remarkable that in answer to a question which admitted of such various replies, this man should at once have laid his hand upon two texts, standing far apart from each other—the first in Deuteronomy, the second in Leviticus—texts which are nowhere brought into juxtaposition; the two very texts which, on an after-occasion in answer to another scribe, our Lord himself cited as the two upon which all the law and the prophets hung. The man who, overlooking the whole mass of ceremonial ordinances as being of altogether inferior consideration, so readily and confidently selected these two commandments as containing the substance of the whole, gave good proof how true his reading of the law was. H.

The law does not say, Thou shalt love the Lord with an angel's fervor or strength; but with *all thy heart:* it exacts of the creature no more than the creature can be expected to give. To love our neighbor *as ourselves*—not more than ourselves; Christ alone could do that; not less than ourselves, but just as we love ourselves—ready to share with him in all things, to wish him the same good that we wish ourselves. B.

29. Who is my neighbor? The very question, like Peter's, "How oft shall my brother sin against me, and I forgive him?" was itself a wrong question, involving a wrong condition of mind. He who asked, "Whom shall I love?" proved that he understood nothing of that love, whose essence is, that it has no limit except in its own inability to proceed further—that it is a debt which we must be content to be ever paying, and not the less still to owe. Especially wonderful is the reply, in its adaptation to him to whom it was addressed, leading him to take off his eye from the object to which love is to be shown, and to turn it back and inward upon him who is to show the love; for this is the key to

the following parable, and with this aim it was spoken. T.

30. A certain man. Our Lord's first design, in relating this parable, was to prove to the person with whom he was discoursing, that true charity required more than he imagined. His other and main intention was, to teach all persons the nature and extent of benevolence and brotherly love. In this, as in other of our Lord's discourses, may be observed a masterly way of gaining a controverted point, by setting examples and facts before prejudiced or doubting persons, and making them draw the conclusions themselves. *Jortin.*

From Jerusalem to Jericho. If we might conceive of the ocean as being suddenly congealed and petrified when its waves are tossed mountain-high, and dashing in wild confusion against each other, we should then have some idea of the aspect of the desert in which the Saviour has placed so truthfully the parable of the good Samaritan. The ravines, the almost inaccessible cliffs, the caverns furnish admirable lurking places for robbers. H. B. H. ——The road from Jerusalem to Jericho passes through the heart of the eastern division of the wilderness of Judea, and runs for a considerable space along the abrupt and winding sides of a deep and rocky ravine, offering the greatest facilities for concealment and attack. From the number of robberies and murders committed in it, Jews of old called it "the Bloody Road," and it retains its character still. We travelled it, guarded by a dozen Arabs, who told of an English party that the year before had been attacked and plundered and stripped; and we were kept in constant alarm by the scouts sent out beforehand announcing the distant sight of dangerous-looking Bedouins. All the way from Bethany to the plain of the Jordan is utter solitude. H.

Jericho was a city of priests, as well as a city of publicans. The Talmudists tell us that there were almost as many priests there as at Jerusalem itself; so that it is a stroke from the life to introduce in the parable of the good Samaritan the priest and the Levite, as passing exactly along that road which led from one of these cities where they dwelt to the other where their duties lay. T.

30-32. In its way from the holy city to the city of the world, human nature was encountered by the arch-thief, Satan, and was stripped of its original righteousness, and was left half dead. The priesthood came by, and the law came by, and cast a transitory glance upon it; but they only showed its misery and evinced their own inability to heal it, by leaving it where it was and passing by it on the other side. W.——**Leaving him half dead.** A more striking case could hardly be imagined; and if their notions were such as could steel their hearts when so much misery called for their relief, there needed no other argument to expose their inhumanity. *Herring.*——**A priest . . . . a Levite passed by.** Thus did they, who were the express interpreters of that law that twice had said, "Thou shalt not see thy brother's ass, or his ox, fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again."

33-35. While the priest and Levite—marked out as those who should have been foremost in showing pity—were forgetful of the commonest duties of humanity, it was left to the excommunicated Samaritan, whose very name was a by-word of contempt among the Jews, to show what love was. T.——Christ, the good Samaritan, came from heaven on a blessed journey, and saw mankind lying helpless in the road of this world, stripped and naked, full of bruises and putrefying sores. He bound up its wounds, and poured in the oil and wine of his own cleansing and sanctifying blood, and lifted it up from the ground and put it on his own beast. He himself bore our griefs and carried our sorrows. He himself bore our sins in his own body on the tree. He brought us to the inn and has given us to the keeping of the host, with a charge to take care of us; and at his departure he provided for us, and he has promised to come again and demand an account of our treatment. W.

35. Two pence. The denarius or *penny* of the New Testament was, in purchasing value then, an equivalent of the American dollar; and, wherever referred to, represents a fair return for the service it recompenses. J. G. B.

36. It is difficult enough to admire the divine wisdom with which the Saviour, having brought to an end this affecting parable, reverses the question of the lawyer. He had asked, "Who is the neighbor to whom I am bound to show the service of love?" But the Lord asks, "Who is a neighbor, he who shows love, or he who shows it not?" The parable is a reply, not to the question, but to the spirit out of which the question proceeded. It says, "You ask who is your neighbor? I will show you a man who asked not that question, and then your own heart shall be judge between you and him, which had most of the mind of God, which was most truly the doer of his will, the imitator of his perfections." T.

37. Do thou likewise. Our Lord elicits the answer in an inverted form to bring out a strong contrast by putting the hated and despised Samaritan in the *active* position, and thus to reflect back the "likewise" more pointedly. A.——We ought to account every man our neighbor, though a stranger, an enemy, a sinner, or one of a different sect and persuasion. Let him be what he will, he is a human creature; and, as such, he is entitled to humanity and courtesy in common intercourse, to direction and

instruction if he asks it and stands in need of it, and to relief and assistance if he is in distress. *Jortin.*

Go and do. The good Samaritan wasted no needless sympathy, he shed no idle tears. There are wounds that may be dressed—he puts forth his own hand to the dressing of them. There is a life that may be saved—he sets himself to use every method by which it may be saved. He gives more than time, more than money: he gives personal service. And that is the true human charity that shows itself in prompt, efficient, self-forgetful, self-sacrificing help. It is not those who will weep the readiest over the sorrow who will do the most to relieve it. Tears will fill the eye—should fill the eye—but the hand of active help will brush them away, that the eye may see more clearly what the hand has to do. H.——What new fountains of charity has not this matchless teaching opened up in the human spirit—rivers in the wilderness, streams in the desert! what noble Christian institutions have not such words founded, all undreamed of till that wondrous one came to bless this heartless world of ours with his incomparable love! B.

The Christian must be sound at the heart; and he must also be just, pure, and benevolent in life. The Church must abide in Christ as the branch in the vine; but the branch must also bear fruit, or it will be taken away for the burning. Piety must have the good Samaritan character. That which is only of the priest and Levite has no credentials acceptable in heaven. It avails little to recite the catechism without the faith which is proved by its works. They give slender evidence of regeneration whose charity can only say to the needy, "Depart in peace; be ye warmed and filled." Two great commands, and one of them looks toward men, express the love which is the fulfilling of the law. *Thurston.*

——Our Redeemer came to establish another and closer bond of brotherhood than the earth before had known, to knit all true believers in the pure fellowship of a common faith, a common hope, a common heirship of eternal life through him. But he would have us from the beginning know that this bond, so new, so sacred, so divine, was never meant to thwart or violate that other broader universal tie that binds the whole family of our race together, that makes each man the neighbor of every other man that tenants this earthly globe. Of all influences that have ever descended upon our earth, none has ever done so much as Christianity to break down the walls of separation that differences of country, language, race, religion, have raised between man and man, and to diffuse the spirit of that brotherly love which overleaps all temporary fences, which diffuses itself everywhere over the broad field of humanity—tempering all, uniting all, brightening all, smoothing asperities, harmonizing discords, pouring a healing balm into all the rankling sores of life. H.

Section 90.—Martha and Mary. How to pray.

Bethany.

LUKE x. 38-42; xi. 1-13.

38 Now it came to pass, as they went, that he entered into a certain village: and a cer-
39 tain woman, named Martha, received him into her house. And she had a sister called
40 Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister
41 hath left me to serve alone? bid her therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:
42 but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

1 And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
2 And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed
3 be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give
4 us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.
5 And he said unto them, Which of you shall have a friend, and shall go unto him at
6 midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his

7 journey is come to me, and I have nothing to set before him: and he from within shall
answer and say, Trouble me not: the door is now shut, and my children are with me
8 in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give
him, because he is his friend, yet because of his importunity he will rise and give him
as many as he needeth.
9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock,
10 and it shall be opened unto you. For every one that asketh, receiveth; and he that
11 seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask
bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he
12 for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?
13 If ye then, being evil, know how to give good gifts unto your children: how much
more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Contemplative souls like Mary may find their highest pleasures at times in quiet reflection; but let them, like Mary, avoid the by-path of fanatical inactivity; let them never forget that these beautiful, festal hours of still contemplation become a selfish enjoyment when they do not serve to strengthen them for active life, to inspire them to fulfil, more and more faithfully, their earthly calling. Those souls, however, who, like Martha, never enjoy life, and are never in their element if they cannot work and manage in vigorous activity, need not relieve themselves of their unwearied labor in outward life; but let the consciousness everywhere accompany them which Martha, indeed, lost only for the moment—that they walk before God's countenance; let them studiously nourish and strengthen this consciousness out of the living fountain, in earnest, holy contemplation, that their activity may neither be perverted into an empty superficial, nor into an unquiet and passionate pursuit. *J. Muller.*

We ought to be Martha and Mary in one; we should do much service and have much communion at the same time. For this we need great grace. It is easier to serve than to commune. Joshua never grew weary in fighting the Amalekites; but Moses, on the top of the mountain in prayer, needed two helpers to sustain his hands. See to it that sitting at the Saviour's feet is not neglected, even though it be under the specious pretext of doing him service. The first thing for our soul's health, the first thing for his glory, and the first thing for our own usefulness, is to keep ourselves in perpetual communion with the Lord Jesus, and to see that the vital spirituality of our religion is maintained over and above everything else in the world. *Spurgeon.*

The three months from the feast of Tabernacles to that of Dedication (September to December) were spent in or near Jerusalem. During this period we are first introduced to the family of Bethany, where Jesus found the most restful and home-like tarrying-place that he seems ever to have enjoyed. Situated on the eastward slope of the Mount of Olives, in distance scarcely three-quarters of an hour's walk from Jerusalem, it offered a convenient and agreeable place of occasional quiet retreat from all other human companionship, even that of his disciples. This Bethany cottage on the eastern slope of Olivet, and the more familiar garden of Gethsemane on the western, were his two chief resting-places near Jerusalem, now and hereafter. J. G. B. (Section 86, second note.)

38, 39. Martha, Mary. We see from the gospels that they were a family in easy circumstances, and of sufficient dignity and position to excite considerable attention not only in their own little village of Bethany, but even in Jerusalem. F. ——**Received him.** Blessed is that home whither Christ comes that he may bring blessing. Thrice blessed that home where he loves to come for the congenial fellowship of loving hearts which it affords him. L. A.

40-42. The rebuke administered to Martha showed that he would rather have Mary listening to what could not profit him but would profit her, than Martha serving what would profit him but could not profit her. He came not to be ministered unto, but to minister. J. C.——An imperfect soul, seeing what is good and great and true, but very often failing in the attempt to attain to it, is apt to be very hard in its judgments on the shortcomings of others. But a divine and sovereign soul—a soul that has more nearly attained to the stature of the perfect man—takes a calmer and gentler, because a larger-hearted, view of those little weaknesses which it cannot but daily see. And so the answer of Jesus, if it were a reproof, was an infinitely gentle and tender one, one which would purify but

would not pain the faithful heart of the busy, loving matron to whom it was addressed. F.

Martha we know as one of those peculiar, strong characters which appear to be destined for a restless activity and employment in outward life. Still, lonely contemplation, continuous thought, are not for her. Quick, often somewhat precipitate, the thought ripens into the word, the resolve into the act; and every impulse, every impression which she receives from without at once becomes for her a stimulus to react upon the outward world. Mary, on the contrary, seems to us to be one of those lovely souls which hide in themselves a rich, inner world, with which they love to busy themselves in still thought, and for which they seek to gain a new enrichment by every contact with the outward world. If their knowledge is of narrow compass, its connections are still closer; are they sparing of words, yet their whole nature expresses deep, strong feeling; are they slow, unskilful in action, yet there manifests itself in their actions that thoughtful earnestness which often exerts the greatest power over other souls, without themselves being conscious of it. *J. Muller.* ——Both were true-hearted disciples; but the one was absorbed in the higher, the other in the lower of two ways of honoring their common Lord. Yet neither despised, or would willingly neglect, the other's occupation. The one represents the *contemplative*, the other the *active* style of the Christian character. B.——In every soul there should be the sisters of Bethany, active effort and quiet thought, and both agreeing in mutual love and help. *Ker.*

1. One thing which surprised the Pharisees was that Christ did not lay stress upon outward prayers. He had not, like John the Baptist, prescribed forms of prayer for his disciples. In this respect, as well as others, their religious life was to develop itself from within. From intercourse with Christ, and intuition of his life, they were to learn how to pray. The mind which he imparted was to make prayer indispensable to them, and to teach them how to pray aright. N.

The Lord's Prayer.

2-4. As the ten commandments are a sum of all duty, or what is to be done, so this prayer is a sum of all things to be desired. As the ten commandments contain our duty toward God and toward our neighbor, so in this prayer are petitions for God's honor, for ourselves, and for others. He gave both the commandments and the prayer that we might see our duty, and pray for ability to perform it. The ten commandments were twice rehearsed, and so this prayer was twice delivered, first in the Sermon on the Mount, and afterward in this text, about a year later. J. L.——There is no ambiguity, no expansion, no repetition here. It is throughout the direct expression of desire, that desire clothing itself in the simplest, compactest forms of speech. It divides itself into two equal parts, each embracing three petitions. In the former part the thoughts and desires of the petitioner are engrossed with the name, the kingdom, the will of the great Being addressed; in the latter with his own wants, and sins, and trials. It is not to God as the Omnipotent, Omnipresent Creator and Lord of all; not to him as the Moral Governor of the Universe, that it invites us to come. But to him as a Father regarding us with infinite pity, loving us with an everlasting love, willing and waiting to bestow, able and ready to help us. H.

In the mingled love and reverence with which it teaches us to approach our Father in heaven—in the spirituality with which it leads us to seek first the kingdom of God and his righteousness—in the spirit of universal charity and forgiveness which it inculcates—in that plural form throughout it, which is meant to show us that selfishness must be absolutely and forever excluded from our petitions, and that no man can come to God as his Father without acknowledging that his worst enemies are also God's children—in the fact that, of its seven petitions, one only is for any earthly blessing, and even that one is only for earthly blessings in their simplest form—in the manner in which it discountenances all the vain repetitions and extravagant self-tortures with which so many fanatic worshippers have believed that God could be propitiated—even in that exquisite brevity which shows us how little God desires that prayer should be made a burden and weariness—it is indeed the pearl of prayers. F.

It is not a prayer for any one period of life—for any one kind of character—for any one condition of things—for any one age. The penitent in the first hour of his return to God, the struggler in the thick of the spiritual conflict, the believer in the highest soarings of his faith and love, may use alike this prayer. The youngest, the oldest, the simplest, the wisest, the most sin-stained, the most saintly, can find nothing here unsuitable, unseasonable. It gathers up into one what they all can and should unite in saying as they bend in supplication before God. And from the day when first it was published on the mount, as our Lord's own directory for prayer, down through all these eighteen centuries, it has been the single golden link running through the ages that has bound together in one the whole vast company of the prayerful. H.

2. The Holy One is to be acknowledged and worshipped by all, according to his holy nature and his holy name; not by a knowledge and confession thereof, but by a life allied to him. This "hallow-

ing" of the name of God implies the "coming of his kingdom," and this last is further developed in the prayer that "his will may be realized on earth, as it is in the communion of perfect spirits." The kingdom *will* have come when the will of men is made perfectly at one with the will of God, and to accomplish this is the very aim of the atonement. Among all rational intelligences, the one common essence of the kingdom of God is the doing his will, and thus hallowing his name. N.——We are taught to pray first, "Thy will be done," and then immediately thereafter, "Give us day by day our daily bread." The bread is to be asked that by it the life may be preserved, and the life is to be preserved that it may be consecrated to the doing of God's will. According to the tenor of the prayer and the connection of these two petitions, we are not at liberty to ask for the daily bread irrespective of the object to which the life which it prolongs and the strength it imparts are to be devoted.

3. Give us day by day our daily bread. A natural and moderate request, yet not so easy to present in the spirit in which Jesus would have us offer it. Not so easy to feel our entire dependence on God for those very things that we are most tempted to think we have acquired by our own exertions, and secured to ourselves and our families by our own skill and prudence. Not so easy to pray for a competent portion of the things of this life, only that by the manner of our using and enjoying them the will of our heavenly Father may be carried out. Not so easy to limit thus our desires and efforts in this direction, and to be satisfied with whatever the portion be that God pleases to bestow. Not so easy to renew this petition, day by day, as conscious that all which comes each day comes direct from the hand of God—comes to those who have no right to claim it as their own—who should ask and receive it continually as a gift. Not so easy to narrow the petition to the day, leaving to-morrow in God's hands. The simplest and easiest, though it seems at first, of all the six petitions, perhaps this one about our daily bread is one that we less frequently than any other present in the true spirit. It stands there in the very centre of the prayer—the only one bearing upon our earthly condition—preceded and followed by others, with whose spirit it must or ought to be impregnated—from which it cannot be detached. Secular in its first aspect, in this connection how spiritual does it appear! H.

4. "Lead us not into such situations as will form for us, in our weakness, incitements to sin;" thus laying it down as a rule of life for Christians not to put themselves, self-confidently, in such situations, but to avoid them as far as duty will allow. But everything depends upon deliverance from the *internal* incitement to sin; and hence, necessarily, the concluding clause of the petition, "Deliver us from inward temptation by the power of the evil one." Confiding, in the struggle with evil, upon the power of God, we need not fear such outward temptations as are unavoidable. Thus the prayer accurately defines the relation of the Christian to God. The disciple of Christ, ever called to struggle against evil, which finds a point of contact in his inward nature, cannot fight this battle in his own strength, but always stands in need of the assistance of the Holy Spirit. The prayer holds the fundamental truths of Christian faith before the religious consciousness, in their essential connection with each other—God, revealed in Christ, who redeems man, formed after his image, yet estranged from him by sin; who imparts to him that divine life which is to be led on by him to its consummation through manifold strifes against the power of evil. N.

Who can repeat the prayer, *Lead us not into* temptation, without insult and hypocrisy, if, having said it to the Most High, he goes to *seek* temptation, or lets his children seek it in unprincipled books, in dissolute companionships, or among any of the residences of guilt? I can never hear parents speak of sending their offspring purposely into perilous company, in order that they may see the world's worst side early, without painful memories of horrors unutterable which that shallow maxim has sown, hopes it has broken to pieces, spiritual beauty it has disfigured, and the gray hairs it has brought down with sorrow to the grave. Let virtue have the vantage-ground of youth; let holy shapes of purity and love and truth preoccupy the soul, before the rabble of hateful tormentors rush in. The longer these blameless guests pitch their white tents on the unsullied field of the child's heart, the more will we rejoice and thank the protecting God. Give the first delicate years to goodness; let right principles grow by exercise; let the habits of life learn to run in the even channels of piety and obedience, and it shall be harder by and by to break the blessed barriers down. But we want, it is said, a robust, an exposed, tried virtue, not a virtue feebly grown in solitude, and too sickly to bear the sun. Beyond all question we do. But they who think to find here an apology for commerce with sin, forget that there is just as much discipline and a far greater blessing in resisting the inclination to look at sin, as in resisting the increase of it after looking and listening have rooted it in the soul. The point where the first offenders were to learn how to strengthen their principles was in refusing to *taste* the forbidden fruit, not in seeing how they could escape it when its virus was once in their blood. It was enough that it *was forbidden*. The trial of obedience and of faith was there. F. D. H.

(For additional comment, see Section 38.)

5-13. Christ did not intend by "the Lord's Prayer" to prescribe a standing form of prayer to his disciples, but to set vividly before their minds the peculiar nature of Christian prayer in opposition to heathen; and accordingly he followed it up by urging them to present their wants to their heavenly Father with the most undoubting confidence. N. ——Not less divine were the earnest and simple words which followed, and which taught the disciples that men ought always to pray and not to faint, since, if importunity prevails over the selfishness of man, earnestness must be all-powerful with the righteousness of God. Jesus impressed upon them the lesson that, if human affection can be trusted to give only useful and kindly gifts, the love of the Father who loves us all will much more certainly give his best and highest gift—even the gift of the Holy Spirit—to all that ask him. F.

5. There is the same argument as in the parable of the Unjust Judge, one from the less to the greater, or, more accurately, from the worse to the better —but with this difference, that here the narrow-heartedness and selfishness of man is set against the liberality of God, while there it is his unrighteousness which is tacitly contrasted with the righteousness of God. The conclusion is, if selfish man can yet be won by prayer and importunity to give, and unjust man to do right, how much more certainly shall the bountiful Lord bestow, and the righteous Lord do justice! T.——We must remember that all reluctance on the part of God to answer our prayer is not *real*, but *apparent* only, and arises from deeper reasons working for our good; whereas the reluctance in these two parables is *real*, arising from selfishness and contempt of justice. **7. The door is shut**, etc. An interesting fragment of domestic life is here given us. The door is *barred*, not only *shut;* there is the trouble of unbarring it; the father and *children* are in bed, and he cannot (i. e., will not, *cannot* from being overcome by reluctance) rise and give to him. A.

8. Because of his importunity. Through this pertinacity he at length obtains, not merely the three which he asked, but "*as many as he needeth;*" like that Phœnician woman from whom the Lord at first seemed to have shut up all his compassion, but to whom at last he opened the full treasure-house of his grace, and bid her to help herself, saying, "O woman, great is thy faith! be it unto thee even as thou wilt." Augustine observes, "When sometimes God gives tardily, he commends his gifts, he does not deny them; and again, God for a time withholds his gifts, that thou mayest learn to desire great things greatly." Faith, and patience, and humility, are all called into exercise by this temporary denial of a request. T.——"So," it has been beautifully observed, "when the heart which has been away on a journey, suddenly at midnight (i. e., the time of greatest darkness and distress) returns home to us—that is, comes to itself and feels hunger—and we have nothing wherewith to satisfy it, God requires of us bold, importunate faith." If such persistency conquers the reluctance of ungracious man, how much more shall it prevail with one who loves us better than we ourselves, and who is even more ready to hear than we to pray! F.—— Man is hard-hearted even to his friends, when it must cost him something to assist them; because most commonly it is only either his own satisfaction, or his interest, which he loves in them. God does good to all, because he is goodness itself, because he communicates his good things without diminishing them, because he works in all things without being wearied, and because he loves without the least selfish interest. Q.

9, 10. The three repetitions of the command are more than mere repetitions; since to seek is more than to ask, and to knock than to seek; and thus in this ascending scale of earnestness, an exhortation is given, not merely to prayer, but to increasing urgency in prayer even till the suppliant carry away the blessing he seeks. T.

11-13. God's answers to our prayers consist of neither useless nor mischievous things, but of his best gift—his Holy Spirit—in all the various and fitting manifestations of his guidance, consolation, and teaching, in our lives. This is the *bread* of the parable; the *father* is our Father in heaven, with whom however the night is as the day, who never slumbers nor sleeps. A.——He who asks *shall* receive—of the very best. One promise without reserve, and only one, because it includes all, remains: the promise of the Holy Spirit to them who ask it. He who has the Spirit of God, God himself, in him, has the Life in him, possesses the final cure of all ill, has in himself the answer to all possible prayer. *McD.*

The supreme gift of the Holy Spirit, which includes all real good, to be appreciated, and so to be of any value, must come to a longing of the soul itself. The asking expresses dependence, gives reality to faith, brings us near to God, renders the blessing more precious, and renders us the more grateful in the enjoyment of it. Through prayer we have immediate access to the Fountain of spiritual life; and, since the will of God is our sanctification, if we fail to grow in grace, and to have spiritual power over the world, it is for lack of earnest, urgent, believing prayer. J. P. T.——Our progress heavenward need never be delayed, the fruits of holiness need never be blighted for lack of that heavenly influence. Ask then in faith, never doubting. God may not will your earthly prosperity, but your spiritual welfare is dearer to his

heart than to your own, and nothing that contributes to it shall be wanting to the earnest supplicant. In every emergency, in every Christian work and effort, therefore, pray for the abundant grace of the Spirit, without which you can do nothing, with which you can do all things. C.

Section 91.—Imparts Sight to One born blind. The Jews' Inquiry.

A Street of Jerusalem. The Temple.

JOHN ix. 1–23.

1, 2 AND as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born
3 blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the
4 works of God should be made manifest in him. I must work the works of him that sent
5 me, while it is day: the night cometh, when no man can work. As long as I am in the
6 world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.
8 The neighbours therefore, and they which before had seen him that he was blind, said,
9 Is not this he that sat and begged? Some said, This is he: others *said*, He is like him:
10 *but* he said, I am *he*. Therefore said they unto him, How were thine eyes opened?
11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I
12 received sight. Then said they unto him, Where is he? He said, I know not.
13, 14 They brought to the Pharisees him that aforetime was blind. And it was the sabbath-
15 day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine
16 eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a
17 sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.
18 But the Jews did not believe concerning him, that he had been blind, and received
19 his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he
20 now see? His parents answered them and said, We know that this is our son, and
21 that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.
22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the
23 synagogue. Therefore said his parents, He is of age; ask him.

THIS man has not sinned *more* than others who can see, and his parents have not sinned *more* than others who have children who can see. But he was born blind in order *that the works of God might be made manifest in him*, the works of tender love which God works in Christ. Thus had he ordained it, in order that this blind man might be a witness of the glory of God, and that in him Christ might prove himself the light of the world. There lies in these words of Christ strong consolation for all sufferers. And although thy suffering, thy blindness, and all thy weakness, will never depart from thee but with

thy bodily life, yet be certain of this, that thou sufferest thus *in order that the works of God may be made manifest in thee*—manifest in thy inward life, when thou endurest suffering with a Christian's patience; manifest at the last before all God's elect in heaven, when thou shalt receive the crown of life as one that hath overcome. R. B.

The history of the ninth chapter of John is a sermon in act and deed preached on the subject of the preceding discourse: "*I am the light of the world*," to which in fact the Lord expressly refers in verse 5. While the Jews are confident that they themselves are guides of the blind, lights to them which are in darkness, we behold standing over against them Jesus the true light, the true guide of the blind, and the *good shepherd* of his sheep. Thus the intermediate history recounted in the ninth chapter, linking to each other the discourses contained in the eighth and tenth chapters, binds all together as in one unbroken chain. R. B.——This history is remarkable, because against the will of the enemies of Jesus its truthfulness was judicially ascertained, and thereby every door closed to unbelief. C. B.

2. This man or his parents. This man who is born blind would not have been so unless he had been born of sinful parents, and himself sinful. In this the disciples are right. But they are wrong in just the same way as Job's friends of old were wrong, in imagining that this man or his parents were greater sinners or more guilty *than others*, and that his blindness was an especial punishment of some especial guilt. R. B.

3. Neither. He does not repudiate that strong instinct of the human conscience, which in all ages has taught it to trace suffering to sin. What he does repudiate and condemn is the application of that principle to specific instances, by those who know so little, as we do, of the divine purposes and aims in the separate events of life. He wanted, by a vigorous stroke, to lay the axe at the root of a prevalent superstitious feeling which led to erroneous and presumptuous readings of God's providences, connecting particular sufferings with particular sins, and arguing from the severity of the one to the magnitude of the other. H.——The Lord neither denies their sin nor his: all that he does is to turn away his disciples from that most harmful practice of guessing hidden sins in explanation of unusual sufferings. This blindness, he would say, is the chastening of no *peculiar* sin on his own part, or on his parents'. Seek, therefore, neither here nor there the cause of his calamity; but see what nobler explanation the evil in the world, and this evil in particular, is capable of receiving. The purpose of the life-long blindness of this man is "*that the works of God should be made manifest in him;*" and that through it and its removal the grace and glory of God might be magnified.

4. What he would affirm is this, No man who hath not done *his* work in the day, can do it in the night; for him the time cometh in which he cannot work—and he applies this even to himself. T.—— The emphasis rests on the word *I*. To work the works of God, now to be made manifest in this blind man, such was the end for which the Father, who had been working hitherto, had sent the Son (verse 19). Well for the laborers who work while the sun is in the heaven! Christ hastens on with quick and still quicker steps in the path of blessing, in which he works with his servants, and confirms their words with signs accompanying. R. B.

5. "I am the light of the world"—said with his thought upon the opening of sightless eyes—first in the physical sense; then in the far higher spiritual sense in which he unseals eyes blinded by life-long sin. H. C.——As before the raising of Lazarus he announces himself as *the Resurrection and the Life*, so now he sets himself forth as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol. A.

6, 7. The Saviour first draws out his faith by laying the healing power, dwelling in him, in a visible sign, and then he prescribes to the man, whom his power has touched, a journey of faith, as Elijah once did to Naaman. R. B.——Within the same compass there is no peace of dead or living mechanism so curious, so complex, so full of nice adjustments, as the human eye. It was the great Creator's office to make that eye and plant it in its socket, gifting it with all its varied powers of motion, outward and inward, and guarding it against all the injuries to which so delicate an instrument is exposed. It was the Creator's will that some fatal defect should from the first have existed in the eyeball of this man. And who but the Creator could it be that rectified the defect, bestowing at once upon the renovated organ the full power of vision? H.——**Seeing.** Who can imagine the glory which burst upon him when, as the restoring clay left his eyes, the light of the world invaded his astonished soul? Blackness of darkness—not an invading stranger, but the home-companion always there—creation not erased and treasured in the memory, but to his eyes uncreated!—Blackness of darkness! The glory of the celestial blue! The

towers of the great Jerusalem dwelling in the awful space! Any wonder might follow on such a wonder. And the whole vision was as fresh as if he had that moment been created, the first of men. *McD.*

The great miracle of healing a man blind from his birth furnishes a critical example of a miracle tried by every possible test. In this proceeding we have, united with the divine power by which the miracle was wrought, the indication of his command over natural means, and an act to be performed by the sufferer himself (as in the case of Naaman) which at once tested his faith, and called the attention of those who beheld him going to the pool with besmeared eyes, and returning with all the joy of restored sight. Siloam is one of the few undisputed localities in the topography of Jerusalem; still retaining its old name, while every other pool has lost its Bible designation. S. (Sec. 188.)——The water of this pool had no inherent healing efficacy. The command was a test of faith, and in obeying, the blind man found what he wanted. It is the great principle which runs through Scripture. J. C. R.

13. The Pharisees. The great council or Sanhedrim of the nation, the same body before whom our Lord made his defence in the fifth chapter of John. We can hardly imagine any other body at Jerusalem "excommunicating" a man. J. C. R.——**14.** This, as an act of mercy, was in the deepest accordance with the very causes for which the Sabbath had been ordained, and the very lessons of which it was meant to be a perpetual witness. But the spirit of narrow literalism and slavish minuteness and quantitative obedience had long degraded the Sabbath from the true idea of its institution into a pernicious superstition. The Sabbath of rabbinism, with all its petty servility, was in no respect the Sabbath of God's loving and holy law. It had degenerated into that which Paul calls it, a "beggarly element." And these Jews were so imbued with this utter littleness, that a unique miracle of mercy awoke in them less of astonishment and gratitude than the horror kindled by a neglect of their sabbatical superstition. F.

16. Envy judges of the works by the persons who do them; equity judges of persons by their works. The judgments of men will ever be divided with respect to the best of men, so long as the world is divided by different passions and interests. Q. ——This division among the members of the council had this good effect, that they found it necessary to go into the case more fully. These very questions brought the reality of the miracle into fuller light than before. J. C. R.

17. He had gone on from seeing to seeing. From faith in the wonder-working *Prophet*, this apt scholar of grace at last arrives at faith in the *Son of God* (verse 35). We see in him a beautiful type of that blessed *simplicity* which belongs to grace where it has been truly received. He is a beautiful type likewise of that *faithfulness* to which will be given abundance, because it honors the firstling gifts of grace it has received, and from the *gift* allows itself to be drawn upward to the *Giver*. R. B.

20–23. The more the Pharisees examine this miracle in order to raise doubts concerning it, the more indubitable do they render it. Q.——By summoning the parents of the healed man, they brought publicly forward the two best possible witnesses as to the fact of the man's identity, as to the fact that he was born blind, and as to the fact that he now had his sight. J. C. R.——Judicial personages, and these the avowed enemies of Christ, investigate a miracle in repeated hearings, and yet it holds its ground! A. T.

Section 92.—The Man again examined, cast out, and found by Christ.

The Temple, and the Street.

JOHN ix. 24–38.

24 THEN again called they the man that was blind, and said unto him, Give God the
25 praise: we know that this man is a sinner. He answered and said, Whether he be a
sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.
26, 27 Then said they to him again, What did he to thee? how opened he thine eyes? He
answered them, I have told you already, and ye did not hear: wherefore would ye hear
28 *it* again? will ye also be his disciples? Then they reviled him, and said, Thou art his
29 disciple; but we are Moses' disciples. We know that God spake unto Moses; *as for*
30 this *fellow*, we know not from whence he is. The man answered and said unto them,

Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he
31 hath opened mine eyes. Now we know that God heareth not sinners: but if any man
32 be a worshipper of God, and doeth his will, him he heareth. Since the world began
33 was it not heard that any man opened the eyes of one that was born blind. If this man
34 were not of God, he could do nothing. They answered and said unto him, Thou wast
altogether born in sins, and dost thou teach us? And they cast him out.
35 Jesus heard that they had cast him out; and when he had found him, he said unto
36 him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord,
37 that I might believe on him? And Jesus said unto him, Thou hast both seen him, and
38 it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

We have here an illustration of Christ's *choice of seasons* for his deepest personal intercourse with souls. "Jesus heard that they had cast him out:" it was then that "He found him." When all else is lost, then is the great finding. Jesus found him, and he found Jesus. It is more than a parable. It is a simple fact, made true over and over again in that spiritual world which has its laws and its events, its battles and its victories, as truly, as certainly, as any that are going on in the world of flesh and blood; only just with a veil over them, which in reality rests more upon the eye that looks than upon the object looked on.

This man had begun in great ignorance. He did not know who Christ was. He speaks of "a man that is called Jesus." Even after his cure, he only supposed that "he was a prophet." Not until he was called to account, and something of opposition and even of persecution threatened him, does anything of deeper feeling manifest itself, and a tone almost of heroic firmness in the maintenance of truth prepares us for the great and final confession, "Lord, I believe!" The lesson is that of all Scripture: "To him that hath shall more be given." He who well uses the light he has, shall find that light shining more and more unto the perfect day. He who tells manfully, and acts consistently, what he knows of Christ, shall know more and feel more and love more, until faith itself is lost in sight. V.

24, 25. When Christ had challenged them to convince him of sin, they were all silent; but now they *know* that he is a sinner and no prophet! To this they intended the healed man to give his assent, and this the hypocrites called giving glory to *God*, though all the while they sought *their own* glory, and were trying all they could to rob the Son of God of the glory which in this man he had garnered up for himself. R. B.——Our "*Give God the praise*," sets the reader quite upon a wrong track. The Pharisees do not mean, "Give the glory of your cure to God, and not to this sinful man." The words are rather an adjuration to him that he should speak the truth. We know, they would say, that it is all a collusion; we have indubitable proofs of it; do thou also give glory to God, and acknowledge that it is so. T.——**One thing I know.** Thus in affecting simplicity he really does "give God the glory." What the Pharisees profess to "know" does not for one instant disturb him in the "one thing" which *he* "knows." R. B.

27–29. He treats their questions as those of inquiries ready for discipleship. They retort upon *him* as the disciple, and here they plainly were not wrong. B.——**We know.** If they believed Moses as sent of God on the evidence of miracles performed twenty centuries before, much more should they believe in Jesus on the ground of far greater miracles abundantly wrought among them, one of which they could not now disprove. J. G. B.——**30.** This unheard-of miracle, that he was blind and now saw, caused the man less astonishment than that those who saw were blind to the work of God which had been made manifest in him. The Pharisees knew not that Jesus was *of God*, and the healed man in his simplicity did. It was this that excited his wonder. He could not make out the wisdom of these learned men to whom what was so clear to him yet remained hidden. R. B.

31. His faith and insight and courage had grown during this examination. He who had said a little while before, "*Whether he be a sinner or no, I know not*" (verse 25), avoiding the answer, now says boldly, "*We know that God heareth not sinners.*" T. ——**32.** There is still no instance on record of a person absolutely *born blind*, obtaining the use of sight. K.——**33.** He answers with a courage that ranks him as the first of the great company of confessors, and with a wisdom that raises him above all those high-born and well-taught Pharisees. H.——

If this man were not of God, he could do nothing. The restored man waxes bold, and plies the logic of his strong common-sense vigorously. The man who gave me eyes *must have had* help from God. H. C.

34. So pungent, so unanswerable the speech, that passion now takes the place of argument, and the old weapon of authority is grasped and used. Meanly casting his calamity in his teeth, they cast him out—excommunicating him on the spot. H. ——Dost thou teach us?—*thou*, a base-born, uneducated youth, teach *us*, the trained, constituted, recognized guides of the people in the things of God? B.——There appear to have been two, some say three, kinds of excommunication among the Jews, greatly differing in degrees and intensity, and our Lord often alludes to them as among the sharpest trials which his servants would have to endure for his name's sake. The mildest was an exclusion for thirty days from the synagogue, to which period, in case the excommunicated showed no sign of repentance, a similar or a longer period was added: in other ways too it was made keener; it was accompanied with a curse; none might hold communion with him now, not even his family, except in cases of absolute necessity. Did he show himself obstinate still, he was in the end absolutely separated from the fellowship of the people of God, cut off from the congregation. T.

35. Jesus did not neglect his first confessor. F.——The Jews [ministers of the temple] cast him out of the temple, and the Lord of the temple found him. He was dishonored by those who dishonored Christ, and was honored by the Lord of angels. *Chrys.*——He has not been ashamed of Christ, and now Christ, the good Shepherd, first finding him, reveals himself unto him as he had not done before: no longer as the prophet of God, for to this only his faith had hitherto reached, but as the Son of God himself. T.——**36.** This "*Son of God*" surpasses his present comprehension; and therefore, true to his simple and guileless character, he asks for further information about him. A.

37. With the eyes which I have opened for thee thou hast *seen* him, and *it is he that talketh with thee:* if thou desirest to believe on him, then believe my *word* that I am he. Thus, while the *work* of Jesus showed to him the Son of God, the *word* of Jesus also testified to him concerning the Son of God. R. B.——Never but once before—to the woman of Samaria—was so clear, direct, personal a revelation of himself made by Jesus Christ. In both—the woman by the well-side, the blind beggar by the way-side—Jesus found simplicity and candor, quickness of intelligence, openness to evidence, readiness to confess. Both followed the light already given. Upon the man he wrought such a miracle of power and love as begat within the deep conviction that he was a true worshipper of God, a faithful doer of the divine will, a man of God, a prophet of God; and to this conviction he had adhered before the frowning rulers, and in face of all that they could do against him. He had risked all, and lost much, rather than deny such faith as he had in Jesus. And to him the fuller revelation was imparted.

38. Worshipped him. As few of his immediate followers yet had done; worshipped him as Thomas and the others did when they had the great miracle of the resurrection and the sight of the risen Saviour to establish and confirm their faith. H. ——His eyes had been doubly opened, and the humble form of Jesus was no longer any hinderance to his *worshipping* as the Son of God him whom all the angels of God worship. He *believed* and he *worshipped*. The living breath of faith is prayer; it is the believer's proper sign of life. R. B.

Section 93.—The Only Door into the Fold of God.

JOHN ix. 39–41; x. 1–10.

39 AND Jesus said, For judgment I am come into this world, that they which see not
40 might see; and that they which see might be made blind. And *some* of the Pharisees
41 which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold
2 but climbeth up some other way, the same is a thief and a robber. But he that enter-
3 eth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow
5 him: for they know his voice. And a stranger will they not follow, but will flee from
him: for they know not the voice of strangers.
6 This parable spake Jesus unto them: but they understood not what things they were
7 which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto
8 you, I am the door of the sheep. All that ever came before me are thieves and robbers:
9 but the sheep did not hear them. I am the door: by me if any man enter in, he shall
10 be saved, and shall go in and out, and find pasture. The thief cometh not, but for to
steal, and to kill, and to destroy: I am come that they might have life, and that they
might have *it* more abundantly.

Here is the beauty and glory of Christ as a Redeemer and Saviour of lost man, that he goes before, and never behind his flock. He begins with infancy, that he may show a grace for childhood. He is made under the law, and carefully fulfils all righteousness there, that he may sanctify the law to us, and make it honorable. He goes before us in the bearing of temptations, that we may bear them after him, being tempted in all points like as we are, yet without sin. He taught us forgiveness, by forgiving himself his enemies. He went before us in the loss of all things, that we might be able to follow, in the renouncing of the world and its dominion. The works of love that he requires of us, in words, are preceded and illustrated by real deeds of love, to which he gave up all his mighty powers from day to day. He bore the cross himself that he commanded us to take up and bear after him. Requiring us to hate even life for the gospel's sake, he went before us in dying for the gospel; suffering a death most bitter at the hands of his enemies, exasperated only by his goodness, and that when at a word he might have called to his aid whole legions of angels, and driven them out of the world. And then he went before us in the bursting of the grave, and the resurrection from it; becoming, in his own person, the first fruits of them that slept. And finally, he ascended, and passed within the veil before us, as our forerunner, whom we are to follow even there. In all which he is our Shepherd, going before us, and never behind; calling, but never driving; bearing all the losses he calls us to bear; meeting all the dangers, suffering all the cruelties and pains which it is given us to suffer, and drawing us to follow where he leads. H. B.

It must have been with a rejoicing spirit that the lately healed blind man listened to this discourse of the Saviour. For he himself was such a sheep as had both experienced the killing and destroying of the bad shepherds and the faithful and gracious tending of the good Shepherd. Standing before the eyes of the false shepherds, as a living interpretation of the parable, this sheep is hearing *his* voice, and is fleeing from the voice of *strangers*. R. B.

39-41. A number of the Pharisees approach, attracted by the interview between Christ and the man. As he sees, compares, contrasts the two—the man and them—he says, "For judgment am I come into this world, that they which see not" (as this poor blind beggar) "may see, and that they which see" (as the Pharisees) "might be made blind." H.——Naturally the blind man's case became suggestive of what takes place in human hearts and consciences under the light of revealed truth: one class—long sitting in moral darkness—brought forth into light; another class, favored above others with the light-bearing word of God, yet resisting its demands, and blinding their eyes to its pure teachings, are doomed in judgment to the blindness they have cherished, and are given over to their own chosen infatuation. H. C. ——According as he believes or disbelieves the gospel preached by Jesus, a man either ceases to be blind, and recovers his sight, or he loses forever the hope and the power of seeing. For unbelief in Jesus entails a judgment of obduracy. Nor must it be regarded merely as *a strong figure of speech*, when Jesus says that he came into the world to bring about such a discrimination. After Adam's fall had made all men sinners, and induced universal condemnation, it was God's will, by the mission of his Son, to revoke the universal curse, to prepare a free salvation, and to separate or sift (the judgment here spoken of) those who would accept it from those who would not. C. B.

Christ was the King of Truth, and therefore his open setting up of his banner in the world was at once and of necessity a ranging of men in their true ranks, as lovers of truth or lovers of a lie; and he is here saying of himself the same thing which

Simeon had said of him before: "Behold, this child is set for the fall and rising again of many in Israel, *that the thoughts of many hearts may be revealed.*" He is the stone on which men build, and against which men stumble, and set for either purpose. Out of this miracle unfolds itself that discourse which reaches down to verse 21 of the ensuing chapter. They had shown what manner of shepherds of the sheep they were in their exclusion of this one from the fold. Our Lord sets over against them himself, the good Shepherd and the true. T.

That they which see not might see. The blind man had received sight in two senses—bodily and spiritual. And as our Lord always treats of the spiritual as paramount, *including* the bodily, so here he proceeds to speak of spiritual sight. **Are we blind also?** Well aware of the meaning, they scornfully rejoin, "Are *we*, then, these blind, *we*, the leaders of the people?" A.——Ignorance would have excused them, as in the case of the sin against the Son of man. But their boast of knowledge was a witness against themselves. Able to see, but not willing, their blindness was their guilt. N.——**Therefore your sin remaineth.** To those who only stumbled in the blindness of wilful error a claim to the possession of sight was a self-condemnation. And when the leaders, the teachers, the guides were blind, how could the people see? The thought naturally led him to the nature of true and false teachers, which he expanded and illustrated in the beautiful apologue—half parable, half allegory—of the true and the false shepherds. F.

1–10. Our Lord's object was to show the entire unfitness of the Pharisees to be pastors and teachers of the Jews, because they had not taken up their office in the right spirit, and with a right understanding of the work they had to do. He is not in this part speaking of himself as "the shepherd," but only as "the door." J. C. R.——It is useless to scrutinize too closely every part of this parable. Let us rest satisfied with this general view, that as Christ states a resemblance between the Church and a fold (a sheepfold, in which God assembles all his people), so he compares himself to a door, because there is no other entrance into the Church but by himself. Then it follows that they are good shepherds, who lead men straight to Christ; and that they are truly gathered into Christ's fold, who devote themselves to Christ alone. *Calvin.*

1-3. I, seeking to enter into your hearts, preach Christ; if I preach other than that, I shall be striving to climb in some other way. Christ is my door; through Christ I win your hearts. *Aug.*——A fold in Palestine was a space inclosed by high walls. It had a gate guarded by a porter at night, as the

Syrian Sheepfold.

sheep could not be safely left alone. An Eastern shepherd knows each sheep in his flock, and has a name for each one. The sheep are led, and not driven. J. C. R.——**The sheep.** This simple creature has this special note among all animals, that it quickly hears the voice of the shepherd, follows no one else, depends entirely on him, and seeks help from him alone, cannot help itself, but is shut up to another's aid. *Luther.*——**The porter.** Not to be too much pressed as significant; but certainly the Holy Spirit is especially he who opens the door to the shepherds. A.

He calleth them by name. It is a remarkable fact in Oriental husbandry, that in a flock of hundreds or thousands each individual sheep has its name, knows it, and is known by it. So Christ's sheep are never so numerous that he will not know each one's individual name—each one's peculiarities, personal character, talents, fitnesses, weak and temptible points, exposures, and demands for his sympathy and care. A positive personal communion of mind, thought, sympathy, and love is constantly active between Jesus the Shepherd and every one of his sheep. They severally know him; he personally knows each one of them. He can call each one by name, and lead him out from the fold into the pasture-grounds that will best meet his wants. H. C.——What without exaggeration may be called a personal friendship is established between the Lord and each of his disciples. He has personal communication with each suitable to himself and unknown to all the rest, calling him by his own name, and expressing a personal love in the calling. *Raleigh.*——Another human spirit is redeemed to God: its Redeemer gives to it its new name, and forever afterward in that spirit he takes a

living, personal, peculiar interest: bending over it continually with infinite tenderness, watching each doubt, each fear, each trial, each temptation, each fall, each rising again, each conflict, each victory, each defeat, every movement, by which its progress is advanced or retarded, watching each and all with a solicitude as special and particular as if it were upon it that the exclusive regards of his loving heart were fixed. No vague, indefinite, indiscriminate superintendence is that which the great good Shepherd still exercises over his flock, but a care that particularizes each separate member of it, and descends to the minutest incidents of their history. H.

4, 5. This is true to the letter. They are so tame and so trained that they *follow* their keeper with the utmost docility. He leads them forth from the fold, or from their houses in the villages, just where he pleases. As there are many flocks in such a place as this, each one takes a different path, and it is his business to find pasture for them. It is necessary, therefore, that they should be taught to follow, and not to stray away into the unfenced fields of corn which lie so temptingly on either side. Any one that thus wanders is sure to get into trouble. The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment repeatedly. The shepherd goes before, not merely to point out the way, but to see that it is practicable and safe. W. M. T.

The calling and leading are always united. He calls that he may lead. He utters the name that he, that she who answers to it may, at the thrilling word, arise and follow him whithersoever he goeth. The first in order is the calling, the assurance to the lost that the Seeker and Saviour of mankind has found and will love him to the end and for evermore. But the Shepherd is in movement; he comes to abide with us, but not to keep us abiding in the same states and circumstances. In this sense he always comes to *lead*, never to linger or stay. *Raleigh.*——This is a beautiful and clear mirror, wherein Christian shepherds and Christian flocks would do well to view themselves. Just as the good Shepherd Christ knows his sheep, and as he calls them each one by name, so also do the shepherds who come in Christ's name and are appointed by the Holy Spirit know the sheep which are intrusted to them, and so also their watchfulness extends to each individual sheep with a distinguishing care. And as the good Shepherd Christ leads his sheep, going before them in the way which they are to follow, so do Christian shepherds lead the flock of Christ to true pastures, while they—as examples to the flock—themselves walk in the way to that life to which their preaching calls. R. B.

6, 7. The word rendered "parable" is rather "allegory," or figurative picture. It clearly settles that the whole passage must be taken as a picture of spiritual things, and must not be interpreted too literally. **I am the door.** He himself is the door through whom, and by faith in whom, both shepherd and sheep must pass, if they would go inside God's fold. **Of the sheep.** Not simply "the door;" to teach that the door is for the benefit of the sheep more than the shepherd. J. C. R.—— The *sheep* throughout this parable are the real sheep, the faithful, who are what all in the fold should be. A.

8. All that came before me. *All* evidently means "all of similar pretensions to my own." The Saviour has thus in view not ordinary prophets or religious teachers—of such he could not, of course, say that they were thieves and robbers—but such as assumed to be *the* religious teachers and lights of the world—of such he could not *but* say that they were thieves and robbers. The statement is a terse, and in form somewhat obscure, assertion of his solitary and unapproached position as man's spiritual guide and head. *Kendrick.*——The Pharisaical shepherds were blind to the glory of the Son of God, and scorned *first* to come to him, and *then* to feed his sheep. Instead of entering in through the door, they had climbed up some other way; therefore they were not true shepherds, but *thieves* who, instead of feeding the flock, fed themselves, who sought *their own* honor and not God's, and thought of their own miserable gains, instead of the people's welfare, and thus robbed God in the flock of his inheritance; *murderers* they were too, who, instead of leading the sheep to life in the pastures of divine grace and truth, destroyed them with the poisonous weeds of their human inventions; ay, and thrust out of the sheepfold all those who were *true* sheep, such as the man born blind. R. B.——Of this description were all the shepherds in the age preceding Christ, when Pharisaism and Sadduceeism sprung up. For it was not in the great prophetical promises of the Messias that the lawyers and doctors instructed the people, and as little did they seek to prepare the souls of men for the advent of the Messias. Superseding the Scripture, they inculcated upon them traditions and ordinances of their own devising. By this means they selfishly led them away from Christ, and became thieves and robbers to their souls. This was soon felt by the people, starved as they were like sheep not having any shepherd.

9. By me if any man. External membership with the Christian Church does not admit us

within the fold. Christ himself must be our point of entrance, otherwise we are lost: only in connection with him are good pasture and salvation to be found. C. B.——The expression "go in and out" implies a habit of using familiarly a dwelling, and treating it as a home. It expresses beautifully the habitual communion and happy intercourse with Christ which a true believer enjoys. The "finding pasture" implies the satisfaction, comfort, and refreshment of soul which every one who uses Christ as his door into heaven shall experience. J. C. R. ——The words describe the security and enjoyment which are the privileges of God's people. To go in and out is to transact the business of each day's life: its rest and labor, the beginning and end of every work. Elsewhere the phrase is "go out and come in." Here, not without meaning, the expressions are transposed. The former is the order of nature, the latter the order of grace. *Burgon.*

1-9. A striking thing in these verses is the facility with which the speaker passes from figurative to literal terms. Here is a sheepfold with its "door." The door is Jesus himself. It is a "man" who enters in through this door; and so entering, he is "*saved*" as the souls of men are saved; yet the figure returns again. He "goes in and out" of this sheepfold as sheep are wont to do, night and morning, and he "finds *pasture*"—such grass as is good for sheep. But no reader need miss the sentiment—at once beautiful and forcible—the Christian soul lives on Christ; is fed and guarded, kept and made peaceful, safe, and quiet as the trustful lambs under the faithful care of their kind shepherd. H. C.——In this entire passage, though our Lord is not speaking of himself as a shepherd, and is only giving a descriptive picture of a good shepherd, there is a latent application to himself. There is no one to whom the various features of the picture apply so literally and exactly as to the great Shepherd of believers. J. C. R.

10. Our Lord now drops the figure of "the door," and, as a fitting introduction to the character of Shepherd in which he is about to announce himself, sharply contrasts the objects of these Pharisees with his own. They sought their own advantage to the destruction of the souls they professed to teach. He sought to give life at the sacrifice of his own. J. G. B.——**That they might have life, and more abundantly.** Not merely to preserve, but *impart life*, and communicate it in rich and unfailing exuberance. A claim that is only an echo of all his teaching! B.

Section 94.—The Good Shepherd.

The Temple.

JOHN X. 11-21

11, 12 I AM the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth
13 the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.
14, 15 I am the good shepherd, and know my *sheep*, and am known of mine. As the Father
16 knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall
17 hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my
18 Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
19, 20 There was a division therefore again among the Jews for these sayings. And many
21 of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

"AND there shall be one *fold*," says our translation, missing the point and beauty of the whole figure; whereas our Lord changes the word of purpose, saying, "there shall be one *flock* and one shepherd."

"Not one fold, but one flock; no one exclusive inclosure of an outward church—but one flock, all knowing the one Shepherd and known of him." The Gentiles came not to the Jewish fold; but Greek and Jew, barbarian, Scythian, bond and free, became one in each other by being one in Christ. To find this one flock of God we need not traverse the melancholy waste of centuries, nor search the folds where thieves and hirelings have entered to steal and to destroy; we need not go anxiously from fold to fold in quest of some divine mark upon the door; the mark is not upon the fold but upon the sheep. Each Sabbath-day the chiming bells summon the flock together upon a thousand hills, and by the side of still waters. ONE FLOCK, they follow the voice of the Shepherd, and he is the leader of them all, and he knows them all.

And how grand the testimony of this one Church of believing souls to the same fundamental and imperishable truths; that there is one living, almighty, holy God; that the Bible is his word revealed to man; that Jesus Christ his Son suffered on the cross for our redemption, and rose from the dead for our salvation! The self-same truths that Paul reasoned out of the Scriptures—that Christ must needs have suffered, and risen again from the dead, and that Jesus is the Christ, have been maintained from the Scriptures through all ages; and the Church of God stands to-day before the world, with a unanimity of doctrine unknown in schools of science and philosophy, giving the whole weight of this concurrent testimony to prove the reality and the power of the gospel. Oh holy Catholic Church!—One and Universal Church; the Church of apostles and martyrs, of fathers and confessors; in catacombs and in prisons, in deserts and caves of the earth, in palaces and cathedrals; in exile and in missions, in all ages the one flock of God, the Church of the past, the Church of the present, the Church of the future, chanting ever the same faith, holding ever the same Christ, as it was in the beginning, is now, and ever shall be, world without end! J. P. T.

---

11. These exquisitely precious words—*I am the good Shepherd*—lead our thought first to the admirable fitness of the figure, considered as originating in Oriental lands, based on the charming relations as there seen of the shepherd to his flock, in which we have care and sympathy on the one side, met with never faltering trust and never flagging obedience on the other—begetting fellowship and companionship never to be intermitted by day or by night, in summer or in winter, in sunshine or in storm—the relations of want and supply reaching to food and to shelter, to help in weakness, to succor in trouble, to protection against enemies—indeed to every possible aid which interest can prompt or affection demand. The people of Christ have found comfort and quickening in this similitude—Christ the good Shepherd, and themselves the sheep of his fold—ever since David embalmed his Christian experience in his sweet twenty-third psalm: "The Lord is my shepherd; I shall not want." H. C.

Giveth his life. Beneath the burning skies and the clear starry nights of Palestine there grows up between the shepherd and his flock a union of attachment and tenderness. It is the country where at any moment sheep are liable to be swept away by some mountain-torrent, or carried off by hill-robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard. The shepherd-king tells us how, in defence of his father's flock, he slew a lion and a bear; and Jacob reminds Laban how, when he watched Laban's sheep in the day, the drought consumed. Every hour of the shepherd's life is risk. Pitiless showers, driving snows, long hours of thirst—all this he must endure, if the flock is to be kept at all. And thus there grows up between the man and the dumb creatures he protects, a kind of friendship. F. W. R.——When the thief and the robber come (and come they do), the faithful shepherd has often to put his life in his hand to defend his flock. I have known more than one case in which he had literally to lay it down in the contest. W. M. T.

Christ's *goodness*, his real shepherd's heart, is perfected in the self-sacrificing love which makes *him give his life for the sheep*. Here the incomparable love of Jesus goes far, far beyond the comparison under which it is represented. The earthly type cannot embrace the riches of the heavenly archetype. R. B.——The death of Christ was not necessary to establish the truth of his doctrine, or the certainty of his promises. Our Lord says that he laid down his life for his sheep, not for his doctrines. C. C. T.

12. In this form of the parable Christ contrasts himself (as the shepherd who alone seeks the welfare of the sheep) not only with the thieves, but also with the *hirelings*. These two classes corresponded to two different classes of Pharisees, viz., those who sacrificed the welfare of the people to their wholly selfish aims; and those who, with better feelings, had not love enough, and therefore not courage enough, to risk everything for the good of souls. The latter, afraid of the power of the former, gave the poor people up to the power of the evil one (the wolf, verse 12), to scatter and divide. N.

14. The good shepherd. The Eastern shepherd goes before his sheep, he draws them after him—draws them by those ties of dependence, trust,

and affection that long years of living together have established between them. This usage of Eastern shepherd life is beautifully illustrative of the mode by which Jesus guides his people onward to the fold of their eternal rest; not by fear, not by compulsion of any kind, but by love, by the attraction of his loving presence, the force of his winning example. In our blessed Lord and Master we have one who himself trod before us every step that he would have us tread, bore every burden he would have us bear, met every temptation he would have us meet, shared every grief he would have us share, did every duty he would have us do.

Know and am known. What possibly can be meant by this but that there is a bond of acquaintanceship, affection, communion, fellowship, between each true believer and his Saviour, such in its origin, its strength, its present blessedness, and its glorious issues in eternity, that no earthly bond whatever—not the closest that binds human heart to human heart—can offer the adequate symbol of it, to get which we must climb to that mysterious bond by which the Father and the Son are united in the intimacies of eternal love? This bond consists in oneness of life, unity of spirit, harmony of desire and affection. H.

14, 15. Read the whole thus: "I am the good Shepherd, and know my sheep, and am known of mine as the Father knoweth me, *and* as I know the Father; and I lay down my life for the sheep." At once our Redeemer's thought becomes clear. There is a reciprocal affection between the Shepherd and the sheep. There is a reciprocal affection between the Father and the Son; and the one is the parallel of the other. The affection between the divine Shepherd and his flock can be compared, for the closeness of its intimacy, with nothing but the affection between the eternal Father and the Son of his love. As the Father knows the Son, so does the Shepherd know the sheep; as the Son knows the Father, so do the sheep know their heavenly Shepherd. F. W. R.——Not as one afar off do we know him, but as our life, as him who makes us sharers in his life by his own gracious indwelling in us. The communion between him and his has its holy archetype in the eternal communion between the Father and the Son. Because with the love wherewith his Father knows him he knows those whom his Father has given him, *therefore he lays down his life for the sheep.* And, on the other hand, it is in this greatest love of all, through which he laid down his life for them, that the sheep know him as the good Shepherd. Until we know by faith that he has laid down his life for us, whom his love calls *friends* while we were yet *enemies*, until then his Shepherd's heart has not really been made known to us; for all his Shepherd's virtues have at once their root and consummation in this single one: "And *I lay down my life for the sheep.*"

16. *Them also I must bring*, the good Shepherd says. Again, this precious, gracious *must*, of most free love! He *must* because it is the Father's will, who has given both the sheep to the Shepherd and the Shepherd to the sheep. He *must* because it is within his soul a pressing want of redeeming and saving love. R. B.——**They shall hear my voice.** This is not the language of mere foresight that they would believe, but the expression of a purpose to draw them to himself by an inward and efficacious call, which would infallibly issue in their spontaneous accession to him. B.——The blessed assurance: *There shall be one flock and one Shepherd*, gives us a glimpse into the fields of the heavenly Zion, where the good Shepherd feeds his sheep brought home from all dispersion, and leads them to living fountains of water. We shall see it, this heavenly Jerusalem, and our heart shall rejoice with unspeakable joy: *One flock, one Shepherd!* The Lord God it is who says it, and he will also do it. R. B.

18. No man taketh my life from me, but I lay it down myself; and I have power to take it again. It is impossible for language more plainly and emphatically to express the *absolute voluntariness* of Christ's death. It is beyond all doubt the language of one who was conscious that *his life was his own* (which no creature's is), and, therefore, his to surrender or retain *at will.* Here lay the glory of his sacrifice, that it was *purely* voluntarily. The claim of "power to take it again" is no less important, as showing that his resurrection, though ascribed to the Father, was nevertheless *his own assertion of his own right to life* as soon as the purposes of his voluntary death were accomplished. B.——The God-man suffered *by virtue of his will to suffer.* By virtue of that same will, in which he emptied himself, did he for us lay himself open to the attacks of hostile powers and of death, in order to conquer them; and his suffering is a continuous acting of his highest freedom—at the same time a continuous triumph. *Hilary.*——His own love to sinners, and not the power of the Jews or Pontius Pilate's soldiers, was the cause of his death. **This commandment.** Meaning a part of the charge or commission with which the Second Person, Christ, was sent into the world, to carry out the purposes of the eternal Trinity. Both here and elsewhere, the word has a wide deep meaning, and points to the entire unity of the Father and the Son in the work of redemption, to which Christ frequently refers: "I am in the Father and the Father in me."

19-21. The third time that we find our Lord's words causing a *division*, or schism, among his hearers. Some even among the Pharisees took our

Lord's part. They defend him on the score both of his words and works. The calm, solemn, loving, God-glorifying language just used, was the very opposite to that which might be expected from a demoniac. And no devil, however powerful, could work such a miracle. J. C. R.

Section 95.—At the Feast of Dedication. Charged with Blasphemy.

The Temple. Perea.

John x. 22-42.

22, 23 And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus
24 walked in the temple in Solomon's porch. Then came the Jews round about him, and
said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us
25 plainly. Jesus answered them, I told you, and ye believed not: the works that I do in
26 my Father's name, they bear witness of me. But ye believe not, because ye are not of
27 my sheep, as I said unto you. My sheep hear my voice, and I know them, and they
28 follow me; and I give unto them eternal life; and they shall never perish, neither shall
29 any man pluck them out of my hand. My Father which gave *them* me, is greater than
30 all; and no man is able to pluck *them* out of my Father's hand. I and *my* Father
are one.
31, 32 Then the Jews took up stones again to stone him. Jesus answered them, Many good
works have I showed you from my Father; for which of those works do ye stone me?
33 The Jews answered him, saying, For a good work we stone thee not; but for blas-
34 phemy, and because that thou, being a man, makest thyself God. Jesus answered
35 them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto
36 whom the word of God came, and the scripture cannot be broken; say ye of him whom
the Father hath sanctified, and sent into the world, Thou blasphemest; because I said,
37, 38 I am the Son of God? If I do not the works of my Father, believe me not. But if
I do, though ye believe not me, believe the works: that ye may know and believe that
the Father *is* in me, and I in him.
39, 40 Therefore they sought again to take him; but he escaped out of their hand, and
went away again beyond Jordan, into the place where John at first baptized; and there
41 he abode. And many resorted unto him, and said, John did no miracle; but all things
42 that John spake of this man were true. And many believed on him there.

Both in the common business of Christian living, and in the discouragements of Christian failure, there is an inestimable power in the assurance explicitly given in the words of the Saviour. And this is the assurance: All who have become his by the communication into their souls of his divine life through faith shall be securely kept in that communion. They are not on the same ground with the rest of the world. They live in no uncertainty. There are privileges, there are safeties, pertaining to them, not to be had in any other way than this new way. The almighty friendship of the Saviour, pledged to them when they consented to be his friends, amounts to something. They are not outside, but inside a commonwealth, or fold, which has defences, foundations, immunities. Over it is a Guardian who is not a covenant-breaker, a Shepherd that is a King. No man is able to pluck them out of his hand. F. D. H.

Do we feel the faint beatings of the new life in our hearts? Do we fear that these may be so checked as to be finally and forever stopped? Let us not think of our weakness, but of Christ's strength; not of our faith, but of his faithfulness; not of the firmness of our hold of him, but of the firmness of his hold of us. Not into the hand of the Father, as the great and holy Law-giver, would the spirit in the first exercises of penitence and faith venture to thrust itself, but into the hand of the Son, the Saviour. Yet

as soon as it does so, the other hand, that of the Father, closes over it, as if the redoubled might of Omnipotence waited and hastened to guard the treasure. "Neither shall any man pluck them out of my hand. . . . No man is able to pluck them out of my Father's hand." The believer's life is hid "with Christ." Far up beyond all reach of danger this of itself would place it. But farther still, it is hid "with Christ in God." H.

---

22. The festival of Dedication was instituted by Judas Maccabeus to commemorate the purification of the temple and the *renewal* of the temple-worship, after the three years' profanation by Antiochus Epiphanes. It was held during eight days, commencing on the 25th day of the month Kislev, which began with the new moon of December. It was celebrated by the Jews, not at Jerusalem alone, like the great festivals of the law; but at home, throughout the whole country, by the festive illumination of their dwellings. R.

23. Jesus walked in the temple. His appearance at this festival seems to have been, like the former (Section 84), sudden and unlooked-for. The multitude probably at this time was not so great, both on account of the season (midwinter), and because the festival was kept in other places besides Jerusalem, though, of course, with the greatest splendor and concourse in the temple itself. H. M.——**In Solomon's porch.** The eastern porch of the temple still retained the name of Solomon's porch, because it was at least built of the materials which had formed part of the ancient temple. Here, in this bright colonnade, decked for the feast with glittering trophies, Jesus was walking up and down, quietly, and apparently without companions. ——**24. The Jews said.** If thou really art the Messiah, tell us with confidence. Tell us *here*, in Solomon's porch, *now*, while the sight of these shields and golden crowns, and the melody of these citherns and cymbals, recall the glory of Judas the Asmonean—wilt thou be a mightier Maccabeus, a more glorious Solomon? F.

25, 26. Again our Lord appeals to his miracles as the grand proof that he was the Christ. Again he reminds the Jews that he does not act independently of his Father, but in entire harmony and unity with him. . . . Not being Christ's sheep was not the *cause* of their unbelief; but their unbelief was the *evidence* that they were not Christ's sheep. J. C. R.——To souls who were willing to believe, Jesus had often, even lately in his discourse concerning the Shepherd, said clearly and pointedly who he was; but the Jews, who were hankering after a worldly Messiah, did not "understand the speech" in which, as Christ, he discoursed to them; and the *works* through which the Father testified of the Son they despised. The restored blind man walked among them as a living sermon on the Christ, but *they believed not*, for they loved darkness rather than the light which in Christ offered to enlighten them. R. B.

27. It was the perfect harmony which subsisted between the words and the character of Jesus, that caused that unbounded confidence, and deep attachment of souls to him, to which he refers so strikingly here: "My sheep hear my voice, and I know them, and they follow me." Every word was a revelation of his person, and therefore it was that every word had so profound a significance, and sank so deep into the hearts of those that heard him. A. T.——**My sheep.** His, by the Father's gift—by redemption and purchase—by calling and choosing, by feeding, keeping, and preserving—and by their own consent and will. They are his peculiar property. **Hear my voice.** This supposes that Christ first speaks, and then they hear. Grace begins the work: they, through grace, obey his calling, and willingly do as he bids them. **I know them.** With a special knowledge of approbation, complacency, love, and interest. **They follow me.** Like sheep, they obey, trust, and walk in the steps of their divine Master. They follow him, in holy obedience to his commandments—in striving to copy his example—in trusting implicitly his providential leadings—going where he would have them go, and taking cheerfully all he appoints for them. J. C. R.

28. Three properties of his sheep, to which the Shepherd has three offices to correspond: to those *who hear his voice he gives eternal life;* those *whom he knows* he never suffers *to perish;* those *who follow him no man can pluck out of his hand.* Neither the corruption and weakness of our flesh, nor the cruel enmity of the devil and of the world, shall ever separate us from eternal life in communion with Jesus Christ, the Shepherd and Bishop of our souls. The hand of the Shepherd will hold us with a power which nothing can overcome, if we only *give ourselves up* to be held by his hand in the sincere clinging of our heart to him. R. B.——To *be* safe in Christ's hand, and so never to perish, is one thing; but to *feel* that we *are* safe, is quite another. Many *are* safe, who do not *feel* it. *Christ's hand holding them*, and not *their* hand holding him, is the true secret of their safety and perseverance. J. C. R.——The whole strength of our soul's desire is for a *guarantee against ourselves.* Such a guarantee is here assured to us. *Heng.*

29. The Father has *given* the sheep to the Son

in order that the Son might give them eternal life; and no man can bring to naught this council of eternal love, for it is the council of him who *is greater than all*, against whose almighty power all those enemies of life are powerless who strive to pluck out of the Saviour's hand those that have been given him, and that he has saved through his life. R. B.

30. That the Christ should speak of God as the Father whom he represented in his official character, and should appeal to works done in the Father's name, was legitimate, and in accordance with the Jewish notion of the Messiah. But Jesus went farther than this, and having declared his own absolute power over his sheep, even to the giving them eternal life, he rose to the sublime assertion, "*I and my Father are one.*" The *gravamen* of the offence was that "*being a man*," he made himself God by asserting that he and his Father were *one*. J. P. T. ——Our language admits not of the precision of the original in this great saying. "*Are*" is in the *masculine* gender—"we (two persons) are;" while "*one*" is *neuter*—"*one thing.*" Perhaps "*one interest*" expresses, as nearly as may be, the purport of the saying. There seemed to be some contradiction between his saying they had been given by his Father into *his own* hands, out of which they could not be plucked, and then saying that none could pluck them out of *his Father's* hands, as if they had not been given *out of* them. "*Neither they have*," says he: "Though he has given them to me, they are as much in his own almighty hands as ever—they *cannot be*, and when given to me they *are not*, given away from himself; for he and I have all in common." B.

We understand by the "oneness" here spoken of, the oneness of Christ with the Father in will and works, in virtue of which his work is the work of the Father; but this was founded on the consciousness of his original and essential oneness with the Father, as is clear from his testimonies in other places as to his relations to God. N.——When he said, "I and the Father," he signified a duality of persons, a distinction of subsistences; but when he added, "We are one," he signified a oneness of Godhead, an identity of essence, nature, and power. *Zigabenus.*——The Father did not give *away* the sheep out of his own hand when he gave them into the hand of the Son as their Shepherd. The hand of the Father and the Son is one and the same God's hand. The absolute power belonging to God the Son possesses equally with the Father, and this equality of power rests upon their oneness of nature. Through faith, then, we are kept unto salvation, not by human power, but by the power of God. R. B.

33. Had the Jews understood our Lord only to mean that he had unity of *sentiment* with the Father, they would not have attempted to treat him as a blasphemer. In this sense Abraham, Moses, David, and all the prophets were one with God. But what irritated them was that they understood him to speak of unity of *nature*. Therefore they say, "Thou makest thyself God." *A. Clarke.*

34-36. Your law. Sometimes our Lord speaks of two great divisions into which the Jews divided the Old Testament, viz., the law and the prophets. Sometimes he distributes the Scriptures into three parts: the law, the psalms, and the prophets. Here he uses one word for all the Old Testament. By saying "your law," he reminds them that he appeals to their own honored sacred writings. J. C. R.——**Gods.** He appealed specifically to Psalm 82:1, 6, which passage refers to Exodus 21:6, and 22:8, 9, 28. In these passages civil judges are called Elohim—one of the names of God. H. C.——There is a contrast here between himself and all merely human representatives of God. The contrast is between those "to whom the word of God came."—*men* merely having a divine *message* to utter (if prophets), or a divine *office* to discharge (if judges)—and HIM whom (not being of the earth at all) *the Father sanctified* (set apart) and *sent into the world*, an expression *never used of any merely human messenger of God*, and *used only of himself.* B.

He sought to prove to them, on their own ground, that Messiah might call himself in that higher sense the Son of God, and appropriate the titles founded thereon, without the slightest prejudice to the honor of God. "If," said he, "in your own law, persons who, in specific relations, represent God (e. g., judges and kings), are called gods, how much more, and in how far higher a sense, is the highest Theocratic King entitled to call himself the *Son of God!*" N.——In this passage of the Psalms, the *judges* in Israel were addressed. The judge's office is *God's* (Deut. 1:17), and God honors the human bearer of his *office* with his *name*, as in the fifth commandment he attaches to those who bear the name of *father* the "honor" which properly is due to him alone. The Lord here compares himself with, and yet at the same time separates himself from, those who in the Psalm are called gods. In him only it is that every holy office divinely appointed in the old economy, as well as the judicial office, has found its truth and fulfilment. Sinful men, who were called gods by virtue of the divine business to which by the word of God they were called—they, in their unholiness, were only able to show forth the glory of the holy God in a shadowy and partial manner; not until the Word *himself* became flesh and dwelt full of grace and truth among his people—only in the holy Son of man who is the

only begotten of the Father, did the honor reserved for human nature appear in its fulness. R. B.

Because I said, I am the Son of God. Our Lord *had not said*, in so many words, that he was the Son of God. But he had said what beyond doubt amounted to it—namely, that he gave his sheep eternal life, and none could pluck them out of his hand; that he had got them from his Father, in whose hands, though given to him, they still remained, and out of whose hand none could pluck them; and that they were *the indefeasible property of both*, inasmuch as "he and his Father were one." B.

38. Believe the works. His wonders fulfilled their office when they gained men's ears and hearts for their Redeemer. If the cure of disease, or raising the dead, or stilling the sea, will turn men's hearts to him, he works the outward wonder for the inward blessing. Indeed, it is probable that the whole system of miracle-working, sublime as it is to us, was rather a condescension of our Lord, and looked to him as but an inferior ministry—since he said, "If ye will not believe me, believe the works." F. D. H.

40. Judea, therefore, was closed to him, as Galilee was closed to him. There seemed to be one district only which was safe for him in his native land, and that was Perea, the district beyond the Jordan. He retired, therefore, beyond Jordan, where John had once been baptizing, and there he stayed. F.

41, 42. All things that John spake of this man are true. John's preaching was not forgotten after his death, though it seemed to produce little effect during his life. Herod could cut off his ministry, but he could not prevent his words being remembered. J. C. R.——**Many believed.** Might not this be a sign to them, that he who came to fulfil the law and put a loftier law in its place—he to whom all the prophets had witnessed—he for whom John had prepared the way—he who spake as never man spake—he who did the works which none other man had ever done since the foundation of the world—he who had ratified all his words, and given significance to all his deeds, by the blameless beauty of an absolutely stainless life—was indeed speaking the truth when he said that he was one with the Father, and that he was the Son of God? F.

We take, then, our Lord's wonderful sayings at the feast of Dedication as asserting the essential unity of nature and attributes between himself and the Father, and as thus assuring us of the perfect and everlasting security and well-being of all who put their souls for keeping into his hand. H.

Section 96.—Informed of Lazarus's Sickness. Delays Four Days.

Perea.

JOHN xi. 1–16.

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her
2 sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped
3 his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto
4 him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
5, 6 Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore
7 that he was sick, he abode two days still in the same place where he was. Then after
8 that saith he to *his* disciples, Let us go into Judea again. *His* disciples say unto him,
9 Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he
10 stumbleth not, because he seeth the light of this world. But if a man walk in the
11 night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him
12, 13 out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in
14, 15 sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto
16 him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

If it is not given to every man to be a Lazarus or a John, nor to every woman to be a Mary, it is given to every Christian to have a friend in Jesus. He called the disciples his friends, and he is the friend that sticketh closer than a brother. On the way to our redemption he took up our humanity and allied us, as men, to himself; and such ties as men recognize among themselves, they find established between them and him. We not only come to him with thanksgiving, loyalty, and obedience, but for fellowship. The friend whom we consult in emergency, with whom we take counsel, on whom we fall back for succor, for sympathy, with whom we share our thoughts, on whose love we count—it is Jesus. No one else can come so near, can give us such confidence in his wisdom and judgment, can so penetrate through our perplexities; no one else will estimate us with the same righteous tolerance; with no one else can there be the same unreserved expression of thought, the same opening of a troubled and hesitating heart. Nothing that affects us is indifferent to him.

The friendship of Christ is in every way perfect. Prayer will bring the Friend at any moment to our side. Nay, he seems to be marching with us through our life, so exact is his knowledge of our circumstances, and so often has he helped us before we had sought him. And to have Jesus, means that dream of a perfect friend, that haunts us in the days of our youth, come true; that ideal, that with cooler thought and more wisdom we learn to think impossible, more than fulfilled: it means this, and over and above, all that is deep and divine in the Son of God, all that is peculiar in the sacrifice of the cross to those for whom it was offered. And so when Christians shrink from the heavier blows of life, and think if Jesus had been there it had not come: the presence of sorrow does not argue the absence of Christ, or that his love has cooled, or that he would needs interfere to spare a life, no matter how dear, or how dependent we are on it. It argues that we are in this world, and bound up with its misery, and that unless we pass out of this world we cannot escape its mutability and pain. And this chapter argues that lives may be stricken down, and loves severed, and the happiest homes darkened, while the sufferers are dear to Jesus, and he watches them and knows that they suffer. W. F. S.

Both in word and in work, in which he is one with the Father, the glory of Christ comes mightily forth as a true witness, testifying to the word which he had spoken, that no man taketh his life from him, but that he layeth it down of himself. Death flees before him; without his will no man dies: *He is the Resurrection and the Life.* It is in this light that we should contemplate the narrative which John has related with all that graphic distinctness which the careful observation of love could alone have imparted. R. B.

The raising of Lazarus was manifestly intended to supply the Jews with one more incontrovertible proof that Jesus was the Christ of God, the promised Messiah. It was also meant to prepare the minds of the Jews for our Lord's own resurrection. No one could say, when the grave of Jesus was found empty, and his body gone, that his resurrection was an impossibility. The mere fact that in that very year a man dead four days had been restored to life within two miles of Jerusalem would silence such remark. Of all our Lord's miracles this one is most thoroughly credible and supported by most incontrovertible evidence. J. C. R.

1 3. In the circle of this family, with Mary, who "sat at his feet and heard his word," with Martha, who was only divided between this and the desire to pay as much outward honor as she could to her divine guest, with Lazarus his friend, we may think of him as often wont to find rest and refreshment, after a day spent amid the contradiction of sinners, and among the men who daily mistook and wrested his words. But now there has fallen a cloud upon this happy household of love; for not they even whom Christ loves are exempt from their share of earthly trouble and anguish. Very beautiful is it to observe their confidence in him; they take it for granted that this announcement will be sufficient, and say no more; they do not urge him to come; they only tell their need, as being sure that this will be enough; he does not love, and forsake them whom he loves. T.

3. They do not say "our brother," or "thy disciple," or even "one who loves thee," but simply "he whom thou lovest." *Christ's love to us*, and *not* our love to Christ, is the blessed truth which we ought continually to keep before our minds. J. C. R. ——How beautiful and touching this *petition!* If the Lord loves him who lieth sick, then there is indeed no distress. Love makes the beloved one's sickness its own sickness, and here is the love of him who is Lord over all sickness. "*Lord, behold!*"—therein they embody all their entreaty for help and likewise all their assurance that the Lord is both willing and able to "behold" and to help the beloved sick one. R. B.

4. As with so many other of the divine promises, which seem to us for the moment utterly to fail, and this because we so little dream of the resources of the divine love, so was it with this word —a perplexing riddle, till the event had made it plain. T.——Our Lord afterward fully explained what he meant by this ambiguous speech; but it is a remarkable instance of the candor and fidelity of the Evangelists so exactly to record the very words of Jesus, though malice might so easily cavil at them. D.

5. It is an exquisite picture that John leaves on our minds: the calm days of intimate communion in the little hamlet; converse on the law and the prophets till the heart burned within; a revelation of all the graciousness of Jesus, where he was free from restraint; his sympathy with the young Jew, who yields himself up in simple and entire trust and leans upon his divine friend, is the companion of his walks, sits with him under the shade of the fig-tree in the court or on the house-top while the sun goes down and glows upon Jerusalem, hears from his own lips of his wonderful plan, insensibly comforts and cheers him, follows him with wistful sympathy, or enters into his thoughts with a ready spirit, even when they baffle his comprehension. W. F. S.——Christ has objects of special affection; they are such as love him and serve him with no ordinary love, and whose characters are such as he, the perfect judge of character, can approve. Blessed be his name, they are none of them perfect. But he loves to help them in their endeavors to be so. He loves certain families; families of prayer; families whose members love one another; families where he is exalted, and his cause and his friends are cherished, and his name is most precious, and where the whole life of the household is one hymn of praise to Christ, a fragrant sacrifice of devoted service to his honor and glory. N. A.

6. When he abode in the same place and lingered on his way to Bethany, Christ tried the character, not only of the sisters, but of all who knew the case. Superficiality fell away—secret unbelief broke out into scorn—and those alone stood the test whose souls had sought and found in him what the soul needs. Christ's delays are the touchstones of spiritual life. *Ker.*

8. At present they are in a place of retirement and comparative safety—Perea, beyond the Jordan. A journey to Bethany will take him close to Jerusalem, where bitter enemies are watching for him. Naturally enough, his disciples remonstrate: "Master, the Jews of late sought to stone thee, and goest thou thither again?" F. D. H.

9. Twelve hours. The Jews and Romans divided the day, that is, the spaces between the rising and setting of the sun, into four parts, consisting each of three hours. But with them the hour was a twelfth part of the time which the sun continued above the horizon. The first hour began at sunrising, noon was the sixth, and the twelfth ended at sunset. The third hour divided the space between sunrising and noon: the ninth divided that which was between noon and sunset. *Burder.*—— As well in reference to himself as to them the Lord bids the disciples be of good heart concerning his journey to Jerusalem. He goes to Jerusalem in order to fulfil his day's work, the eleventh hour of which had now begun; the twelfth hour of his day he had yet to complete, for while it is day he must work. R. B.

Are there not twelve hours in the day? As his manner often is, the Divine Teacher here makes a commonplace fact, lying under our constant observation—the mere duration of the daylight—represent a great doctrine of practical religion. God fixes the length of the day—twelve hours. While you are walking with him, his plans protect you, his ordinances befriend you, his hands hold you up and clear the way, his sunshine flows down upon you, his invisible angels watch over you. It may not always seem so; it certainly will not so long as we look only through the eyes of sense. Clouds and darkness may *appear* to overhang the path of the just, and night to be shutting in *before its time;* but it is appearance only. No outward hinderances can shorten God's time, or take back his promise. Your "day," for his service, has just twelve hours. If God's will and word command you to go, your strength will be equal to your day, and your day will be as long as it ought to be. If it seems to be cut short here, it will be filled out in a glorious immortality—not an hour lost. It is not so much the period that is of consequence, as the living of it all out, clearly and faithfully, in the service of the Master—as a Heaven-appointed time. The twelve hours are to be filled up. Not one of them can we afford to throw away or lose. Christian waiting is not idleness, but a kind of busy waiting. There is an end of these hours, and it is near at hand. They are *only* twelve, and they are all short. They darken over in early youth, very often. They end always at the bar of a most solemn judgment, where those that die young and those that die old stand together before God, and the book of remembrance is opened, and all are judged out of the book. F. D. H.

11. How humanly, how tenderly does the phrase "our friend Lazarus" recall him to their thoughts! It would seem as if the ties that knit our Lord to the members of that family at Bethany had been formed for this as for other reasons,

to show how open the heart of Jesus was, not merely to a universal love to all mankind, but to the more peculiar and specific affections of friendship. Among the twelve there was one whom he particularly loved; among the families he visited there was one to which he was particularly attached. Outside the circle of his immediate followers there was one whom he called his friend. H.

Sleepeth. He was *dead* in the eye of man, but asleep in the sight of Christ, who can raise us from the grave with the same ease as from our bed. *Beng.*——**Awake him.** Thus simply does he speak of the mighty work which he is about to accomplish; it is but a sleep and an awakening. T. ——Never was bolder declaration made. He proclaims his deliberate purpose to raise Lazarus from the dead. J. C. R.——He had already in remote Galilee raised two from the dead—one soon after death, the other before burial. But now, in the immediate neighborhood of Jerusalem, in presence of a mixed company of friends and enemies, he has resolved, in raising Lazarus, to perform the great closing, crowning miracle of his ministry; and he will do it so that not the most captious or the most incredulous can question the reality either of the death or of the resurrection. It was to be the last public miracle he was to work. H.

14, 15. Because the disciples do not understand heavenly speech concerning death, the Lord descends to the earthly form of expression, and translates the heavenly word—fall asleep—into the earthly one—die. R. B.——If we suppose that death could not have assailed Lazarus when Jesus was near, the words of the two sisters gain a much more sublime signification, and the Lord's joy on account of his absence appears in a clearer light. *Beng.*——*There is a fitness in Christ being absent from the world while death reigns.* Christ could not be present and see death strike down his friends without interposing. We never read that this enemy of man was permitted to exercise his power before the open face of the Son of God. It would be inconsistent with the honor of him who is the Lord of life. And therefore Christ must be absent from the world while death and the grave maintain their sway. Meantime he gathers the fold of the cloud over his countenance that we may not think he looks with cold indifference on our anguish, until he shall withdraw the veil fully and forever. Happy those to whose eye of faith the cloud is already pierced, and who feel in the heart that sunshine of his face which shall give life and light at last to all the dead in Christ. What a miserable earth would it be without this hope, without this possession!—the desolate home of Bethany without the great Friend—men dying, mourners weeping, graves filling up, and death reigning forever! How should our hearts leap up with exulting joy to think that there is a Christ, and how should we thank him, as we alone can, by accepting him as God's unspeakable gift! *Ker.*

16. Thomas and Didymus, one in the Syriac and the other in the Greek, do both signify a twin. He no doubt was a Jew, and, in all probability, a Galilean, as well as the other apostles. This character is that of a man slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love for his Master. He entertained no hope of his escape—he looked on the journey as leading to total ruin; but he determined to share the peril. "Though he slay me, yet will I trust in him." S.——These words are doubtless a proof of his love; and in this respect we may well humble ourselves before him, for his love to the Lord is so great that to him the thought of dying is more tolerable than the thought of parting from his Master. But for his *faith*, these words do not say much. A. T.——The expression of a gloomy and somewhat obstinate despondency, sinking into despair, yet at the same time of heroic and chivalrous attachment. Jesus says nothing to the utterer of this speech. He waits for other and after occasions to take Thomas into his hands, and turn his incredulity into warm and living faith. H.——Very beautifully Chrysostom says of this disciple, that he who now would hardly venture to go *with* Jesus as far as to the neighboring Bethany, afterward *without* him travelled to the ends of the world, to the farthest India, daring all the perils of remote and hostile nations. T.

1–15. Nowhere do we gain a profounder sense of the new relation between God and man, of the intimate union that is possible between Christians and Christ—of its tenderness, sympathy, and breadth. Nowhere can we better feel that we ought to throw ourselves on Christ with less reserve. We see just what they saw of trial; like them, we feel how it presses us at the time, and do not look beyond. We have asked for help; we have sent our embassy of prayer, and the trial crushes on—crushes the heart and crushes the health. What we are apt to think is, that misfortune has been added to sorrow, that we are simply plunging down from depth to depth of trial. Looking at life, it is not possible to discover more. But in Christ's words we have glimpses into the divine procedure. What at Bethany bred only woe and wonder was really the necessary step to a great work and favor of God. It was by the delay that that work was rendered possible. Behind that mystery of silence, beyond the woe and wonder of men, Jesus was disposing events to a

most gracious end. Even to the disciples that were about him he let fall only a slow hint or two. But those words, as we interpret them by the events that followed, recall enough to us. They light up for us the field of the work of God. The delay may be only of wisdom or of love, or it may be to indicate God's wisdom and glory. Though it should be only for God, let us be content. But it may be for our sakes. While we look at the things that are seen, let us not forget the things that are not seen. W. F. S.

It is in this interval of delay that our life is cast. The world is represented by this home of Bethany before Christ reached the grave. But at whatever step of his journey man's faith may discern him, he is surely on his way. The tide of eternal life is setting in toward the world of graves, and its swell and its murmur can be already perceived by all who have a soul to feel the heaving of Christ's heart. Amid the tears and sobs of the bereaved friends whose sorrows still touch him, he is moving to the sepulchre. His presence, though unseen, can be heard and felt in whispered consolations—in the faith and hope which his spirit infuses into the soul. Those who know him for what he is, recognize a Friend who weeps in sympathy with them, and who walks by their side to the tomb which his voice shall yet open. The delay seems long, but he counts the hours as we do; and not for a single one shall he linger beyond what infinite wisdom sees fit. One result of this delay shall be a grander final issue. He permits his friends to descend with broken ranks into the swellings of Jordan, but he shall lead them forth on the other side in one fully marshalled and bannered host. Patient waiting shall have its full compensation on that day, and divine delay justify itself before the universe in glorious and everlasting results. *Ker.*

Section 97.—"I am the Resurrection and the Life."

JOHN xi. 17–31.

17 THEN when Jesus came, he found that he had *lain* in the grave four days already.
18, 19 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:) And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but
21 Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou hadst been
22 here, my brother had not died. But I know that even now, whatsoever thou wilt
23 ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise
24 again. Martha saith unto him, I know that he shall rise again in the resurrection
25 at the last day. Jesus saith unto her, I am the resurrection, and the life: he that
26 believeth in me, though he were dead, yet shall he live: and whosoever liveth, and
27 believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
28 And when she had so said, she went her way, and called Mary her sister secretly,
29 saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose
30 quickly, and came unto him. Now Jesus was not yet come into the town, but was in
31 that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary that she arose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

DEATH has yet to come; and we do not know in what shape it will come; it may be quite near, or it may still be far away. But we will not dwell too much on it; instead of looking down into the open grave we will look up for the glorious appearing; we know of a happy country across the dark river; we have heard of the shining ones who will lead us up the hill. He who has helped others through it will help us through it. Those gone before us, found him near them. He who was faithful to them will be faithful to us, and to those whom we leave behind. And he who goes with them stays with us. For

he is in paradise with those that sleep in him. He is on earth with those that wait for him. He can think of the living as well as of the dying; of those who have still to grapple with the last struggle, as well as of those who sing the conqueror's song.

So we pass out of the sight of our dead, wondering at our own calmness. Thankfulness for the glorious change passed on them absorbs all selfish thought of the grief come on us. We too feel, that if we have lost much, we have gained much; earth is beneath us; we have stood on the very threshold of heaven, and the love of Christ is more real than ever. On the morrow, when we go out of our chamber to do our work, to meet our friends, to feel our loss, He who was with us in the quiet night meets us in the glare of the morning; we remember the promise, *Thy brother shall rise again.* A. W. T.

---

17. Four days. Of these four days the messenger sent may have occupied one, the distance being about twenty miles; two were passed in the delay before setting off; and a fourth in the journey of the Saviour with his disciples. This would show that Lazarus died soon after the messenger started; also that, as usual in the climate of Palestine, interment in the sepulchre followed very soon after death. H. C.——**19. Many Jews.** Thus *casually* were provided witnesses of the glorious miracle that followed, *not prejudiced*, certainly, *in favor* of him who wrought it. B.

21-27. It is a subject for study how Christ leads on these sisters from a dead brother to the resurrection and the life, and teaches them through their loss to gain what they never could lose any more. *Ker.*

21. If thou hadst been here. When he knows that Lazarus is dead, while he is touched with tenderness toward the weeping kindred, he says plainly to his disciples, "I am glad, for your sakes, I was not there, *to the intent ye may believe.*" It was their deeper faith he sought, and through theirs the faith of all his Church. And then, just as the sublime marvel was to appear at his bidding, and the still chamber to give up its guest, he repeated to the doubting Martha, "Said I not unto thee, that *if thou wouldst believe*, thou shouldst see the glory of God?" And when he prayed to the Father, and said, "I know that thou hearest me always," he added, "Because of the people which stand by, I said it, *that they may believe that thou hast sent me.*" How manifestly the whole mercy was granted only to confirm that incomparable and eternal truth, "I am the resurrection and the life; whosoever believeth on me, though he were dead, yet shall he live!" And now, after eighteen centuries, Jesus does not stay to revoke for us the decrees of nature—to be a physician to our sickness, or a warder at the door to keep out death. He stays, but for a higher ministry; not to exempt us from suffering, but to conduct us through it into heavenly strength and peace; not for a physical or temporary cure, but a spiritual and final one! And so our confession ought not to be the half-faithless one, "Lord, if thou hadst been here, our friends, our children, would not have sickened and died;" but, "Lord, because thou art here, all our sicknesses, and our dying even, shall be for the raising up of our souls, and the glory of God." Willingness to suffer for that end—for spiritual redemption and the glory of God—this is what we have to aspire to, and attain, under the teaching of Christ, and by that cross whereby he symbolized his whole religion and suffered for us, thereby made perfect in his mediatorship. F. D. H.

25, 26. These words are the *central point* of the history: *the great testimony to himself*, of which the subsequent miracle is *the proof*. The *intention* of the saying seems to have been to awaken in Martha the faith that he could raise her brother from the dead, in its highest and proper form. A. ——**The resurrection and the life.** "The true life, the true resurrection, the everlasting triumphs over death, they are *in me*—no distant things, as thou speakest of now, to find place at the end of the world. In me is victory over the grave, in me is life eternal: by faith in me that becomes yours which makes death not to be death, but only the transition to a higher life." The temporal death is taken no account of, but quite overlooked, and the believer in him is contemplated as already lifted above death, and made partaker of everlasting life. T.

Though dead . . . . shall live. The temporary separation of soul and body is here regarded as not even interrupting, much less impairing, the new and everlasting life imparted by Jesus to his believing people. B.——The general assertion, "I am the resurrection and the life," gets its true significance from the two explanatory statements which follow. "I am the life," said Jesus, not as being the originator and sustainer of the soul's existence, but in this specific sense, that "whosoever liveth and believeth on me"—or rather, liveth by believing on me—"shall never die." And "I am the resurrection" in this sense, that "whosoever believeth on me, though he were dead, yet shall he live." Such language connects, in some peculiar way, the life and resurrection that Jesus is now

speaking of with believing on him. Jesus is here proclaiming to Martha, and through her to the world of sinners he came to save, what the great end of his mission is, and how it is that that end is accomplished. From first to last, running through all these discourses of our Saviour (John, chaps. 3–10), in every one of them this is held out by our Lord himself as the great end and object of his life and death—that we, who were all dead in trespasses and sins, alienated from the life of God, should find for these dead souls of ours a higher and everlasting life in him. H.

Christ is the *resurrection because* he is the *life*. "The Living," the angel-youth calls him in his Easter announcement. Not because he has risen is he the Living, but because he is the Living, therefore has he risen. It was *impossible* that he should be holden of death, for the very reason that he is the Living. And what Christ is, this he imparts to his believers. *Believers shall rise because they live.* Lazarus had *died*, but he only *slept;* his friendship with Jesus—his faith—made him *live:* "*He that believeth in me, though he were dead, yet shall he live.*" Through faith in him who is *the life*, the Christian possesses an indefeasible life—a life which, even in the midst of dying, is not to be killed by death; and by virtue of faith in him who is *the resurrection*, even the mortal body of a Christian shall become glorified into the incorruptible life which pertains to the body of the resurrection. For all his believers is this precious word of Christ intended. Just as his sleeping friend there, although—in the language of earth—he was dead, had nevertheless not fallen away from eternal life: so, in like manner, all who live the life which they now live in the flesh by the faith of the Son of God, shall *never die*, although they may be called dead. Through faith in him who is the life, our life in this mortal body is glorified into *that* life which shall never see death eternally. R. B.——If the scene had ended here, Jesus would even then have ministered sure consolation to the bereaved family of Bethany—such consolation as comes now to Christian houses into which death has entered, and which avails not only to stay the stream of tears, but to fill the darkened chamber with a cloud of glory. Faith grasps the great miracle; the interval is longer between the promise and its ultimate fulfilment, but it is only a question of time. Wherever he has trod, who is the resurrection and the life, death has been vanquished. *De P.*

The resurrection and the life! He has *announced* it. He is himself the *pledge* of it. It is to his *death* we *owe* it. It is his *power* that achieves it. Mark how these thoughts are illustrated in different parts of Scripture. "Marvel not at this, for the hour is coming when they that are in their graves shall hear the voice of the Son of man, and shall come forth." "God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, quickened us together with Christ." "Since by man came death, by man came also the resurrection of the dead." "The first man is of the earth earthy; the second man is the Lord from heaven; and as we have borne the image of the earthy, we shall also bear the image of the heavenly." "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." "I am the resurrection and the life!" J. A.

27. Christ separates our friends from us for a while that we may learn to find our all in himself. He makes their grave the seed-bed of immortal hopes, which shall give us back everything that is good in the past, and a joy with it like the joy of harvest. The expression of our resignation in bereavement is as much a triumph of his grace as the calmness he gives to our dying friends. When Martha and Mary can still call him "*Lord*," and when their "hope can smile on all other hopes gone from them"—when they can clasp Christ as their portion amid desolation around and within—Christ himself is justified in the permission of death. *Ker.*

Section 98.—Raises Lazarus from the Grave.

Bethany.

JOHN xi. 32-46.

32 THEN when Mary was come where Jesus was, and saw him, she fell down at his feet,
33 saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned
34 in the spirit, and was troubled, and said, Where have ye laid him? They said unto him,

35, 36 Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!
37 And some of them said, Could not this man, which opened the eyes of the blind, have
38 caused that even this man should not have died? Jesus therefore again groaning in
39 himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take
ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by
40 this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said
I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?
41 Then they took away the stone *from the place* where the dead was laid.
And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me:
42 and I knew that thou hearest me always: but because of the people which stand by, I
43 said *it*, that they may believe that thou hast sent me. And when he thus had spoken,
44 he cried with a loud voice, Lazarus, come forth. And he that was dead came forth,
bound hand and foot with grave-clothes: and his face was bound about with a napkin.
Jesus saith unto them, Loose him, and let him go.
45 Then many of the Jews which came to Mary, and had seen the things which Jesus
46 did, believed on him. But some of them went their ways to the Pharisees, and told
them what things Jesus had done.

The crowning lesson of the great miracle is the mingled exhibition that it makes of the humanity and divinity of our Lord. At no time in all his life did he appear more perfectly human, show himself more fully to be one with us, our true and tender elder brother, than when he burst into tears before the grave of Lazarus. At no time did he appear more divine than when with the loud voice he cried, "Lazarus, come forth," and at the voice the dead arose and came forth. And it is because there meet in him the tenderness of an altogether human pity and the fulness of a divine power, that he so completely satisfies the deepest inward cravings of the human heart. True, tender, constant, and abiding is his sympathy, the sympathy of one who knows our frame, of one who knows all about, all within us, and who is touched with a fellow-feeling of our infirmities, "having himself been tempted in all things like as we are." It is not simply the pity of God, with all its fulness and tenderness: that had not come so close to us, taken such a hold of us; it is the sympathy of a brother-man that Jesus extends to us, free from all the restrictions to which such sympathy is ordinarily subjected.

But we need more than that sympathy; we need succor. Besides the heart tender enough to pity, we need the hand strong enough to help, to save us. We not only want one to be with us and feel with us in our hours of simple sorrow, we want one to be with us and aid us in our hours of temptation and conflict, weakness and defeat—one not only to be at our side at all times and seasons of this our earthly pilgrimage, but to be near us, to uphold us, when flesh and heart shall faint and fail; to be the strength of our hearts then, and afterward our portion forever. In all the universe there is but one such. Therefore to him, our own loving, compassionate, Almighty Saviour, let us cling, that softly in the bosom of his gentle pity we may repose, and safely, by his everlasting arms, may forever be sustained. H.

---

32. The words of Mary are very touching and natural. All her grief for her dead brother bursts out afresh, at the sight of one who had been so dear a friend to him, and to her. Veneration and affection for the great Master, never so drawn out as in the hour of sorrow, fill her soul. "Mary *fell down* at his feet." The soul is never so attracted to Christ as amid such desolation—constrained to cling to "a friend that sticketh closer than a brother." There is continued confidence in him, seen in her address, *Lord*—still *Lord*, notwithstanding all that had happened—seen in the conviction that an earlier arrival would have brought deliverance. *Ker.*

If thou hadst been here. How often during that four's days interval the sisters had said one to the other, how different the issues might have been if the Divine Friend had been with them! This had been the one thought in the hearts, the one word on the lips of either, and therefore it was so naturally the first spoken by each, altogether independently of the other. T.

33-36. The sobs pierced to the heart of Jesus. Here is the fruit of that sin that marred his world.

Thus it wastes and destroys, poisons human life, and drains it of enjoyment. It is not a group, but a world of mourners that he sees. It is not the sobbing of a few women that he hears, but the wail that rises from every land. Sin confronts him armed with death and the grave, rich with the spoil of souls. There is the enemy that he has come to destroy, and he rises up against it with a fixed and holy indignation, groaning in spirit, troubled. He, too, thrills with sympathy. If Mary weeps for a brother, he weeps for a friend. W. F. S. ——Surely the expressions of bitter lamentation, the tears and agony of all around, were enough to stir the compassionate heart of him who sympathized so deeply with all human feelings, even though he knew that he should soon remove the cause of grief itself. A physician (though the analogy is utterly inadequate), standing by the bedside of a patient surrounded by weeping friends, may well be affected by their grief, though he may be sure, so far as human skill can give surety, that he will heal the disease. N.——**35. Jesus wept.** The Evangelist, some *sixty years* after it occurred, holds up to all ages with touching brevity the sublime spectacle of *the Son of God in tears.* What a seal of his perfect oneness with us in the most redeeming feature of our stricken humanity! B.—— Christianity knows of no dead stoicism; it knows of a regulating, but of no repressing of the natural affections; on the contrary, it bids us to weep with them that weep; and, in the beautiful words of Leighton, that we "seek not altogether to dry the stream of sorrow, but to bound it, and keep it within its banks." T.

37. He allowed Lazarus to die, he allowed his sisters to suffer all this woe, not that he loved them less, but because he knew that for him, for them, for us all, higher ends were in this way gained than could have been accomplished by his cutting the illness short, and going from Bethabara to cure. Little did the weeping sisters know what a place in the annals of redemption the death and resurrection of their brother was to occupy. H.——Jesus had given many convincing proofs of his love to the household of Bethany while Lazarus lived, but none with that touching tenderness in it which came forth at his grave. The fellowship of suffering brings hearts and lives together more than all the fellowship of joy. And when his grief broke out into that trouble of spirit at the grave, when his heart was overpowered by it and *Jesus wept*—the mourners knew that he was one with them. Gethsemane shows us the agony of Christ's soul for man's *sin*—the grave of Bethany his agony of heart at man's *suffering.* All that sad, sorrowful walk to the sepulchre where he mingled his tears with theirs, was as necessary to make them feel the sympathy of his soul, as was the great deliverance when he said, "Lazarus, come forth." *Ker.*

38. They reach the place where the tomb was, though not without another of those mighty shudderings that shook the frame of the Lord of life—so dreadful did death seem to him who, looking *through* all its natural causes, saw it purely as the seal and token of sin, so unnatural its usurpation over a race made for immortality. T.——**39.** A great stone closes the mouth of the sepulchre; standing, with the Saviour in front and the corpse behind it, between the living and the dead. It must be removed: and Christ has only to say the word, and, moved by hands invisible, it rolls away to disclose the secrets of the tomb. But he who takes away stony hearts, because none other can, does not take away this stone; nor address it, but those who have put it there, and can take it thence. He requires them to do what they can—each doing their part; theirs to roll away the stone and his to raise the dead. *Guthrie.*——If we do what we can, he does what we cannot. His kindness does not permit us to be idle spectators of his works, but earnest helpers of them. Even in the work of raising sinners from spiritual death, he makes use of human hands which "take away the stone," and afterward "loose" the grave-clothes. R. B.——No human voice has power to pierce the closed ear, to reach the dull cold heart. The voice of Jesus can alone do that. But there are stones of obstruction which keep that voice from being heard. These we can remove. The ignorant can be taught, the name of Jesus be made known, the glad tidings of salvation published abroad. And when at the divine call the new life has entered into the soul, by how many bonds and ligaments, prejudices of the understanding, old holds of the affections, old habits of the life, is it hampered and hindered! These, as cramping our own or others' higher life, we may help to untie and fling away. H.

Dead four days. The words of Martha make it almost certain that up to this moment she has not been thinking of her brother's resurrection as near. Would it not be offensive to open that sepulchre—for decomposition must have commenced? She shows at least that she supposed him to be really dead. H. C.——But *Martha* here speaks more as the *sister of the deceased* than as the disciple of the Living. She would fain spare both herself and her Master the sight of the corruption which has already fastened upon the beloved corpse, and so she opposes the removal of the stone. **40. Said I not unto thee?** Thus it is that the Lord recalls his precious promises to our recollection whenever we forget them. Martha is called away from that which she perceives with her earthly senses—from death and corruption, to that which the Lord

has *said* to her—to life and resurrection. The *word* which he had spoken concerning "living" and "rising again" ought to have greater weight with her than the *sight* of death and the *smell* of corruption; by faith in the word of life she ought to look *through* the revolting image of death, and see beyond the glory of God. R. B.

41, 42. They should thus understand that he claimed his power from above, and not from beneath; that there was no magic, no necromancy here. The thanks *to* God were an acknowledgment that the power was *from* God. T.——His utterance of thanks did not imply that he only *then* became conscious of power to raise up Lazarus. Prayer and thanksgiving were not isolated fragments of Christ's life; his whole life was one prayer and one thanksgiving; for he knew that the heavenly Father heard him in all things, and always granted the powers needful to his calling. He made this public, individual thanksgiving, to testify to those around that he did this, like all his other acts, as the messenger of the Father. N.——That, as the Messiah, God's Son, incarnated in human flesh—he was sent from God to men; was teaching men as one from God; was fulfilling all the functions of his great mission from heaven as one sent of God and indorsed by miracles wrought by the power of God—these were the very points which Jesus sought to make clear and prominent before the Jewish mind. Hence the fitness of this audible prayer. H. C.

43. This cry, "*with a loud voice, Lazarus, come forth,*" is itself the quickening word at which life returns to the dead. For it is ever to the *voice* of the Son of God that the power of quickening the dead and calling them from their graves is attributed. Thus (J. 5 : 28, 29), "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." So (1 Thes. 4 : 16) it is the Lord's descending "*with a shout,*" which is followed by the resurrection of the dead in Christ. Nor, probably, is "the last trump" of 1 Cor. 15 : 52 anything else but this voice of God which shall sound through all the kingdom of death. T.

44. Loose him, and let him go. Jesus will no more do this himself than roll away the stone. The one was the necessary preparation for resurrection, the other the necessary sequel to it. The life-giving act alone he reserves to himself. So in the quickening of the dead to spiritual life, human instrumentality is employed first to prepare the way, and then to turn it to account. B.——This is a blessed work which the Lord permits us to do, that of loosing the grave-clothes and napkins of his awakened ones. We see coming forth an awakened sinner out of the grave of his death, but still bound hands and feet, and his face veiled; fain would he walk with new and certain steps; fain would he see with a new and certain eye. *Loose him*—help to set him up right with your own experience; show him out of God's word the right way to peace; and then *let him go.*

45. John only describes the impression which the miracle made on the *strangers*, who, by seeing aright and *believing*, fulfilled the longing which the Lord had expressed in his prayer (verse 42); while of Mary and Martha and Lazarus themselves he says nothing. The gladness, the rapture of Mary and Martha we may in some degree imagine; but no one can adequately represent it to us. R. B.——Lazarus alone went among the shadows of death, and passed behind the grave, and came back to take his place among men. The greatest miracle on record was wrought upon him. He was the innocent cause of Christ's arrest. He was Christ's friend, singled out from the rest, as much as Mary the Lord's mother or John the beloved. And thus many interests meet in him—the mystery of the unseen world, of which, if he dared, he could speak; the mystery of that friendship by which Jesus laid hold of him, and which was firm and tender enough to bring the Saviour to tears; the mystery of that place allotted to him in the life of Christ, by which he became linked with the close of its terrible drama, and was the proximate cause of the death of him that loved him; and the mystery of a stupendous miracle, in which the kingdom of death was visibly vanquished and broken. And yet there is this singular feature of his story, that there is scarcely a man of whom we could be told less. Lazarus seems introduced simply for the miracle's sake, and beyond what is necessary to understand that, we learn nothing of the man, nothing of his personal history, meet with him at the supreme moment when sickness passes into death, and part from him at the supreme moment when the tomb yields him back to life. A veil seems purposely flung over him. He abides and keeps his place in history, not by his own personality, but as a trophy of the power of God—one more example, if more were needed, of the height of that solitary life that was then in the world; so high above all others that beside it even the best of men recedes into a subordinate place, and becomes only an illustration of him. W. F. S.

46. If this transaction had the effect of strengthening the faith of some (verse 45), it increased the hostility of others, and quickened their plots to take away his life; so that, as his time was not yet come, Jesus once more withdrew until the approach of the Passover. C. B.——Never was there a more remarkable confirmation of our Lord's words in the parable of the rich man and Lazarus, "If they believe not Moses and the prophets, neither will they be persuaded, though one rose from the dead." J. C. R.

32-44. The resurrection of Lazarus, followed so speedily by his own, was the promise to faith of the resurrection of all that should sleep in him; and the sympathy of Jesus in the present sorrow prepares the heart to receive that faith, and welcome that hope. J. P. T.——Jesus came to his friend's grave and wept. O scene of unspeakable consolation under the shadow of the Mount of Olives! Shed the light, that broke there on a weeping household, into every kneeling and lamenting family among us! Unite our kindred, under the dispensation of grief, in the everlasting sympathy of one Lord and one faith, with that comforted house where Mary chose the good part, and felt safe at her Redeemer's feet! Make us also dwellers at Bethany, because Christ comes again to us; and though our brother dies, yet we know henceforth that our Redeemer liveth, and that whosoever liveth and believeth in him shall never die! Be this the consolation promised to them that mourn with a disciple's trust—the hope for the dead who died in their Lord—the inspiration of the living who have yet to die—that immortality is brought to light, and that, through suffering, souls may still be made perfect. F. D. H.

Section 99.—The Council conspire against Jesus.

Jerusalem.

JOHN xi. 47–54.

47 THEN gathered the chief priests and the Pharisees a council, and said, What do we?
48 for this man doeth many miracles. If we let him thus alone, all *men* will believe on
49 him: and the Romans shall come, and take away both our place and nation. And one
of them, *named* Caiaphas, being the high-priest that same year, said unto them, Ye
50 know nothing at all, nor consider that it is expedient for us, that one man should die
51 for the people, and that the whole nation perish not. And this spake he not of him-
self: but being high-priest that year, he prophesied that Jesus should die for that na-
52 tion; and not for that nation only, but that also he should gather together in one the
children of God that were scattered abroad.
53, 54 Then from that day forth they took counsel together for to put him to death. Jesus
therefore walked no more openly among the Jews; but went thence unto a country
near to the wilderness, into a city called Ephraim, and there continued with his disciples.

UNWITTINGLY, in what he said, Caiaphas had uttered a prophecy, had announced a great and central truth of the Christian faith. He had given to the death determined on too limited a range, as if it had been for the Jews alone that Jesus was to die. But the Evangelist takes up, expounds, and expands his words as carrying with them the broad significance that not for that nation only was he to die, but that by his death he "should gather together in one the children of God that were scattered abroad." Strange ordering of Providence, that here at the beginning and there at the close of our Lord's passion—here in the Sanhedrim, there upon the cross—here from the Jewish high-priest, there from the Roman governor—words should come by which the unconscious utterers conspired in proclaiming the priestly and the kingly authority and office of our Lord and Saviour Jesus Christ! H.

Such was to be the fruit of the sacrifice of Jesus, *that he should gather together the scattered children of God* into one people under one Lord, into one flock under one shepherd, into one body under one head in one Spirit. The true temple of God will be built, reared upon Christ, the precious corner-stone, out of the living stones which are his members; a temple which will unite in itself all nations of the earth, constituting the true Israel (Rev. 21 : 12). R. B.

47. The death of Lazarus gathered in believers even from the ranks of opponents; it afterward brought multitudes from Jerusalem to see the risen man, and swelled the triumph of the Lord's entry; and, alas! it also now stirred up enemies to delay no longer. E.——The raising of Lazarus may be

considered as the proximate cause of the conspiracy for Christ's death, by throwing the popular feeling more decidedly on his side, thereby deepening the fierce animosity of the rulers, who now saw that they had no alternative but to crush him at once, or to admit his triumph. H. M.——Pharisees, Sadducees, Herodians, priests, scribes, elders, Annas the astute and tyrannous, Caiaphas the abject and servile, were all now aroused; and, dreading they knew not what outburst of religious anarchy, which would shake the very foundations of their system, they met together, sinking all their own differences in a common inspiration of hatred against that long-promised Messiah in whom they only recognized a common enemy. It was an alliance for his destruction of fanaticism, unbelief, and worldliness. F.

"What do *we?—this man* doeth many miracles!" What a fearful antithesis is here! The *many miracles* of Jesus pressed upon them as a burden. They remained unblessed and unawakened by this last and most glorious miracle. R. B.——*Death* gives way before Christ's word of power sooner than *unbelief* does. *Beng.*——**This man doeth many miracles.** A marvellous admission from his worst enemies. They would have denied the truth of his miracles, if they could. J. C. R.——All persons present agree that Lazarus is raised to life, and that a great miracle has been worked, though not all believe the person who worked it to be the Messiah. Some go away and tell the rulers at Jerusalem what Jesus has done. Even these do not doubt the truth of the fact; on the contrary, they confess that our Lord by his works is becoming every day more famous, and that he would probably be soon received as Messiah by the whole nation. *Therefore* the rulers at once take counsel how they may put to death both Jesus and Lazarus. C. C. T.

48. All will believe on him. What they really hated was our Lord's doctrine, which exposed their own system, and weakened their authority. If they had let Jesus alone, and allowed his gospel to be received and believed, Jerusalem, humanly speaking, might have stood to this day, and the Jews might have been more mighty and prosperous than in the days of Solomon. By killing him, they filled up the measure of their nation's sin, brought destruction on the temple, and scattering on the whole people. J. C. R.——**Take away our place and nation.** The temple, and all the far-reaching vested interests bound up with it, had long existed only on sufferance, and would at once perish in the storm of a national insurrection; and the nation stripped of its local laws, so vital to a theocracy, would be secularized into a part of Rome, with the hated imperial heathen law instead of the laws of God and the rabbis. G.——When, forty years after, Jerusalem, stained with the murder of Jesus, fell under the avenging sword which God gave into the hand of the Romans, those only escaped destruction who believed in Christ. R. B.

49. High-priest that same year. After Herod's time there was no regard to the family of Aaron, but the Romans made what high-priests they pleased. Josephus tells us that the Jews had forty-six high-priests from Aaron to Antiochus, which was 1,486 years: but they had no less than twenty-eight from the beginning of Herod's reign to the destruction of Jerusalem, which was less than a century. *Poole.*——Caiaphas was the son-in-law of Annas, connected thus with that family in which the Jewish pontificate remained for fifty years—four of the sons, as well as the son-in-law of Annas, having, with some interruptions, enjoyed this dignity. All through this period, embracing the whole of Christ's life from early childhood, Annas, the head of this favored family, even when himself out of office, retained much of its power, being consulted on all occasions of importance, and acting as the president of the Sanhedrim. Hence it is that in the closing scenes of our Lord's history Annas and Caiaphas appear as acting conjunctly, each spoken of as high-priest. H.

51, 52. Caiaphas prophesied that Jesus should die. He meant nothing more than that the way to prevent the apprehended ruin of the nation was to make a sacrifice of the disturber of their peace. But in giving utterance to this suggestion of political expediency, he was so guided as to give forth a divine prediction of deep significance; and God so ordered it that it should come from the lips of the high-priest for that memorable year, the recognized head of God's visible people, whose ancient office, symbolized by the Urim and Thummim, was to decide in the last resort all vital questions as the oracle of the divine will. B.——The gift of prophecy, which the predecessors of Caiaphas had formerly exercised through "the Light and Right"—the Urim and the Thummim (Ex. 28 : 30)—had been long extinguished, but it was once more to light up in the high-priest *of this year*, in order that from Moses's seat the one true offering for sin might be set forth before the eyes of the people. R. B.——Caiaphas and Pilate condemned Jesus, but both were constrained to testify of him in words whose meaning went far beyond what they themselves were aware of: here, Caiaphas of the *high-priestly* death of Christ; there, Pilate, in the superscription on the cross, of his *kingly power*. *Beng.*

53, 54. It had now come to a solemn decree on the part of the Sanhedrim, that Jesus should be put to death, and from that day forth there were continual counsels how his death might be brought

about: but he, whose hour was not yet come, withdrew himself awhile from their malice to the neighborhood of the desert country; there to abide till the approach of the Passover should bring him back to the city, to supply at length the true Paschal Lamb. T.——This city Ephraim is probably identical with Ephron and Ophrah of the Old Testament, situated nearly twenty Roman miles N. N. E. of Jerusalem, and five or six Roman miles N. E. of Bethel, on the borders of the desert which stretches along on the west of the Dead Sea and the Valley of Jordan. R.

47–54. It appears that the power of this miracle was very great; scarce any one ever wrought by Jesus was more so. It brought matters at once to a great crisis in the Jewish Sanhedrim. It led the chief priests to consult how they might get Lazarus out of their way, because so many Jews were brought by his resurrection to believe on Jesus (12 : 10, 11). And it moved the people to honor him with that triumphal march into Jerusalem which is recorded by all the Evangelists, but only by John ascribed to the impression made by this miracle (12 : 17–18). H. C.

Section 100.—An Infirm Woman healed.

Perea.

MATTHEW xix. 1, 2. MARK x. 1. LUKE xiii. 10–21.

Mk. 1 AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and great multitudes followed him: and as he was wont, he taught them again, and healed them there.

L. 10 And he was teaching in one of the synagogues on the sabbath. And behold, there
11 was a woman which had a spirit of infirmity eighteen years, and was bowed together,
12 and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and
13 said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.
15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the
16 sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo,
17 these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like; and whereunto shall I resemble
19 it? It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.
20, 21 And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

"HE went about doing good." He wiped away many a tear; he made many human hearts glad; and many others connected with them felt the benignant and genial influence of his earthly ministry. He relieved and removed a great amount of physical suffering; he created and planted in the world a great amount of physical happiness. He devoted himself to the work of blessing man; and in both regions of his life, in his acts and in his words, in the healing spiritual truths which he imparted, and in the unnumbered material kindnesses which he bestowed, we discover one reigning motive—love of man, deep, enduring, redeeming love.

Never passed before the imagination of man, and never but once alighted on this earth so heavenly a

vision. Once, in all human history, we meet a being who never did an injury, and never resented one done to him, never uttered an untruth, never practised a deception, and never lost an opportunity of doing good; generous in the midst of the selfish, upright in the midst of the dishonest, pure in the midst of the sensual, and wise far above the wisest of earth's sages and prophets, loving and gentle, yet immovably resolute; and whose illimitable meekness and patience never once forsook him in a vexatious, ungrateful, and cruel world. Y.

Sections 100–115.

Descriptive of a period of our Lord's life and ministry, which otherwise would have been an utter blank, as telling us what happened away both from Galilee and Judea during the five months that immediately preceded the crucifixion. Evidently the chief scene or theatre of our Lord's labors throughout the period was in the region of Perea, east of the Jordan. It is not likely that he had ever before gone so leisurely through this district. Certainly he had never visited it in the same manner. He came among this new population with all the prestige of his great Galilean name. He came sending messengers before his face—in all likelihood the seventy expending their brief but ardent activities upon this virgin soil. He came as he had come to the Galileans at the opening of his ministry, among whom many of the notices of what occurred here strikingly remind us. But while these coincidences as to events, and repetitions as to discourses, do occur, there occur along with them many things both in the spirit and actions of Christ appropriate exclusively to this particular epoch of his life. No allusions to the time or manner of his own death, no reference to his departure and return, no pressing upon his disciples of the great duty of waiting and watching for his second advent, no prophecies of the approaching overturn of the Jewish economy, came from the lips of Jesus during his sojourn in Galilee. But now all the reasons for reserve are nearly if not entirely gone. Jesus has set his face to go up to Jerusalem to die. He waits and works only a little longer in this remote region beyond Jordan, till the set time has come. Nothing that he can say or do here can have much effect in hastening or retarding the day of his decease. He may give free expression to those thoughts and sentiments which, now that it is drawing near, must be gathering around the great event. And there was a shortness, a decisiveness, a strength of utterance in all Christ's sayings of this period, whether addressed to friends or foes. His instructions, counsels, warnings to his own disciples, he expressed in the briefest, most emphatic terms. This section of our Lord's life and labors has been greatly overlooked—thrown, in fact, into the distance and obscurity which hangs over the region in which it was enacted. A careful study will guide to the conviction that in it Christ occupied a position intermediate between the one assumed in Galilee and the one taken up by him at Jerusalem in the days that immediately preceded his crucifixion. H.

Mk. 1. The farther side of Jordan. The region east of the river Jordan, including Bashan and Gilead, because lying *beyond* the river Jordan, called Perea (beyond). In the time of Christ it was fertile and populous, and inhabited by a mixed population, partly Roman, partly Jewish. It is said that the Jordan valley alone contains the ruins of 127 villages. Most of the events and incidents in Luke (chaps. 10–18) occurred in this district. L. A.

L. 14. The ruler of the synagogue answered with indignation. These remarks he has neither the courage to address to Jesus himself, nor the candor to address to the poor healed woman, but preaches *at* them both by rebuking the multitude, who had no concern in the action at all, beyond the fact that they had been passive spectators of it! F.——Blaming them for coming to be healed, he indeed is thinking not of them, but means that rebuke to glance off on him who has put forth on this day his power to help and to save.

15. Every word of Christ's answer is significant. It is not a defence of his breaking the Sabbath, but a declaration that he has not broken it at all. T.——Their absorbing attachment to the Sabbath, the frenzy which filled them when he set at naught their Sabbatarian uncharities, rose from many circumstances. They were wedded to the religious system which had long prevailed among them, because it is easy to be a slave to the letter, and difficult to enter into the spirit; easy to obey a number of outward rules, difficult to enter intelligently and self-sacrificingly into the will of God; easy to entangle the soul in a network of petty observances, difficult to yield the obedience of an enlightened heart; easy to be haughtily exclusive, difficult to be humbly spiritual; easy to be an ascetic or a formalist, difficult to be pure, and loving, and wise, and free; easy to be a Pharisee, difficult to be a disciple; very easy to embrace a self-satisfying and sanctimonious system of rabbinical observances, very difficult to love God with all the heart, and all the might, and all the soul, and all the strength. F.——I have no heart to dwell on their absurd superstitions, their intense fanaticism, or their social and domestic institutions and man-

ners, comprising an incredible and grotesque *mélange* of filth and finery, Pharisaic self-righteousness and Sadducean licentiousness. The following is a specimen of the puerilities enjoined and enforced by their learned rabbis: *A Jew must not carry on the Sabbath even so much as a pocket-handkerchief, except within the walls of the city.* If there are no walls it follows, according to their perverse logic, that he must not carry it at all! To avoid this difficulty, here in Safed, they resort to what is called *erûv*. Poles are set up at the end of the streets, and *strings* stretched from the one to the other. *This string represents a wall, and a conscientious Jew may carry his handkerchief anywhere within these strings.* I was once amused by a devout Israelite who was walking with me on his Sabbath. When we came to the end of the street the string was gone, and so by another fiction he was at liberty to go on without reference to what was in his pocket, *because he had not passed the wall.* The last time I was here they had abandoned this absurdity, probably to avoid the constant ridicule it brought upon them. W. M. T.

16. The "*ought not*" catechetically answers, with infinite condescension, the inconsiderate, proud, and unintelligent "*ought*" of verse 14. "*Men ought*" was the theme there; so now the "*ought*" is abundantly returned; "*ought not* she, according to the law of love, which specially ordains God's works for the Sabbath, as man's labor for the remaining days, to be loosed from this misery?" F.

19–21. The first of these parables sets forth the inherent power of the "kingdom of heaven." Small and insignificant at first to outward sense—begun by a man ignominiously crucified, with a few illiterate followers, having no countenance or support from the ordinary forces of the world—it has yet daily become greater and greater, and at length it shall be for shelter to all the inhabitants of the earth. This parable assures us of the inherent power and outward glory and triumph of the Messiah's kingdom on the earth. The *parable of the leaven* shows that, coextensive with this, there is proceeding an inward process of "penetrating and assimilating," so that the dwellers under the shadow of the kingdom shall also have it "within them." D. K. D. (Section 57.)

Section 101.—Entrance into the Kingdom. Message to Herod.

Perea.

LUKE xiii. 22–35.

22 AND he went through the cities and villages, teaching, and journeying toward Jerusa-
23 lem. Then said one unto him, Lord, are there few that be saved? And he said unto
24 them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter
25 in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast
27 taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart
28 from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the king-
29 dom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the king-
30 dom of God. And, behold, there are last, which shall be first; and there are first, which shall be last.
31 The same day there came certain of the Pharisees, saying unto him, Get thee out,
32 and depart hence; for Herod will kill thee. And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third
33 *day* I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the
34 *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen *doth gather* her brood

35 under *her* wings, and ye would not! Behold, your house is left unto you desolate. And verily, I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

Not only to the unforgiven and impenitent soul, drifting helplessly on toward its final doom, is the thought of death a thing of sadness; it is often for a time both a humiliation and a bitterness to the soul, which long before had cast its sins on Christ, and found rest and peace through his blood. Life come to an end, and so little done in it! Sin still so strong, the world still so powerful, self still so dominant, prayer still so hard! We recall past opportunities, and feel how sinfully we have neglected them; this soul and that soul have come in our way, and we did not even try to do them good. How much money we have wasted on selfish vanity; how little we have denied ourselves for the sake of Christ or his kingdom! Talking, listening, planning, beginning! Of that indeed there has been an abundance; but what will there be to show Christ, when he returns, of actual finished work, that will stand the fire? A. W. T.

---

22. The map is inserted here to indicate the general locality of the Perean ministry, included in Sections 100 to 115. No names of places are given in the gospel records. Only this verse intimates that the ministry was a slow progress toward Jerusalem. J. G. B.

23–30. Christ here signifies that it was not the business of men to pry into what God has hid, but to mind what he has revealed, and to master another difficulty, that of fulfilling his commands; that multitudes who professed his religion would finally appear to have professed it in vain; but that this was not to be matter of idle speculation among men: they are each to take care and practise their own duties; whatever number may be saved, great or small, they knew the way, and but one way there was, to become part of that number. *Secker.*

23. Lord, are there few that be saved? Our Lord's answer involved a disapproval of the inquiry, and a statement of the wholly different manner in which such questions should be approached. Waste not the precious opportunities of life in idle wonderment, but *strive*. Through that narrow gate none can enter without earnest effort. F.——**Strive to enter.** There is enough in the gospel to attract and convince at last every man who has a sense of spiritual need and a desire of spiritual deliverance, but it is presented in such form as to try whether the soul really possesses this, and therefore we may have obstacles of various kinds at the very entrance. But let it be remembered that what makes an obstacle is the state of heart of the man himself. And no one will be able to complain of any real wrong from such obstacles. The false seeker is not injured, because he never sincerely sought at all. There was no sense of sin's evil, no wish to be saved from it, and till this exists nothing can be sought, and nothing found. The true seeker is not injured, for never was such a one disappointed. True need asks and seeks and knocks, increases its appeal with every difficulty, cries after Christ like the woman of Canaan, and wrestles till it conquers at the breaking of the day. *Ker.*

25. The figure is the usual one—of a *feast* at which the householder entertains (in this case) the members of the family. These being assembled, he rises and shuts the door, and none are afterward admitted. A.

26, 27. We have sat with thee at the same table. Do we not remember listening in our own streets to thy teaching? Surely *we* are not to be denied admittance? **But he shall say.** No nearness of external communion with Christ will avail at the great day, in place of that "holiness without which no man shall see the Lord." Observe the *style* which Christ intimates that he will then assume, that of absolute disposer of men's eternal destinies, and contrast it with his "despised and rejected" condition at that time. B.

28. Heaven preserves the identity of a personal faith. Abraham, Isaac, and Jacob are there in their individuality, and with all the sacred associations of their lives. **You thrust out.** This not by an excluding act of sovereignty, but as a result of incorrigible sin. With tenderest love and care he would save them; but they would not. Salvation is of God: perdition comes of impenitence and unbelief. J. P. T.

31. Came the Pharisees. Since Herod's relations with the Pharisees were not the most friendly, and since he must have known their hostility to Jesus, it is not likely that they were *his* instruments in approaching the Saviour. N.——'Twas Herod who was wishing him to depart; 'twas Pharisees who were wishing to kill him. The Pharisees were only too ready to urge our Lord to leave a land where his life was comparatively safe, for one where, as they well knew, it was now in extremest jeop-

ardy. E.——They did but pretend the malice of Herod, who, if he had desired to rid himself of the Lord's presence, had other means at his command. We may affirm, with tolerable certainty, that Herod Antipas entertained no such design of killing Jesus as by these Pharisees is ascribed to him here. If so, the Pharisees, who were now in deadliest conflict with the Lord, would have been the last to warn him of his danger, or in any way to assist him in escaping from the snares which were being laid for his life. T.

32. He deservedly bestowed on Herod Antipas the sole word of contempt which is ever recorded to have passed his lips. And if ever there was a man who richly deserved contempt, it was the paltry, perjured princeling—false to his religion, false to his nation, false to his friends, false to his brethren, false to his wife—to whom Jesus gave the name of "this fox." What has been said of Agrippa is equally true of Antipas, viz., that "he had been the meanest thing the world had ever seen—a courtier

of the early empire. He had been corrupted by the influence of the Roman court, and had flattered the worst vices of the worst men in the worst age of the world's history." F.

He does not say, I preach the gospel—that would have made little impression upon Herod. In the light of the *merciful* character of Christ's *actions*, the *malice* of Herod's snares is laid bare. *Beng.*—**To-day, to-morrow, the third day.** Language expressive of *successive steps* of his work yet remaining, the calm *deliberateness* with which he meant to go through with them one after another, to the last, yet the *rapid march* with which they were now hastening to completion. B.—"I shall put forth my beneficent powers, casting out devils, healing the sick for the present ('*to-day*'), for the future ('*to-morrow*'), and only at a remoter period ('*the third day*') will my life and course reach their appointed term." The words are exactly parallel to others spoken on not a very dissimilar occasion, when his timid disciples would have dissuaded him from affronting the dangers of Judea; to whom he replied: "Are there not twelve hours in the day?" "*To-day and to-morrow and the third day*" will here exactly correspond to the "twelve hours" there, signifying as they do a certain fixed, appointed time.

33. "My danger is not in Galilee, nor yet from Herod. I shall not perish here, but in Jerusalem, your seat, your headquarters, where you reign supreme. When the day of my death, or of my consummation, arrives, you, and not Herod, will be the authors of the murderous deed." T.

35. Your house. That *was* God's, now become *yours*, being made "a den of thieves;" that is left to *you*, being soon to be deserted by God. W.—Marvellously has that woe been fulfilled. Every Jewish pilgrim who enters Jerusalem to this day has a rent made in his dress, and says, "Zion is turned into a desert, it lies in ruins!" (Dr. Frankl, "Jews in the East"). Sapir, the Jewish poet of Wilna, addressed Dr. Frankl thus: "Here all is dust. After the destruction of the city, the whole earth blossoms from its ruins; but here there is no verdure, no blossom, only a bitter fruit—sorrow. Look for no joy here, either from men or from mountains." A wealthy and pious Jew came to settle at Jerusalem; after two years' stay he left it with the words, "Let him that wishes to have neither *aulom haze* ('the pleasures of this life') nor *aulom habo* ('those of the life to come') live at Jerusalem." The translation is Dr. Frankl's, not mine. F.

34, 35. For fuller exposition, read Section 127, verses 37–39.

Section 102.—Dropsy healed on the Sabbath. Humility.

Perea.

LUKE xiv. 1–14.

1 AND it came to pass, as he went into the house of one of the chief Pharisees to eat
2 bread on the sabbath-day, that they watched him. And behold, there was a certain man
3 before him which had the dropsy. And Jesus answering, spake unto the lawyers and
4 Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace.
5 And he took *him*, and healed him, and let him go: and answered them, saying, Which
of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out
6 on the sabbath-day? And they could not answer him again to these things.
7 And he put forth a parable to those which were bidden, when he marked how they
8 chose out the chief rooms; saying unto them, When thou art bidden of any *man* to a
wedding, sit not down in the highest room, lest a more honourable man than thou be
9 bidden of him; and he that bade thee and him come and say to thee, Give this man
10 place; and thou begin with shame to take the lowest room. But when thou art bidden,
go and sit down in the lowest room; that when he that bade thee cometh, he may say
unto thee, Friend, go up higher: then shalt thou have worship in the presence of them
11 that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that
humbleth himself shall be exalted.
12 Then said he also to him that bade him, When thou makest a dinner or a supper, call
not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest

13 they also bid thee again, and a recompense be made thee. But when thou makest a
14 feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

We behold him in every conceivable variety of positions, mingling with all sorts of persons, and with all kinds of events; we follow the steps of his public life, and we watch his most unsuspecting and retired moments; we see him in the midst of thousands, or with his disciples, or with a single individual; we see him in the capital of his country, or in one of its remote villages, in the temple and the synagogue, or in the desert, or in the streets; we see him with the rich and with the poor, the prosperous and the afflicted, the good and the bad, with his private friends and with his enemies and murderers; and we behold him at last in circumstances the most overwhelming which it is possible to conceive, deserted, betrayed, falsely accused, unrighteously condemned, nailed to a cross! But wherever he is, and however placed, in the ordinary circumstances of his daily life, or at the last supper, or in Gethsemane, or in the judgment hall, or on Calvary, he is the same meek, pure, wise, godlike Being. Y.

---

1. No cooking was done (Exod. 16 : 23); but, as those feasts *must* have necessitated more or less labor, the fact shows how little real earnestness there was in the Jewish Sabbatarianism; how fast and loose they could play with their own convictions; how physical self-indulgence and unintelligent routine had usurped the place of spiritual enlightenment. On the contrary, there was no inconsistency whatever in our Lord's *accepting* such invitations; there was nothing wrong in them, and nothing out of accordance with true principles; and therefore Jesus could sanction them with his presence. But had there been any true principle involved in the Jewish view, *they* ought to have *thought* them wrong.

3. The Sabbath was a Mosaic, nay, even a primeval institution, and it had become the most distinctive and the most passionately reverenced of all the ordinances which separated the Jew from the Gentile as a peculiar people. It was at once the sign of their exclusive privileges, and the centre of their barren formalism. Their traditions, their patriotism, even their obstinacy, were all enlisted in its scrupulous maintenance. Its observance had been fenced round by the minutest, the most painfully precise, the most ludicrously insignificant restrictions. Here was one claiming to be a prophet, yea, and more than a prophet, deliberately setting aside, as it seemed to them, the traditional sanctity of that day of days! An attentive reader of the gospels will be surprised to find how large a portion of the enmity and opposition which our Lord excited, not only in Jerusalem, but even in Galilee and in Perea, turned upon this point alone. F.—— In all these cases, it is plain that the Jews, by the corrupt glosses of their tradition, had loaded the Sabbath with burdens not imposed by the spirit of the fourth commandment; and that Christ was authoritatively taking these burdens off, and showing the true meaning of that precept. *Stone.*——The Jews had turned the blessing of the Sabbath into a curse. From the moment of hearing the ram's horn, a sacred trumpet, called the shofa, blown from the temple wall, announcing that the Sabbath had commenced, he was not allowed to light a fire or make a bed, to boil a pot; he could not pull his ass from a ditch, nor raise an arm in defence of his life. A Jew could not quit his camp, his village, or his city on the day of rest. He might not begin a journey; if going along a road, he must rest from sundown till the same event of the coming day. He might not carry a pencil, a kerchief, a shekel in his belt; if he required a handkerchief for use, he had to tie it round his leg. If he offended against one of these rules, he was held to deserve the doom awarded to the vilest of sinners. Some rabbins held that a man ought not to change his position, but that whether he was standing or sitting when the shofa sounded, *he should stand or sit immovable as a stone until the Sabbath had passed away.* W. H. D.

4-6. They held their peace. They *would* not say "Yes;" but, on the other hand, they dared not say "No!" Had it been unlawful, it was their positive function and duty to say so then and there, and without any subterfuge to deprive the poor sufferer, so far as in them lay, of the miraculous mercy which was prepared for him, and to brave the consequences. Their silence was his entire justification. **They could not answer.** They knew that they *could* only admit the fact, and then the argument was irresistible; a man was more important than a beast; the extrication of a beast involved more labor by far than the healing of a man. Their base little plot only ended in the constrained

and awkward silence of a complete refutation which they were too ungenerous to acknowledge. The dropsy of their inflated self-satisfaction was a disease far more difficult to heal than that of the sufferer whom they had used to entrap him. F.——As on other occasions, the Lord brings back these present to their own experience, and lets them feel the keen contradiction in which their blame of Christ's free work of love sets them with themselves, in that, where their worldly interests were at hazard, they did that very thing whereof they made now an occasion against him. T.

12-14. This parable is only a continuation of the foregoing. As the guests ought to humble themselves by taking the lowest place, so should the host humble himself by inviting the poorest. He should exercise condescending, humble love. O. ——**Call not thy friends, but call the poor.** This language does not forbid hospitality, nor the entertaining of friends. His own practice shows that it does not. He means to say, If you wish recompense, as you Pharisees do (for you give dinners that you may gain power and advance yourselves in the synagogue and temple), call the poor, etc. Entertain your friends; but, still more, feed the hungry, and relieve those who are in distress. J. C.

Section 103.—The Great Supper. Counting the Cost.

LUKE xiv. 15–35.

15 AND when one of them that sat at meat with him heard these things, he said unto
him, Blessed *is* he that shall eat bread in the kingdom of God.
16, 17 Then said he unto him, A certain man made a great supper, and bade many: and sent
his servant at supper-time to say to them that were bidden, Come, for all things are now
18 ready. And they all with one *consent* began to make excuse. The first said unto him,
I have bought a piece of ground, and I must needs go and see it: I pray thee have me
19 excused. And another said, I have bought five yoke of oxen, and I go to prove them:
20 I pray thee have me excused. And another said, I have married a wife: and therefore
21 I cannot come. So that servant came, and showed his lord these things. Then the
master of the house being angry, said to his servant, Go out quickly into the streets and
lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the
22 blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is
23 room. And the lord said unto the servant, Go out into the highways and hedges, and
24 compel *them* to come in, that my house may be filled. For I say unto you, That none
of those men which were bidden, shall taste of my supper.
25, 26 And there went great multitudes with him: and he turned, and said unto them, If any
man come to me, and hate not his father, and mother, and wife, and children, and breth-
27 ren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever
doth not bear his cross, and come after me, cannot be my disciple.
28 For which of you intending to build a tower, sitteth not down first, and counteth the
29 cost, whether he hath *sufficient* to finish *it*? Lest haply after he hath laid the founda-
30 tion, and is not able to finish *it*, all that behold *it* begin to mock him, saying, This man
began to build, and was not able to finish.
31 Or what king, going to make war against another king, sitteth not down first, and
consulteth whether he be able with ten thousand to meet him that cometh against him
32 with twenty thousand? Or else, while the other is yet a great way off, he sendeth an
33 ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that
forsaketh not all that he hath, he cannot be my disciple.
34, 35 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned? It
is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath
ears to hear, let him hear.

THE unparalleled boldness of Christ's teaching, the tremendous claims which he makes on those who offer to join themselves to him, may well fill us with marvel and with awe. How intolerable the pride and presumption of any less than the greatest, lower than the highest, to impose the conditions of discipleship which he here imposes, to demand of men the sacrifices which he here demands; and this, be it observed, not in the name of One whose messenger he is, but in his own; standing forth as himself the object, to whom all this measureless devotion of all men is justly due; who, claiming it all, claims nothing but his own! What man, that was not man's maker as well as his fellow, could have required that father and mother, wife and children, should all be postponed to him; that, where any competition between his claims and theirs arose, he should be everything and they nothing; that not merely these, which, though very close to a man, are yet external to him, but that his very self, his own life, should be hated, when on no other conditions Christ could be loved? How could this be, except as he also stood in the place of God and was God? T.

---

15. According to the notions then current among the Jews, the open setting up of the kingdom of God would be ushered in by a great and glorious festival, of which all the members of that kingdom should be partakers. This man spoke these words with a comfortable assurance that he should make one of those that should thus eat bread in the kingdom of God. He, as a Jew, a member of the elect nation, had been invited to that great feast of God. He had not at all considered whether in the refusal to enter into that higher spiritual life of the gospel, to which Christ was now inviting him, there was not involved his own ultimate rejection from the heavenly festival. For his warning, and for the warning of all like-minded with him, the parable was spoken.

18 21. In what remarkable connection do the words, put into the mouth of the guests, stand with the declaration of the Saviour which presently after follows, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple;" and how apt a commentary on the parable is supplied by the words of Paul, "This I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not, and they that use this world as not abusing it;" since it was not the having—for they had nothing which it was not lawful for men to have—but the *unduly loving* these things, which proved their hinderance, and ultimately excluded them from the feast. . . . None of the guests are kept away by any occupation in itself sinful—and yet all become sinful, because they are allowed to interfere with higher objects. T.——Each excuse differs from the other, and each has its own plausibility, but *all come to the same result:* "We have other things to attend to, more pressing just now." Nobody is represented as saying, I *will not* come; nay, all the answers imply that *but for* certain things they *would* come, and when these are out of the way they *will* come. So it certainly is in the case intended, for the last words clearly imply that the *refusers* will one day become *petitioners.* B.

17. These customs remain unchanged. The message, "Come, for the supper is ready," may be heard to this day; and to refuse is a high insult. F. ——**18. They all began to make excuse.** This always was and still is the practice of the world. Though men be invited to the greatest feast that heaven can afford, they slight it on some pretence or other. These have their ambition, those their covetousness, a third sort their revenge, a fourth their luxury, to gratify and indulge. They have the cares of this life upon their hands, and in their hearts too; with which they are so occupied, that there is no room left for the thoughts of another life to come. *Beveridge.*

23. Compel them to come in. Invite them, entreat them, be importunate to them. The "compelling" here spoken of was an act of kindness, not of rigor, toward those who had no reason to expect so great a favor from the lord. *Jortin.* ——The words imply, not any reluctance to accept the invitation, but rather that these houseless dwellers in the highways would hold themselves so unworthy of the invitation as scarcely to be induced—without earnest persuasion—to enter the rich man's dwelling, and share in his magnificent entertainment. And when we pass on to the spiritual thing signified, what can this compelling men to come in mean, save that strong, earnest exhortation, which the ambassadors of Christ will address to men, when they are themselves deeply convinced of the mighty issues which there are for every man, linked with his acceptance or rejection of the gospel? They will speak as delivering the words of him who has a right to be heard by his creatures—who not merely entreats, but commands all men everywhere, to repent and believe the gospel. T.

24. I say unto you. The words of Christ to those around the table, and *the key to the parable.* Thus it appears that *he* is "the man that made a great supper." He was there an invited guest, and

he tells those before him that he also has made a great supper and has bidden many—and he puts it to their hearts whether they as cordially attended to *his* invitation as they had accepted that of their host. The invitation was first given by John the Baptist to the Pharisees and rulers. These *all* with one consent began to make excuse; i. e., the exceptions are so few that they are thus correctly described as a class. The second sending forth of the servant refers to the commission given to the apostles of Christ to invite Jewish "sinners and publicans" to the feast. The third message was sent to the heathen, or Gentiles. The feast is salvation, with its untold blessings. D. K. D.——The application to all present was obvious. The worldly heart—whether absorbed in the management of property, or the acquisition of riches, or the mere sensualisms of contented comfort—was incompatible with any desire for the true banquet of the kingdom of heaven. The Gentile and the Pariah, the harlot and the publican, the laborer of the roadside and the beggar of the streets, these might be there in greater multitudes than the scribe with his boasted learning, and the Pharisee with his broad phylactery. "For *I say* unto you," he added, to point the moral immediately to their own hearts, "that none of those men who were called shall taste of my supper." It was the lesson which he so often pointed. "To be invited is one thing, to accept the invitation is another." F.

26. Hate not his father, etc. Matthew (10 : 37) expresses the true meaning, "Loveth father or mother more than me." *Pearce.*——Our Saviour's meaning is to be extended no further than to a readiness and willingness, whenever God shall call us to it, to quit all our temporal interests and enjoyments, and even life itself, the dearest of all other things to us, and to submit to any temporal inconvenience and suffering for his sake. *Tillotson.*——The "hate" is adopted in strict accordance with our Lord's habit of stating the great truths which he uttered in the extremest form of what, to his hearers, must even sound like paradox, in order that their inmost essential truth might be recognized, and so fixed eternally in their memory. It was *necessary* that they should be uttered in such a way as to seize and dominate over the imagination of mankind forever. F.——Jesus presents himself to men as one having *absolute authority* over them. Everything about him breathes this authority. He regards men as belonging to him of absolute right; as having been given him by his Father, that he again might give them eternal life, and reign eternally over them. "Follow me!" he says to Philip, to Levi, to the sons of Zebedee; and these men leave *all* and follow him. He requires all to consider not only their souls, but their possessions, their entire life, as devoted to him who calls himself their Saviour. Jesus allows no rival; his disciple must subordinate, and *if need be*, sacrifice to him even this holiest affection. R. C.

28. Intending to build a tower. It is those who, counting up their means, discover that they have *not* enough to carry through the work, and that of their own they never will have enough, and who therefore *renounce all that they have*—it is these, and not they who walk in a vain conceit of their own riches, who are able to finish this tower. How it fares with the others, what a swift and shameful coming to the end of all their fancied resources inevitably awaits them, Christ puts vividly before our eyes in the words which follow (verses 29, 30).

32. How profound is the lesson here, when we recognize in this king who might come against us with his twenty thousand, with a might altogether overpowering ours, no other than God himself! He is a fighter against God who would fain *be* anything in his sight, who, face to face with God, would assert *himself* at all; who does not renounce all that he hath, and that which is dearest to the natural man, his own righteousness the first of all. Paul would have been such a fighter against God, if, refusing to submit himself to the righteousness of God, he had stood out upon a righteousness of his own. When, with his face to the ground, he asked, "What wilt thou have me to do?" he was exactly falling in with that which Christ here declares to be the only wisdom for every man, demanding conditions of peace from that far mightier King, with whom it is impossible for flesh and blood, for sinful man, to contend.

33. Forsaketh all he hath. In that "*forsaketh*," or "renounces," "bids good-by to," lies the key to the whole passage. Christ has spoken of the absolute renunciation of all, even of a man's own life, as the condition without which no man could be his disciple. But this self which needs to be renounced is oftentimes the self of one who proposes to serve God, but to serve him in his own strength, and not in God's; who may have renounced much, but has not renounced a vain confidence in his own powers, and that these will enable him to carry to a successful end a service thus undertaken. Christ uses these two similitudes, borrowed from two enterprises, the one grave to a private man, the other even to a king; by aid of the first he warns us of the shameful close which may attend a service in this spirit begun; while in the second he points out to all the only wise course for the avoiding of such perils as would thus lie before them. T.——He warned them that all who would be his disciples must come to him, not expecting earthly love or acceptance, but expecting alienation and opposition, and *counting the cost.* They must abandon, if need be, every earthly tie; they must sit absolutely loose to the interests of the world. They must take up

the cross and follow him: strange language, of which it was only afterward that they learnt the full significance. For a man to begin a tower which he could not finish—for a king to enter on a war in which nothing was possible save disaster and defeat—involved disgrace and indicated folly; better not to follow him at all, unless they followed him prepared to forsake all that they had on earth; prepared to sacrifice the interests of time for those of eternity. F.

Section 104.—The Lost Sheep and the Lost Coin.

LUKE XV. 1–10.

1, 2 THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3, 4 And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and
5 go after that which is lost, until he find it? And when he hath found *it*, he layeth *it*
6 on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which
7 was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.
8 Either what woman having ten pieces of silver, if she lose one piece, doth not light
9 a candle, and sweep the house, and seek diligently till she find *it?* And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me;
10 for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

HERE, opened by the hand of the incarnate Revealer and Redeemer, we have a window into the very heart of God. We see his feelings of compassion toward our race and our own selves. He leaves the society of the sinless and the angelic, and the anthems of seraphim and cherubim, and the communion of heaven, for an earthly allotment of toil and exposure. He must traverse "dark mountains," when he confronts the contradiction of sinners and the assaults of the tempter, and he becomes denied of earth and buffeted of hell. To lift the victim of sin, and the heir of wrath, to his shoulders, as the recovered and ransomed one, that shoulder must bear the cross of shame and agony; that soul of his must stoop to the yoke of denial, mockery, and betrayal. He must encounter the hidings of the face of the Father.

And this redemption is not all. He is, as the High-Priest, now and after his exaltation to the heavenly glory, still the burden-bearer of his people. The high-priest of the Jewish economy had the breastplate, with its twelve jewels, bearing the names of the twelve tribes, supported by bands that passed over his shoulders. The names of Judah and Levi and their brethren thus lay on his heart; while the weight of the record and the memorial was pressing on his shoulder. The heart is the seat of feeling; the shoulders are the seat of strength. Affection and power are shown thus blended together in undertaking the cause and sustaining the remembrance of his people. So is it in the great Antitype. His shoulder of omnipotence sustains, and his bosom, with its infinite tenderness and unforgetting omniscience, registers and defends his own Israel. "The great Shepherd of the sheep," as the Apostle entitles him, has shed his blood, not idly and ineffectually, but as the gory sanction, "the blood of an Everlasting Covenant." W. R. W.

THE Pharisees and scribes could not understand that any one should walk pure and unspotted amid the pollutions of the world, seeking and not shunning sinners. They had neither love to hope the recovery of such, nor medicines to effect that recovery. T.——He will draw aside for a moment

the veil that hides the invisible world, and let it be seen what is thought among the angels of God of that ready reception of sinners on his part which has evoked such aversion. Christ does this in three parables—that of the Lost Sheep, the Lost Piece of Money, and the Lost Son. H.

Of the three parables, the first two, those of the Lost Sheep and the Lost Piece of Money, set forth to us mainly the *seeking* love of God; while the third, that of the Prodigal Son, describes to us rather the rise and growth, responsive to that love, of repentance in the heart of man. It is, in fact, only the same truth presented successively under different aspects, God's seeking love being set forth first, and this not without reason, since we thus are taught that all first motions toward good are from him, that grace must go before as well as follow us. But yet is it the same truth in all; for it is the confluence of this drawing and seeking love from without, and of the faith awakened by the same power from within—the confluence of these two streams, the grace and the faith—out of which repentance springs. T.

As, in that great scheme of human recovery, the gospel of the great salvation, the whole of the divine Trinity was embarked, so these several parables, here interlocked, seem to allude each primarily to the work of one as distinguished from the others of the persons of the divine Trinity. The *first* parable presents the great doctrine of the atonement, and the work of God the Son as the Redeemer. It is a condensation of the Epistle to the Hebrews: Christ shown in his sacrifice and priestly intercession. The shepherd seeking his estrayed sheep must be reminding us of the divine speaker of the parable, when elsewhere he denominates himself the good shepherd laying down his life for the sheep. Then, on this redemption go forth, in the *second* parable, the Providence of God, and the Spirit of God, and the Revelation of God, as the lamp and besom and the diligent search of the housewife, recovering the lost coin; and bringing and enabling the soul of man to see the danger of its condition by sin, and its need of the gracious provisions of the great atonement. The second parable brings out the work of God the Holy Spirit, who convicts that he may convert, and disturbs that he may comfort; like the besom sweeping off the dust that has gathered in the heart and conscience, and upon the Bible and on the Book of Providence, and making all the soul for the time confused and discordant. But by the lamp, enlightening as well as confounding; searching out truths once disparaged and neglected, and finding clews once utterly lost, and bringing to view treasures before unsuspected. So this parable brings out the great truths of conversion and regeneration. The last or *third* delineation presents the great truths of effectual calling and adoption and justification, the lessons of the Epistle to the Romans. These are eminently the work of God the Father. Thus the three graphic sketches together blend the work of the divine Trinity, and bring out the full Godhead embodied in the work of human recovery. W. R. W.

4. We are not to understand "*the wilderness*" as a sandy or rocky desert, without herbage; but rather as wide-extended grassy plains or savannas, called desert because without habitations of men, but exactly the fittest place for the pasture of sheep. Christ's incarnation was a girding of himself to go after his lost sheep. His whole life upon earth, his entire walk in the flesh, was a following of the strayed one; for in his own words this was the very purpose of his coming, namely, "to seek and to save that which was lost." And he sought his own *till he found it.*

7. A slight yet majestic intimation of the dignity of his person he gives in that "*I say unto you*"—I who know; I who, when I tell you of heavenly things, tell you of mine own—I say to you that this joy shall be in heaven on the recovery of the lost. T.——Because of its revelation of the divine nature, because of their own surer confirmation in holiness by the great drama of human Redemption, and because of their full sympathy with Jesus, who rejoices in his own kingly and priestly triumph as head of the Church, there is especial joy among angels over every journey of the good Shepherd to rescue his lost and perishing charge. It is God's statement of God's regard for the sinner, and of the high interest that heaven, though stainless and happy, has, through all its angelic ranks, in the work of the Lord of the angels to recover the estrayed, to win back the alienated, and to rescue the self-destroyed. W. R. W.

8. Ten pieces of silver. The most noticeable feature in the attire of the women is their headdress of silver coins. They are regarded as in a sense sacred, and are said to be exempt from taxation and from seizure at law. N. C. B.——These coins are the woman's private property, descending from mother to daughter. Poor, indeed, must she be who had only *ten* such pieces. How would she miss and bewail the loss of *one* piece of her little store! How would she light her lamp and search her dark room—for the houses have no windows to the *inner* apartments—where are stored all the goods, chattels, and implements of the family; and how joyously would she proclaim her good fortune to her neighbors! H. B. T.

In the one piece of money, which the woman loses out of her ten, expositors have delighted to trace a resemblance to the human soul, which was originally stamped with the image and superscrip-

tion of the great King ("God created man in his own image"), and which still retains traces of the mint from which it proceeded, though by sin the image has been nearly effaced, and the superscription has wellnigh become illegible. Nor is this all; as the piece of money is lost for all useful purposes to its right owner, so man, through sin, is become unprofitable to God, who has not from him that service which is due. T.

Truth introduced into the heart, and providential disturbances and unsettlements in order to its introduction—these are the things symbolized by *the lighting of the candle* and the *sweeping of the house*. W. T.——Man needs repentance. The Son of God provided for the bestowment of that penitence, being himself "exalted as a Saviour to give repentance and the remission of sins." The Father welcomes the exhibition and exercise of that repentance. But it is the Spirit of God who works the repentance itself, who inspires the contrite desire, and who sheds around the sepulchre of our spiritual death, and wafts down upon this moral decay that light of life—that breath of heaven—which disperses the gloom, and arrests the corruption. It is the Spirit who restores to God's treasure-house that soul which, at first, was coined in God's image, and garnered for his revenues; but which has since escaped, helplessly and hopelessly, from his service, to be trodden in the dust, and to be swept into the indiscriminate offscourings "whose end is to be burned," had not mercy thus interposed. His first lessons are of necessity humiliating, alarming, and arousing. Men feel themselves strangely conscious of a misery and guilt and weakness, which before they had never suspected as belonging to them. But as the light shines from the strait gate and the atoning cross, they begin to hope, and believe, and love, and repent. They fall at the feet of the Redeemer, whom they have so long forgotten or spurned. They find under the strong, steady light of Scripture, as expounded and made intense by the Spirit, that Saviour in his glorious fulness. In finding him they find themselves; and their own souls thus saved are in him become resplendent centres, each in its orbit, of a glory never to be clouded, and fountains of a peace unspeakable and eternal.

10. Joy . . . . the angels of God. Beings of a higher world regard man as the creature and the charge of God, the denizen of eternity. To them the true sorrow for sin, and the consequent welcome of the Redeemer, displayed in the case of earth's vilest transgressor, are causes of joy. To us the victor's palm, and the capitalist's revenues, and the poet's laurel, and the crown of empire, show like realities. To them the realities are God's smile, or God's ban—heaven or hell—souls in their apostasy—souls in their recovery—souls in their communion with God—or souls self-banished from God to an irremediable sin and an unreturning exile. W. R. W.

The application of this to the reception of those publicans and sinners that stood around our Lord is grand in the extreme: "Ye turn from these lost ones with disdain, and because I do not the same, ye murmur at it; but a very different feeling is cherished in heaven. There the recovery of even one such outcast is watched with interest and hailed with joy; nor are they left to come home of themselves or perish; for lo! even now the great Shepherd is going after his lost sheep, and the Owner is making diligent search for the lost property; and he is finding it, too, and bringing it back with joy, and all heaven is full of it." B.——He seeks to shame the murmurers out of their murmurs, holds up to them God and the angels of God rejoicing at the conversion of a sinner, and silently contrasts this with the discontent and envious repinings that found place in their hearts. T.

That repenteth. This is the vindication of Christ from any reproach in having fellowship with sinners. He seeks out sinners—endures all suffering until he finds sinners—carries them home rejoicing, and makes heaven ring with shouts of joy by reason of his finished work. But the *sin* has been left behind. It has been blotted out in its condemning power. The guilt of it has been lost in the depths of his own mighty sacrifice and death; the stain and the pollution of it have been by grace put away from the sinner. D. K. D.

8-10. The Church of God needs in her own home and house to be busy, grieving not the Spirit, but earnest in keeping the light burning clearly, and vigilant that she may prevent the dust from settling on her inner furniture. To remain by the past is not the sufficient safeguard of religious life and usefulness. The dust of formalism, and lethargy, and worldliness, may soon bury up all her treasures of grace and truth, as far as these consist in Christian example. The discipline, that for the time agitates, may be the first and inevitable condition precedent, for the life and growth that is promised to her prayers and her efforts. W. R. W.

Section 105.—The Lost Son.

LUKE xv. 11–32.

11, 12 AND he said, A certain man had two sons: and the younger of them said to *his* father,
Father, give me the portion of goods that falleth *to me*. And he divided unto them *his*
13 living. And not many days after, the younger son gathered all together, and took his
14 journey into a far country, and there wasted his substance with riotous living. And
when he had spent all, there arose a mighty famine in that land; and he began to be in
15 want. And he went and joined himself to a citizen of that country; and he sent him
16 into his fields to feed swine. And he would fain have filled his belly with the husks
17 that the swine did eat; and no man gave unto him. And when he came to himself, he
said, How many hired servants of my father's have bread enough and to spare, and I
18 perish with hunger! I will arise and go to my father, and will say unto him, Father, I
19 have sinned against heaven, and before thee, and am no more worthy to be called thy
20 son: make me as one of thy hired servants. And he arose, and came to his father.
But when he was yet a great way off, his father saw him, and had compassion, and ran,
21 and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned
22 against heaven, and in thy sight, and am no more worthy to be called thy son. But the
father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring
23 on his hand, and shoes on *his* feet: and bring hither the fatted calf, and kill *it;* and let
24 us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is
found. And they began to be merry.
25 Now his elder son was in the field: and as he came and drew nigh to the house, he
26 heard music and dancing. And he called one of the servants, and asked what these
27 things meant. And he said unto him, Thy brother is come; and thy father hath killed
28 the fatted calf, because he hath received him safe and sound. And he was angry, and
29 would not go in; therefore came his father out, and entreated him. And he answering,
said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any
time thy commandment; yet thou never gavest me a kid, that I might make merry with
30 my friends: but as soon as this thy son was come, which hath devoured thy living with
31 harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art
32 ever with me; and all that I have is thine. It was meet that we should make merry,
and be glad: for this thy brother was dead, and is alive again; and was lost, and is
found.

THE simple pathos of this parable speaks to the heart without an interpreter. The picture moves before us; rather, it lives within us. We see the human heart, in its self-will and self-sufficiency, turning away from God, and, in the flush of worldly pleasure, abandoning itself to the enjoyment of the present. We see this heart disappointed, emptied, beggared, wrung with the feeling of want; we see it for a while fighting the sense of want with the sense of shame, and, rather than confess its sin, accepting a lower humiliation; then, at last, conscience and reason awake, and with the remembrance of God's goodness comes the first feeling of penitence, and the determination to go to the Father with an unreserved acknowledgment of folly and sin. That decision turns the scale. The penitent, seeking nothing but forgiveness, finds in God nothing but love: hardly waiting for his confession, that love meets him in advance, and overwhelms him with favor. So touchingly does man's deepest extremity illustrate the mercy of God in seeking and recovering the lost! Who could resist the love of such a Father? J. P. T.

11–24. Closely linked with the parables of the Lost Sheep and the Lost Piece of Money, this may with greater fitness be called the parable of the Lost Son. *This my son was lost and is found.* The leading subject of all the three is the lost soul of man—guilty, sinful man. D. K. D.——The first

two set before us God seeking and finding the sinner, through the incarnation of the Son, and the agency of the Spirit. The third shows us the sinner seeking God. They are all three true of every real conversion. Viewed from the divine side, God seeks the sinner; but we, who see only the earthly side, perceive only the sinner rising and returning to God. W. T.——It is not that some of fallen humankind are saved after the manner of the strayed sheep, and others after the manner of the prodigal son; not that the Saviour bears one wanderer home by his power, and that another of his own accord arises and returns to the Father. Both these processes are accomplished in every conversion. The man comes, yet Christ brings him; Christ brings him, yet he comes. *Arnot.*

Drawn from the simplest elements of daily experience, these parables, the last especially, illustrate, in a rising climax of tenderness, the deepest mysteries of the divine compassion—the joy that there is in heaven over one sinner that repenteth. Where, in the entire range of human literature, sacred or profane, can anything be found so terse, so luminous, so full of infinite tenderness—so faithful in the picture which it furnishes of the consequences of sin, yet so merciful in the hope which it affords to amendment and penitence—as this little story? All sin and punishment, all penitence and forgiveness, find their best delineation in these few brief words. F.

12. Portion that falleth to me. His claiming of his share in this technical, and almost legal, form is a delicate touch, characteristic of the entire alienation from all home affections which has already found place in his heart. Its spiritual significance is the expression of man's desire to be independent of God, to be a god to himself, and to lay out his life according to his own will and for his own pleasure. It is man growing weary of living upon God and upon his fulness, and desiring to take the ordering of his life into his own hands, and believing that he can be a fountain of blessedness to himself. All the subsequent sins of the younger son are included in this one, as in their germ—are but the unfolding of this, the sin of sins. . . . Directly opposed to "*Give me my portion of goods*," is our daily petition, "Give us this day our daily bread:" we therein acknowledge that we desire to wait continually upon God for the supply of our needs, both bodily and spiritual, that we recognize our dependence upon him as our true blessedness. . . . The father "*divided unto them his living.*" It would have little profited to retain *him* at home against his will, who had already in heart become strange to that home: rather he will let the young man discover, by bitter experience, the folly of his request. T.

He only intends to wander on, and get the most selfish enjoyment out of the world that it can be made to yield him. The one bad determining act was done where he set up his own headstrong will, took the means of self-gratification into his hands, and made the world's great sensual saloon his only home. But the prodigal was no extraordinary monster. Thousands of men are doing the same thing in kind every day, and doing it reputably enough The one characteristic fact about him was that his back was turned to his father and his father's house. He sought another kingdom *first.* Precisely how far he had gone, or into what company, was not the *first* consideration; but which way he was moving. His father let him have his portion of the property, to try his unfilial and dismal experiment with; and so Providence lets irreligious and unchristian men have money and prosperity, for the same purpose, here. There is something unspeakably pathetic, sad, in the sight of a man, with a heart in his breast which God made, getting worldly success, nothing else, and working this experiment out. The badges of fortune that he hangs out about him, and about his family, are only the mockeries of his mistake. How he is to discover it is only a question of time; and this is partly the sadness of it. You look at him as one after another of his purposes is accomplished, as one token after another of his rising and flourishing condition is put forth in his establishment, and you wonder when and how it will be that the hunger in his heart is to discover itself to him. What will be the mysterious influence—whose infidelity, whose treachery, what disorder, what miscalculation—that will turn all these splendors into husks, and these apples into ashes? Fulness of the intellect, fulness of the estate, will not keep the sense of hunger away—and the sense of it is the reality of it. F. D. H.

14, 15. Began to be in want. The sinner for a while may flatter himself that he is doing well at a distance from God; for the world has its attractions, and the flesh its pleasures; his affections are not all at once laid waste, nor the sources of natural delight drawn dry in an instant. The time arrives when he begins to discover that there is a great spiritual famine in the land where he has chosen to dwell—a famine of truth and love, and of all whereby the soul of man lives; he begins to discover his wretchedness and misery, and that it is an evil thing, and a bitter, to have forsaken God. **To feed swine.** Our Lord gives us a hint here of that awful mystery in the downward progress of souls, by which he who begins by using the world to be a servant to minister to his pleasures, submits in the end to a reversing of the relationship between them, so that the world uses him as its drudge, and sin as its slave. T.

16. Husks. The word so rendered signifies

"little horns," with reference to the extended and slightly curved shape of the pods of the fruit of the carob-tree; that fruit being the article of food which the prodigal is represented as having eaten. The poorer class of people employ it as food in the countries where it is produced. It is not meant that the prodigal resorted to food absolutely fit only for swine; but that he who had been brought up in wealth and luxury was reduced to such want as to be obliged to subsist on the meanest fare. H. B. H. ——In his hunger he was glad to fill himself with these husks, *and did so*, no man giving him any nobler sustenance. All he could hope from them was to dull his gnawing pain, for the food of beasts could not appease the cravings of man. Thus a deepest moral truth lies under the words—that none but God can satisfy the longing of an immortal soul—that as the heart was made for him, so he only can fill it. **No man gave unto him.** But though he has forsaken God, he has not been forsaken by him—not even in that far land; for the misery which has fallen upon him there is indeed an expression of God's anger against sin, but at the same time of his love to the sinner. He hedges up his way with thorns, he makes his sin bitter to him, that he may leave it. In this way God pursues his fugitives, summoning them back in that only language which now they will understand.

17. How full of consolation for man, how deeply significant are these words, "*he came to himself!*" —so that to come to one's self and to come to God are one and the same thing. T.

18. I will arise and go to my father. The change has come at last, and what a change!—couched in terms of such exquisite simplicity and power as if expressly framed for all heart-broken penitents. B.——**Father.** As that relation was one which his obedience has not constituted, so his disobedience could not annul. T.

The change is wrought *immediately* within him. But what change? Not a change of place; he has done nothing yet but think and feel. Not a change in his outer man; neither time nor miracle has repaired the waste of dissipation in his body. Not a complete revolution yet, in all the courses and tendencies of his thoughts and desires—for it takes time to swing all these round, in the new-born man, so that they shall play spontaneously and harmoniously with the motions of the Spirit in the "new creature." But, *a change in his relations to his father and his father's house.* In that point, which is the decisive point in every character, the change is entire. Before, every longing impulse, passion, from intellectual curiosity down to fleshly lust, looked for its indulgence *away* from home, which means away from God; and obeying that choice, every step bore him literally *away*. Place is not essential at first; but destination is essential. Distance is not the principal thing; direction is. The first sign and proof of the inward transformation is in the character of the *first* thought and desire. Before, it was to get away from the father and forget him; now, it is to get home and abide with him. F. D. H.

20, 21. Arose and came. The coming is the giving back of his love and loyalty and allegiance to his heavenly Father: the surrender to God of the sovereignty of his soul which, in the outset, he had determined to retain to himself. No doubt the Spirit is in it all; yet the soul *gives itself up.* The Spirit works for us by working in us, and through us; and his agency is not such as we can distinguish, apart from the common operation of our faculties. Hence, if we wish the Spirit to lead us to give back our souls to God, we must ourselves seek to make this spiritual surrender; and when we do, we shall discover that he has been beforehand with us, has already anticipated us with his quickening grace. W. T.——**Had compassion, and ran.** The evidences of the father's love are described with a touching minuteness; he does not wait for the poor returning wanderer till he has come all the way, but hastens forward to meet him; at once welcomes him with the kiss, which is more than evidence of affection, being the significant pledge of reconciliation and peace. And thus the Lord draws nigh to them that draw nigh unto him. It was he who put within them even the first weak notions toward good; and as his grace went before them, so also it meets them. And though there may be very much of ignorance in them still, far too slight a view of the evil of their sin, or of the holiness of God, yet he meets them with the evidences of his mercy; at once embraces them in the arms of his love, giving them at this first moment strong consolations. And this he does, because such they need at this moment, to assure them that notwithstanding their moral defilement and misery, they are accepted in Christ Jesus, to convince them of that which it is so hard for the sinner to believe, which it is indeed the great work of faith to realize, that God has put away their sin, and is pacified toward them. T.

Admirably has one said here—"The coming out of the father to meet his son figuratively exhibits the sending of the Son." All the way to the cross of Calvary has God come, running to meet sinners. That cross is the meeting-place between the righteous God and the repentant prodigal. *In Christ*, the Father has come as far as he righteously can come to save sinners; and when the sinner is by faith *in Christ* also, then is he received by God. IN HIM; mark that! Till we are "in Him" God has not met us; but when we unite ourselves to him by

simple trust, then we, too, are *in Him*, and the Father embraces us. W. T.——We behold all around us a world estranged from holiness; a world cast out from the bosom of its God. But not cast out forever. Thanks be unto God for his unspeakable gift; that bosom opens itself for our return. Nay, it comes throbbing down to meet us. The Divine clasps the Human, that the Human may make its way back to the Divine. Great indeed is this mystery of the gospel; but no greater than our need of it. R. D. H.

I have sinned in thy sight. Note that it is after, and not before, the kiss of reconciliation, that this confession finds place; for the more the sinner knows and tastes of the love of God, the more he grieves ever to have sinned against that love. In Augustine's words, "He shows himself worthy, in that he confesses himself unworthy." He shows his repentance to have been divinely wrought, a work of the Spirit, in that he acknowledges his sin in its root, as being wrought against God. Thus David exclaims, "Against thee, thee only have I sinned;" while his offences had been against the second table. We may *injure* ourselves by our evil, we may *wrong* our neighbor, but, strictly speaking, we can *sin* only against God; and the recognition of our evil as first and chiefly an offence against *him*, is the essence of all true repentance, and distinguishes it broadly from many other kinds of sorrow which may follow on evil deeds. T.

22, 23. But the father said. The son has not said all he purposed, not so much because the father's demonstrations had rekindled the filial, and swallowed up all servile, feeling, but because the father's heart is made to appear too full to listen to more in this strain. B.——**Robe and ring.** By this bringing out of the best robe, and putting it upon him, is especially signified that act of God which, on its negative side, is a release from condemnation, a causing the sinner's iniquity to pass from him; on its positive side, an imputation to him of the merits and righteousness of Christ. We have the gift of the Spirit indicated in the ring with which the returning wanderer is also adorned. These all being the ornaments, not of the slave, but of the free; all, therefore, speaking of restoration to his lost privileges, and being accounted tokens of the highest honor and favor. T.——**Eat and be merry.** The feast indicates the joy of a forgiving God over a forgiven man, and the joy of a forgiven man in a forgiving God. *Arnot.*

24. Gazing through the parables, and across the sufferings of our Lord and Saviour, into the heart of God thus laid bare, what cause of adoring gratitude and wonder have we in the pledged readiness of God to meet and to pardon the self-accusing, self-destroyed sinner! The new and overwhelming view of our folly and demerit; the juster sense than was ever before attained of our own provocations, of the brightness of the divine holiness, of the excellent righteousness of the divine law, and of the glory of the salvation long spurned, seems now to make our offences hopeless of forgiveness. But look up, through the mist and storm of self-reproach, to the Father, as these parables paint him, and see, in the errand of the ransoming Son, and of the convincing, converting Spirit, the incredible and surpassing goodness of the Father. W. R. W.——God, his Father, instead of reproaching him, has met him half way, and interrupted his confessions by the voice of fatherly forgiveness—has taken him in, and made him a feast, and counts that a day of joy and gladness which has brought back, however soiled and scarred, a living soul from the grasp of hell and death. It is the very gospel of the sinner's Friend. V.

1-24. These three parables show that God is in earnest in seeking to save souls. The Son becomes incarnate, and offers himself a sacrifice for sin; the Spirit gives the truth, and secures its entrance into the soul; and the Father gladly welcomes the wanderer to his home again. There are no obstacles to man's salvation now on God's side. Everything done by him is in the interest of the sinner's return. His electing love, the enlightening agency of his Spirit, his sovereignty, are all to be interpreted in the light of this chapter, and are to be understood as all designed *to help*, and *not to hinder*, the sinner's restoration. W. T.

25. Since no strain could rise into sweeter and nobler tenderness—since death itself could reveal no lovelier or more consolatory lesson than it conveys to sinful man—to us it might seem that this is the true climax of the parable, and that here it *would* end as with the music of angel harps. And here it would have ended had the mystery of human malice and perversity been other than it is. But the conclusion of it (25–32) bears most directly on the very circumstances that called it forth. The angry murmur of the Pharisees and scribes had shown how utterly ignorant they were, in their cold, dead hardness and pride of heart, that, in the sight of God, the tear of one truly repentant sinner is transcendently dearer than the loveless, fruitless formalism of a thousand Pharisees. And therefore it was that Jesus added how the elder son came in, and was indignant at the noise of merriment, and was angry at that ready forgiveness, and reproached the tender heart of his father, and dragged up again in their worst form the forgiven sins of this brother whom he would not acknowledge, and showed all the narrow, unpardoning malignity of a heart which had mistaken external rectitude for

holy love. Such self-righteous malice is an evil more invetcrate—a sore more difficult to probe, and more hard to cure—than open disobedience and passionate sin. F.

28. Note here with what delicate touches the ungenial character of the man is indicated already. He does not go in; he does not take for granted that when his father makes a feast, there is matter worthy of making merry about. T.——**29.** That I might make merry with my friends—here lay his misapprehension. It was no entertainment for the gratification of the prodigal: it was a *father's* expression of the joy *he* felt at his recovery. B.——**32. Thy brother.** Not merely "*my son*," as thou hast ungraciously put it, but "*thy brother*," *kinned* to thee, and to whom therefore *kindness* is due. T. ——Had not the younger child, of the same hearthstone and roof-tree, been dead? was he not alive again? Had he not been lost? was he not found? Was it natural, manly, filial, fraternal, thus to scowl on redemption from hell? What right had they (the Pharisees), as true sons and as true brothers, to remain thus strange to the joys of the loving and the holy Jehovah, and have thus no response, no ear, no tolerance for the anthems and gratulations of all his holy and heavenly worshippers, over the conversion and recovery of the estrayed and the self-destroyed, now brought happily and forever back? W. R. W.

25–32. The two parties standing in the foreground of the parabolic mirror are the scribes and Pharisees, as the elder son; the publicans and sinners, as the younger—all Jews, all belonging to God's (visible) family. The difficulties which have been found in the latter part of the parable, from the uncontradicted assertion in verse 29, if the Pharisees are meant, and the great pride and uncharitableness shown, if really righteous persons are meant, are considerably lightened by the consideration that the contradiction of that assertion would have been beside the purpose of the parable—that it was the very thing on which the Pharisees prided themselves—that, besides, it is sufficiently contradicted by the spirit and words of the elder son. He was breaking his father's commandment even when he made the assertion; and the making it is a part of his hypocrisy. A.

The elder brother—the type or emblem of those against whom Jesus is defending himself—is brought prominently out: a full revelation of his distrustful, spiteful, envious spirit is made. If thirteen verses are given to the story of the younger brother, no fewer than eight are given to that of the elder brother. H.——This elder is now the *lost son:* he has lost all childlike, filial feeling: he betrays the hypocrite within. *Stier.*——He forgets for the moment all his family relationships. He will not call his parent father; he will not speak to him as to one to whom he had been indebted—rather he will charge him with injustice and unkindness; he will not call the once lost but now found one his brother—"this thy son" is the way that he speaks of him. Notwithstanding all his unfilial, unbrotherly, contemptuous arrogance, how kindly, how patiently is he dealt with; how mildly is the father's vindication made; how gently is the rebuke administered! Just as in the parable of the barren fig-tree and the great supper, the curtain drops as the scene should come upon the stage in which the final fortunes of those of whom we take the elder brother as the type should have been disclosed. H.

Section 106.—The Unjust Steward.

LUKE xvi. 1–18.

1 AND he said also unto his disciples, There was a certain rich man which had a stew-
2 ard; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stew-
3 ardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig;
4 to beg I am ashamed. I am resolved what to do, that when I am put out of the stew-
5 ardship, they may receive me into their houses. So he called every one of his lord's
6 debtors *unto him*, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down
7 quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and

8 write fourscore. And the lord commended the unjust steward, because he had done
wisely: for the children of this world are in their generation wiser than the children
of light.
9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness;
10 that when ye fail, they may receive you into everlasting habitations. He that is faith-
ful in that which is least, is faithful also in much; and he that is unjust in the least, is
11 unjust also in much. If therefore ye have not been faithful in the unrighteous mammon,
12 who will commit to your trust the true *riches?* And if ye have not been faithful in
13 that which is another man's, who shall give you that which is your own? No servant
can serve two masters: for either he will hate the one, and love the other; or else he
will hold to the one, and despise the other. Ye cannot serve God and mammon.
14 And the Pharisees also, who were covetous, heard all these things, and they derided
15 him. And he said unto them, Ye are they which justify yourselves before men: but God
knoweth your hearts: for that which is highly esteemed among men, is abomination in
16 the sight of God. The law and the prophets *were* until John: since that time the
17 kingdom of God is preached, and every man presseth into it. And it is easier for
18 heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away
his wife, and marrieth another, committeth adultery; and whosoever marrieth her that
is put away from *her* husband, committeth adultery.

As the unjust steward secures the favor of the debtors by gratuities, in order to make sure of a home for himself when his office is taken away, so the children of light, by the right use of earthly possessions, are to make for themselves friends who will receive them into everlasting mansions when they are called away from this life. As the children of the world aim steadily at their selfish objects, and, with ever-watchful prudence, seize upon all the means necessary to secure them, so the children of light are to keep constantly before their eyes the relations of life to the divine kingdom, and to press everything into their service in its behalf. It is, indeed, a difficult task to combine the singleness of aim and simplicity of heart which the gospel requires with that shrewd sagacity which can bend all earthly things to its holy purposes. Yet if the aim to serve God's kingdom be the ruling power of one's life, and all the manifold interests of life are made subordinate thereto; if the holy *decision* be once made and never swerved from, it will bring forth, as one of its necessary fruits, this true sagacity and moral presence of mind. It is precisely this connection of prudence with a single, steadfast aim, though a bad one, that is illustrated in the conduct of the unjust steward. A *bad* man was necessarily chosen for the example; its very object was to show how much the children of light might do for the kingdom of God, if they would, in this respect, imitate the children of the world. N.

What makes these parables so impressive and pathetic is the fact that they incarnate spiritual truths and realities, show them to us in men of like passions with ourselves; and thus, not only bring them to the level of our thoughts, but make them a thousand-fold more attractive. If, instead of parables, we had fables of talking beasts and birds, their charm would be quite gone.

1-3. Wasted his master's goods. He had been negligent and luxurious; and so had fallen into that most common of all dishonesties which, because it breaks into no man's house, or steals no man's purse, has no notion that it is dishonest. **I cannot dig,** etc. Luxury had unfitted him for toil; alms would choke his pride. *S. Cox.* ——Wanting everything, it is a double poverty to be able to *do* nothing, and to be willing to *ask* nothing. Q.

4-7. As steward to an Oriental landlord, it was his duty to admit and dismiss tenants; to value their land and its produce; to fix, collect, and sell their rents; for in the East, then, as often now, rents were paid in kind, not in money. If an olive-yard yielded a thousand measures of oil annually, a certain proportion, say a tenth, was paid to the landlord. In that case the rent was a hundred measures of oil. If a farm yielded a thousand bushels of wheat, the rent would be a hundred bushels. The steward had to fix the value of the crop, to see that the due proportion of it was paid as rent, to sell what produce was not needed for the supply of the household, and to pay in the cash re-

ceived for it. *S. Cox.*——The steward here made use of this power to purchase the good-will and friendship of his lord's tenants. Whereas one had bound himself to pay yearly a hundred baths of oil, he let him have it at fifty: and whereas another was to pay a hundred homers of wheat yearly, he gave him his lease at eighty, and altered the writings accordingly. This interpretation of the parable may be gathered not only from the nature of the thing, but from the proper sense of the words debtor and bill; the one signifying any kind of debtor, and among the rest a *tenant*, and the other any kind of obligatory writing, and among the rest a lease. In this light the favor that was done to the tenants was substantial, and laid them under lasting obligations; whereas according to the common interpretation, the steward could not reap as much benefit from any requital the debtors would make him for the sums forgiven them, as these sums were worth to himself; and therefore he might rather have exacted them, and put them into his own pocket. M.

Mark the audacity, yet ability, of the fraud. The steward had hitherto, through wasteful luxury perhaps, paid the landlord less than the estate produced. He has now to send in his accounts and vouchers, and run the risk of having his malversation exposed. But by falsifying his accounts, by lowering the rents, he keeps the revenue of the estate at the same low mark, and has a chance of persuading his master that the estate was never worth more, and escaping the worst risks of detection. On the other hand, these *bills*, or documents, which he handed to the tenants, and which would be at least the basis of any future estimate of rents, would, perhaps for years, secure them a considerable saving, and incline them to deal generously with him. By accepting his fraudulent valuations, too, they became parties to the fraud; henceforth, if their generosity failed, he had them in his power. So, by one stroke, he did much both to conceal his former delinquencies, and to secure a provision for his future necessities. *S. Cox.*——Everybody [in Palestine] trades, speculates, cheats. The shepherd-boy on the mountains talks of *piastres* from morning to night; so does the muleteer on the road, the farmer in the field, the artisan in his shop, the merchant in his magazine, the pasha in his palace, the kady in the hall of judgment, the mullah in the mosque, the monk, the priest, the bishop—money, money, money! the desire of every heart, the theme of every discourse, the end of every aim. Everything, too, is bought and sold. Each prayer has its price, every sin its tariff. Nothing for nothing, but everything for money—at the counter of the merchant, the divan of the judge, the gate of the palace, the altar of the priest. W. M. T.

8. It is the lord *of the steward*, he who has twice before in the parable been called by this name (verses 3, 5), that is here meant, and not *our* Lord, who does not speak directly in his own person till verse 9. T.——The steward is not only expressly called "unjust," but his injustice was branded by his dismission. What his master praised was his wisdom and foresight, his subtle and ingenious management in securing to himself friends. He punished his dishonesty, but acknowledged his art and cunning. *Newcome.*——"*Wisely*" may not be the happiest word, since wisdom is never in Scripture disconnected from moral goodness. "Prudently" is the word that should have been chosen. "*The children of this world are wiser in their generation*" (in worldly matters) "*than the children of light*" in theirs, that is, in heavenly matters; the children of light being thus rebuked that they are not at half the pains to win heaven which the men of this world are to win earth—that they are less provident in heavenly things than those are in earthly—that the world is better served by its servants than God is by his. T.——The children of this world have, for the most part, a steady regard to the end which they pursue; they are wise in choosing proper means, and finding out the nearest way to compass their end; they are vigilant and active, constant and resolute in their pursuits. On the other hand, the children of light sometimes quite overlook and forget their great concern, have intervals of remissness and indifference, are easily deterred and unsettled, and drawn aside by every impediment and discouragement. *Jortin.*

9. The man's deed has two sides on which it may be contemplated—one, the side of its dishonesty, upon which it is most blameworthy; the other, the side of its prudence, its foresight. Our Lord distinguishes the steward's dishonesty from his prudence: the one can only have his rebuke—the other may be extolled for the purpose of provoking his people to a like prudence about things of far higher importance. T.——The point held up for imitation in the steward is not his injustice and extravagance, but the foresight with which he anticipated, and the skill with which he provided against, his ultimate difficulties. What can be clearer than the very simple deductions? This steward, having been a bad steward, showed diligence, steady purpose, and clear sagacity in his dishonest plan for extricating himself from the consequences of past dishonesty: be ye faithful stewards, and show the same diligence, purpose, sagacity, in subordinating the present and the temporal to the requirements of the eternal and the future. Just as the steward made himself friends of the tenants, who, when his income failed, received him into their houses, so do *ye* use your wealth—and time, opportunity, knowl-

edge, is wealth, as well as money—for the good of your fellow-men; that when you leave earth poor and naked, these fellow-men may welcome you to treasures that *never* fail. The parables of the unjust judge and the importunate suitor show quite as clearly as this parable that the lesson conveyed by a parable may be enforced by principles of *contrast*, and may involve no commendation of those whose conduct conveys the lesson. F.——The heavenly habitations being termed "*everlasting*," are thus tacitly contrasted with the temporary shelter which was all that the steward, the child of the present world, procured for himself with all his plotting and dishonesty. T.——The wisdom of this world's children is only a wisdom for this world. Measure their conduct on the scale of their own generation, and you say, "These are capable, sagacious men." But measure it on the scale of eternity, that is, on the scale of their whole life, and you add, "What fools and blind they are, after all!" Their thoughts and their gains perish with them. *S. Cox.*

9–11. *Mammon*, coming from the Hebrew, signifies *whatever one is apt to confide in;* and because men put their trust generally in external advantages, as riches, authority, honor, knowledge, the word *mammon* is used to denote everything of that kind, and particularly *riches* by way of eminence. By the mammon of unrighteousness he does not mean unrighteous or ill-gotten riches, but *false* and *uncertain* riches. So in verse 11, "unrighteous" means false, deceitful, as opposed to "*true*." M.

10–13. The things earthly, by which men may show their faithfulness and fitness for a higher stewardship, are slightingly called "*that which is least*," as compared with spiritual gifts and graces which are "*much;*" they are termed "*unrighteous*," or deceitful, "*mammon*," as set against the heavenly riches of faith and love, which are "*true*" and durable "*riches;*" they are called "*that which is another man's*," by comparison with the heavenly goods, which when possessed are our own. T.——The faithfulness in the least is the same as the prudence and shrewdness just spoken of: in the case of the children of light they run into—"who is that *faithful* and *wise* steward?" *That which is least*, is the deceitful mammon; *that which is another man's*, is the *wealth of this present world*, which is not the Christian's own, nor his proper inheritance. The "much," the "true riches," is *that which is your own*, the true riches of God's inheritance. The wealth of this world is "another's," forfeited by sin—only put into our hands to be rendered an account of. A.——Wealth, if bestowed, is the gift of a power from God that may be made glorious by right use. But a right use, a Christian use, will never be made of it till its true relations to other and higher forces of power in the Church are rightly understood. Riches pass "like a flower of the field," in precious but brief trust, given not for pride or elation, but for Christian use. Character is power for eternity, has the beauty and life of its divine spirit on it. As productive of this power in the possessor or others, wealth turns to value. Used for selfish ends, it will bring shame and sorrow here and in the day of God. A Christian use glorifies God, and glorifies the soul; and prepares friends that, when the possessor shall "fail," and go alone to "the eternal mansions," "shall receive him to everlasting habitations." *Post.*

10. Faithful in that which is least. *True faithfulness knows no distinction between great and small duties.* From the highest point of view, that is, from God's point of view, nothing is great, nothing small, as *we* measure it. The worth and the quality of an action depend on its motive only, and not at all on its prominence, or on any other of the accidents which we are always apt to adopt as the tests of the greatness of our deeds. The largeness of the consequences of anything that we do is no measure of the true greatness or true value of it. Nothing is small that a spirit can do. Nothing is small that can be done from a mighty motive. The least action of life can be as surely done from the loftiest motive, as the highest and the noblest. Faithfulness measures acts as God measures them. True conscientiousness deals with our duties as God deals with them. *McLaren.*

Verse 13 then teaches that the only way of attaining to this faithfulness in little things, which qualifies us for what is great, is by a total renunciation of mammon, and by a surrender of the heart to God. C. B.——It was impossible—such was the recurrent burden of so many discourses—to be at once worldly and spiritual; to be at once the slave of God and the slave of mammon. F.——It is clear that this passage (placed out of its connection in M. 6 : 24) stands properly here, closely joined to the parable; and, indeed, requisite to set the idea of the parable in its proper light. The principal scope of the latter is to show the connection between *wisdom* and a *steadfast aim* of life; and this passage (verse 13) contains precisely the same thought; as it teaches that we cannot rightly use our earthly goods unless we make our choice decidedly between God and the world, and then, with undivided aim, refer all things to the *one* Master to whom we have consecrated our whole life. N.

It has been said that the difference between one man and another is in their choice of their masters. Some master every human being has, and none are in so complete a bondage as those who fancy themselves to be absolutely independent. There are as many masters as there are interests, appetites,

tastes, passions, and pursuits—of the body and the mind. There are people who scorn the idea of working at all, who yet work harder, put up with more humiliations, and part with more real liberty, for vanity, for fashion, for a certain standing in society or a certain amount of prosperity, or a sensual pleasure, than the serf that is bought and sold and whipped. So it appears that men are always choosing their masters. Every heart chooses. Every life is the result of that choice. We may go on choosing and choosing again, trying *many* masters. Every passion and appetite and interest may take its turn in playing master. We may fancy we make some progress, *because* we change, when really the selfish principle, the root of all the evil, is just as vital, and as bitter and poisonous in its vitality, as ever, under all the refinements of culture and manners. The external habits may become more orderly and decent; the tastes less gross; the results of labor more useful to others. But God is not mocked, and we must not deceive ourselves. Changing our masters is of no avail till we exchange every other for God. Hence it is that the Bible always treats the false masters of the soul as altogether but one: "He that is not for Christ is against him," it says. So it presents but one alternative. "No man can serve two masters." F. D. H.

14. Covetous . . . . derided him. Sneered at him; their master-sin being too plainly struck at for them to relish. B.——**16-18.** That dispensation of which they were administrators was passing away; and a larger dispensation, in which they shall no more have the "key of knowledge" to admit or to exclude, is begun. Yet not that the law itself was to be abolished, for that would be eternal as the God that gave it (verse 17), being the expression of his perfections and holy will. How great then was their guilt, who, while they pretended to be guardians of its purity, were continually tampering with it in its most sacred enactments, as in those concerning marriage (verse 18). T.

17. Of the law to fail. The Lord Jesus Christ, as the principal part of his prophetic function, came to *confirm the whole law of God*, by an ampler revelation, a more authoritative commission, a more perfect example, a more impressive evidence. Elsewhere he declares that heaven and earth shall pass away sooner than *his word;* while here he proclaims that it is easier for heaven and earth to pass away than one tittle of *the law* to fail. Thus he identifies *his word* and the *Law of God*, in a common authority and a common perpetuity. W. A. B.

Section 107.—The Rich Man and Lazarus.

Luke xvi. 19-31.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared
20 sumptuously every day: and there was a certain beggar named Lazarus, which was laid
21 at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich
22 man's table: moreover, the dogs came and licked his sores. And it came to pass, that
the beggar died, and was carried by the angels into Abraham's bosom: the rich man
23 also died, and was buried: and in hell he lift up his eyes, being in torments, and
24 seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father
Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in
25 water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son,
remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil
26 things: but now he is comforted, and thou art tormented. And besides all this, between
us and you there is a great gulf fixed: so that they which would pass from hence to you,
27 cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray
28 thee therefore, father, that thou wouldest send him to my father's house: for I have five
brethren; that he may testify unto them, lest they also come into this place of torment.
29, 30 Abraham saith unto him, They have Moses and the prophets; let them hear them. And
he said, Nay, father Abraham: but if one went unto them from the dead, they will re-
31 pent. And he said unto him, If they hear not Moses and the prophets, neither will
they be persuaded, though one rose from the dead.

THIS impressive parable, one of the most awful sayings of our Lord, was but a momentary unveiling of the spirit-world and the state of the departed; yet it has left for all after-ages the impress of these momentous truths. Directly consequent upon death is a state of consciousness, in which the soul remembers the past, and knows its own condition and its prospects. There are two opposite states—the one of happiness, the other of misery—to which men are allotted according to their character and conduct in this life. These two conditions are immensely and irrevocably separated. The blessed can do nothing for the alleviation of the miserable; nor can the lost ever hope to reach the abode of the saved. The parable does not propose to remedy in the hereafter any inequalities of condition in the present state, but to compensate for losses here in the body by the superlative gain to the soul that lives unto God. How mean, how wretched, the lot of one who revels in sensual abundance, but has nothing for the soul! J. P. T.

He who believes not in an invisible world of righteousness and truth and spiritual joy, must of necessity place his hope in the things which he sees, will come to trust in them, and to look to them for his blessedness, for he knows of no other: whether he hoards or squanders, in either case he sets his hope on the world. This was the sin of Dives and the origin of all his other sins, that he believed not in this higher world, which is apprehended by faith—a world not merely beyond the grave—but a kingdom of God, a kingdom of truth and love existing even in the midst of this cruel and wicked world; and his punishment was, that he made the discovery of the existence of that truer state of things only to his own unutterable and irremediable loss. T.

---

19. The extreme costliness of the purple dye of antiquity is well known. And the byssus, rightly translated "*fine linen*," was hardly in less price or esteem, so that he plainly sought out for himself all that was costliest and rarest. This was his ordinary apparel; so his sumptuous fare was his every day's entertainment. And what was his crime? A lazar lying at his gate, and lying unrelieved. Nor is he even accused of being, as he is sometimes called, "a glutton." On the contrary, he is one of whom none could say worse than that he loved to surround himself with all things pleasurable. His name Christ has not told us, but the poor man's only. "Seems he not to you," asks Augustine, "to have been reading from that book where he found the name of the poor man written, but found not the name of the rich; for that book is the book of life?" T.

20, 21. Was laid at his gate. Three circumstances aggravate the rich man's uncharitableness; the object was presented to him at his very gate; such an object as would have moved any one's pity, a fellow-creature reduced to extreme misery and necessity; and a very little relief would have contented him. *Tillotson.*——Man neglected his fellow-man, beheld his sufferings with a careless eye and an unmoved heart, yet was it a misery which even the beasts had pity on, so that what little they could they did to alleviate his sufferings. We have in fact in the two descriptions stroke for stroke. Dives is covered with purple and fine linen; Lazarus is covered only with sores. The one fares sumptuously, the other desires to be fed with crumbs. The one has numerous attendants to wait on his least caprice, the other only dogs to tend his sores. T. ——Lazarus lay at the rich man's gate, neglected by all, and receiving kindness only from the brutes. He is depicted, not merely as poor and afflicted, but likewise as very patient. He neither upbraided the rich man for his treatment, nor murmured against God. We must notice this especially, or we shall be led into the erroneous belief that the poor man, for the sake of his poverty, and apart from the disposition with which he endures it, has a claim upon heaven, or that the rich, on account of his riches, and apart from the use he makes of them, will have hell for his reversion. C. B.

22. The beggar died. He died, and how mighty the change! he whom but a moment before no man served, whom none but the dogs cared for, is tended of angels, is carried by them into the blessedness prepared for him. **Into Abraham's bosom.** The Jews spoke of *all* true believers as going to Abraham. To be in Abraham's bosom was equivalent to being in "the garden of Eden." It is the "Paradise" of Luke 23 : 43, the place of the souls under the altar (Rev. 6 : 9); it is, as some distinguish it, blessedness, but not glory. Hither, to this haven of rest and consolation, Lazarus, after all his troubles, was safely borne. **The rich man was buried.** There is a sublime irony in this mention of his burial, connected as it is with what is immediately to follow. No doubt we are meant to infer that he had a funeral according to the most approved pomp of the world; this splendid carrying to the grave is for him what the carrying into Abraham's bosom was for Lazarus—it is his equivalent, which, however, profits him but little where now he is. T.——Here, too, we must not understand the meaning to be, that temporal welfare of itself excludes from heaven, and that temporal misery, on the other hand, is sufficient to constitute a right of admission. The teaching of the parable is, that such a frame of mind as seeks mere temporal pleasure leads to hell; whereas that which in-

clines obediently to the path, often rough and painful, of God's appointment, conducts eventually to his rest. C. B.

23. In hell. Hades in the Greek signifies an invisible place, and is used to express the place of separate souls at large, as well of the good as the bad. And in this sense is *hades* in the Greek (and where translated *hell* in the English) to be taken; i. e., for the place of souls in general, where they wait for their last and final state at the resurrection hereafter. It is true indeed, the parable shows that the rich man was placed among the unhappy souls: but this appears not from his being in *hades*, but from his being in torments: for even Lazarus in Abraham's bosom was also in *hades*, only in a different state or region of it: Lazarus in a state of rest and repose, the rich man in a state of anguish and despair; Lazarus even in immediate and present bliss, the rich man even in present and immediate torments. *Wheatly.*

24. I am tormented in this flame. The torments of the wicked are usually described to us in Scripture by one of the sharpest and quickest pains with which human nature is acquainted: that of burning. All that we need infer from these descriptions is, that the sufferings of wicked men will be as great and severe, and probably greater than can possibly be described to us by anything we know: for who knows the power of God's anger, and the utmost of what Omnipotent justice can do? *Tillotson.*——**And he cried, Father Abraham.** Still clinging to the hope that his descent from Abraham, his fleshly privileges, will profit him something. Nor does Abraham deny the relationship, for he addresses him not as a stranger but a son, yet thus, in the very allowance of the relationship, coupled with the refusal of the request, rings the knell of his latest hope. In this prayer of the rich man we have the only invocation of saints in Scripture, and certainly not a very encouraging one. T.

25. The key to the parable. This rich man, instead of making friends of his riches, using them for God's glory as a faithful and wise steward, has just taken them as his own, until, called to give account, he is found guilty and condemned. D. K. D. ——**Thy lifetime.** The wisdom of God has judged one world enough for one man, though it gives him his choice of two. **Receivedst thy good things.** *His* they are called emphatically, *his* by peculiar choice. They were the things he chiefly valued, and pitched upon as the most likely to make him happy. Having enjoyed them, and actually compassed the utmost of his desires, his happiness was at an end. He had had his option; and there was no further provision for him in the other world: nor indeed was it possible that he should find any, where he had laid up none. Only where men sow may they expect to reap; it being infinitely absurd to bury their seed in the earth, and to expect a crop in heaven. R. S.

From this and other parts of the parable it is plain, that our Lord's principal view in this whole discourse was to warn men of the danger of that total intentness on present pleasure, which is not so much a particular vice, as the foundation of all vices. It is this which makes men regardless of futurity, and without God in all their thoughts. It is this which exposes men to temptations of every kind, and makes them continually sacrifice the interests of truth and virtue whenever they come in competition with the good things of this life, on which alone their heart is set. S. C.——Wealth is to be regarded not as of necessity excluding humility, but only as a great hinderance and temptation; for the very Abraham into whose bosom Lazarus was carried, was one who had been on earth rich in flocks, and in herds, and in all possessions. . . . But the receiving of this world's good without any portion of its evil, the course of an unbroken prosperity, is ever an augury of ultimate reprobation. Nor is the reason of this hard to perceive; for that dross which has need to be purged out can only be purged out by the fire of pain and affliction. Thus Dives, to his endless loss, had in this life received good things without any share of evil. But now all is changed: Lazarus, who received in this mortal life evil things, is comforted, but Dives is tormented.

26. A great gulf fixed. Not a mere handbreadth only, as the Jews fabled, but "*a great gulf*," and not merely there, but "*fixed*" there—an eternal separation, a yawning chasm, too deep to be filled up, too wide to be bridged over. Christ moves in that world as with a perfect familiarity, speaking without astonishment as of things which he knows. T.

29. Moses and the prophets. A remarkable testimony from Christ himself that the canon of the Old Testament is what it was believed by the Jews to be, the word of God, speaking by Moses and the prophets; and that it had been preserved by the Jewish Church to our Lord's age (whence it has come down to our own) in purity and integrity; that it is genuine, authentic, and divine; and that they who will not receive it as such are in so hardened a state that they would not be persuaded though one rose from the dead. It is here intimated also, that men come into the "torment" of Hades, as Dives did, *because* they will not hear the Old Testament Scriptures. What, then, will be the condition of those who refuse to hear Christ and the apostles speaking in the New? W.

31. Though one rose from the dead. The unbelieving Jews themselves became a signal instance of this; who withstood all the miracles of Christ, even that greatest of all, his resurrection

from the dead, no less than they had done the ordinary preaching of the prophets. S. C.——Where unbelief proceeds, as frequently it does, from a vitiated mind, which hates to be reformed; which rejects the evidence because it will not admit the doctrine; in such a case, all proofs will be alike, and it will be lost labor to afford new evidence, since it is not the want of evidence that causes the unbelief. *Bp. Sherlock.*

27-31. What may be called the epilogue of this parable contains a lesson more solemn still—namely, that the means of grace which God's mercy accords to every living soul are ample for its enlightenment and deliverance; that if these be neglected, no miracle will be wrought to startle the absorbed soul from its worldly interests. "We are saved," says Bengel, "by faithful hearing, not by ghosts." F.——The rich man's unbelief shows itself again in his supposing that his brethren would give heed to a ghost, while they refused to give heed to the sure word of God—to Moses and the prophets. For it is of the very essence of unbelief, that it gives that credence to portents and prodigies which it refuses to the truth of God. We have here reappearing in hell that "Show us a sign that we may believe," which was so often on the lips of the Pharisees on earth. They believe, or at least think they would believe, signs and portents, but will not believe God's word. Dives had said, "*they will repent;*" Abraham replies, they will not even "*be persuaded.*" Dives had said, "*if one went unto them from the dead;*" Abraham, with a prophetic glance at the world's unbelief in a far greater matter, makes answer, "No, not if *one rose from the dead.*" This reply of Abraham's is most weighty for the insight it gives us into the nature of faith, that it is an act of the will and the affections no less than of the understanding, something therefore which cannot be forced by signs and miracles: for where there is a determined alienation of the will and affections from the truth, no impression which these miracles make, even if allowed to be genuine, will be more than transitory. When the historical Lazarus was raised from the dead, the Pharisees were not by this miracle persuaded of the divine mission and authority of Christ, and yet they did not deny the reality of the miracle itself. A greater, too, than Lazarus has returned from the world of spirits; nay, has arisen from the dead; and yet what multitudes who acknowledge the fact, and acknowledge it as setting a seal to all his claims to be heard and obeyed, yet are not brought by this acknowledgment at all nearer to repentance and the obedience of faith! It is very observable how exactly in the spirit of Abraham's refusal to send Lazarus the Lord himself acted after his resurrection. He showed himself, not to the Pharisees, not to his enemies, "not to all the people, but unto witnesses chosen before of God" (Acts 10 : 41), to his own disciples alone. T.

Section 108.—A Forgiving, Believing, and Serving Spirit.

Perea.

LUKE xvii. 1–10.

1 THEN said he unto the disciples, It is impossible but that offences will come: but woe
2 *unto him* through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these
3 little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him;
4 and if he repent, forgive him. And if he trespass against thee seven times in a day, and
5 seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And
6 the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
7 But which of you having a servant plowing, or feeding cattle, will say unto him by
8 and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I
9 have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank
10 that servant, because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

THERE is a weak faith, like a grain of mustard-seed, and there is a strong faith, like a great tree of the forest. From first to last that which waters and refreshes inward faith is the river of divine truth, constantly kept in its channel and directed to the roots by the Holy Spirit. Truth is at once means and object. Every proposition of the word which is taken up by genuine faith becomes a source of new strength. Some of these are never whispered out of doors, being communications from the Heavenly Spouse within the curtains of the heart's tabernacle, concerning the person and grace of Jesus. "The secret of the Lord is with them that fear him, and he will show them his covenant." Every one of these blessed experiences, often little flowers of heaven, will be found, on examination, to have proceeded from some bud of distinct revealed truth. The more, therefore, truth is added, the more does faith advance. And, as faith is an immediate product of the life of God in the soul, whatever adds to the vigor of that life—that is, whatever increases inward piety—gives strength to the habitude of faith. All the means of grace, therefore, and all that elevates, purifies, and comforts the soul, go to help forward the disposition to believe. J. W. A.

---

5. Though we cannot be more or less dead, we may be more or less alive. We may believe more or less, we may know more or less, feel more or less, enjoy more or less, be more or less in health. There is progression in the life of faith, as in every life; and this progress is even the condition and the sign of life. Faith may increase in certainty, clearness, vivacity, and energy. It was this that the disciples asked of Jesus when they said, "Increase our faith." A. V.——Our Lord had just enforced two duties, requiring much self-denial, watchfulness, and prayer. The one was the duty of walking so circumspectly as to give no cause of offence (verses 1, 2); the other was the duty of frank forgiveness (verses 3, 4). The apostles began to see that they were not to advance by a royal road to ease and distinction as followers of the Messiah; but that their first grand duty was to subdue themselves, and this was a warfare which could be conducted only by *faith* in him who alone could give them the victory.

6. If ye had faith, ye might. As if He had said: You have asked aright. The things of which I have spoken are indeed contrary to all your natural feelings, and seem in themselves almost impossible to acquire; but a living faith in me will so "strengthen" you as to enable you to "do all things." D. K. D.——**This sycamine tree.** It is easily propagated merely by planting a stout branch in the ground, and watering it until it has struck roots into the soil. This it does with great rapidity, and to a vast depth. It was with reference to this latter fact that our blessed Lord selected it to illustrate the power of faith. Look at this tree —its ample girth, its wide-spread arms branching off from the parent trunk only a few feet from the ground; then examine its enormous roots, as thick, as numerous, and as wide spread into the deep soil below as the branches extend into the air above—the very type of invincible steadfastness. What power can pluck up such a tree? Heaven's thunderbolt may strike it down, the tornado may tear it to fragments, but only miraculous power can fairly pluck it up by the roots. W. M. T.

7–9. The connection here is: But when your faith *has* been so increased as both to avoid and forgive offences, and do things impossible to all but faith, be not puffed up as though you had laid the Lord under obligation to you. **10. Unprofitable:** i. e., "We have not, as his servants, profited or benefited God at all." B.——The apostles, acting simply as servants to Christ, were to call themselves unprofitable servants after they had fulfilled his express commands; they lacked as yet the all-prevailing love that would of itself, without such commands, impel them to every service which his cause required. This disposition obtained, they would be no more servants, but friends; and all disputes for rank, all longing for rewards, would fall away. They would then never think that they had done enough for the Master. To *this* spirit, the essence of genuine Christianity, they were to be exalted. N.

Needful is it that in hours when we are tempted to draw back, to shun and to evade our tasks, we should feel that a necessity is laid upon us; that while we do them willingly, we do them also the most acceptably: yet, whether willingly or not, they must be done; that we are servants who are not to question our Master's will, but to do it. Gratitude and love, indeed, must ever be the chief and prominent motive to obedience, and so long as they prove sufficient, the others will not appear; but it is well for us that behind these there should be other sterner summonses to duty, ready to make themselves felt when our corruption causes them to be needed. Well for us, too, that while the Lord is pleased to accept our work and reward it, we should ever be reminded that it is an act of his free grace, of his unmerited mercy, by which our relation to him has been put upon this footing. T.——Only from the merits of Christ may we expect our imperfections to be made up, our omissions overlooked, and our sins forgiven. For in the best of our works all these will meet: and therefore all our confidence and hope must be placed in the mediation and intercession of Christ. *Wheatly.*

Section 109.—Destruction of the Jewish State.

Perea.

LUKE xvii. 20–37.

20 AND when he was demanded of the Pharisees, when the kingdom of God should
come, he answered them and said, The kingdom of God cometh not with observation.
21 Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is
within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one
23 of the days of the Son of man, and ye shall not see *it*. And they shall say to you, See
24 here! or, See there! Go not after *them*, nor follow *them*. For as the lightning that
lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven;
25 so shall also the Son of man be in his day. But first must he suffer many things, and
26 be rejected of this generation. And as it was in the days of Noe, so shall it be also in
27 the days of the Son of man. They did eat, they drank, they married wives, they were
given in marriage, until the day that Noe entered into the ark, and the flood came, and
28 destroyed them all. Likewise also as it was in the days of Lot; they did eat, they
29 drank, they bought, they sold, they planted, they builded; but the same day that Lot
went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.
30, 31 Even thus shall it be in the day when the Son of man is revealed. In that day, he
which shall be upon the housetop, and his stuff in the house, let him not come down to
32 take it away: and he that is in the field, let him likewise not return back. Remember
33 Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall
34 lose his life, shall preserve it. I tell you, in that night there shall be two *men* in one
35 bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding
36 together; the one shall be taken, and the other left. Two *men* shall be in the field;
37 the one shall be taken, and the other left. And they answered and said unto him,
Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles
be gathered together.

As the destruction of the Jewish polity and worship was, in reference to the past, the great climax of temporal judgment on those who had rejected God's ancient covenants, so, in relation to the future, it forms the great type of the last judgment. Each of God's three dispensations toward the disobedient is closed by a catastrophe; and all three are included in our Lord's discourse: the reckless security of those who perished in the flood being a pattern of the folly both of the Jews and of the finally impenitent. S.

20, 21. He means to refute the Pharisaic notion that the kingdom of God must make its approach with pomp and circumstance, and to demonstrate at the same time that it is formed and reveals itself from within. C. B.——It was, in its very nature, to come "without observation;" unmarked, for it was not political like earthly kingdoms, but the invisible reign of truth in the souls of men—a kingdom not of this world. G.——His answer indicated that their *point of view* was wholly mistaken. The coming of the kingdom of God could not be ascertained by the kind of narrow and curious watching to which they were addicted. False Christs and mistaken rabbis might cry, "*Lo here!*" and "*Lo there!*" but that kingdom was already *in the midst* of them; nay, if they had the will and the wisdom to recognize and to embrace it, that kingdom was *within them*. F.——As it should be rendered, "in the midst of you." He in whom the kingdom had its origin stood with them; and the life of loyalty to God, the characteristic of the kingdom, was in him and in the souls of the faithful men whom he had drawn into fellowship with his own Spirit. G. P. F.——In his gospel and his Spirit, Christ is moving through the great inner world which men too much neglect—the world of

souls; and there in the solitude of the heart, alone with him, it must be ours to seek and find. *Kcr.*

22. One of the days. Himself again among them but for one day. This is said to guard against the mistake of supposing that his visible presence would accompany the manifestation and establishment of his kingdom. **24.** When the whole polity of the Jews, civil and ecclesiastical alike, was broken up at once, and its continuance rendered impossible, by the destruction of Jerusalem, it became as manifest to all as the lightning of heaven that the kingdom of God had ceased to exist in its old, and had entered on a new and perfectly different, form. So it may be again, ere its final and greatest change at the personal coming of Christ, of which the words in their highest sense are alone true.

26-30. All the ordinary occupations and enjoyments of life. Though the antediluvian world and the cities of the plain were awfully wicked, it is not their *wickedness*, but their *worldliness*, their unbelief and indifference to the future, their *unpreparedness*, that is here held up as a warning. These recorded events of Old Testament history—denied or explained away nowadays by not a few—are referred to here as *facts*. B.

30. When the Son of man is revealed. When he will visibly display his power in the destruction of this sinful people. The Jewish nation was as careless and confident as if there was not the least danger; indulging themselves in all kinds of luxury and extravagance, till they saw ruin surrounding them, from which they found it as impossible to escape as it was for the sinners of the old world, or the inhabitants of Sodom and Gomorrha. **31.** The Jewish houses were built with a flat roof, and had stairs on the outside to go down from the top, the readiest way of escape. D.

32. Lot's wife. Many centuries after the fact, he directed that it should be kept in memory. These dark monuments have obtained a place in the word that liveth and abideth forever, that their warning may be available in all nations and all times. *Arnot.* ——**34. Two in one bed.** Realized before the destruction of Jerusalem, when the Christians found themselves forced by their Lord's directions at once and forever away from their old associates: but most of all when the second coming of Christ shall burst upon the world. B.——**37.** A common proverb, applied here to the Jews, pursued by the vengeance of God, the Roman eagles flying upon them as a helpless prey. D.——Josephus asserts that there was no part of Judea which did not partake of the calamities of the capital city. The Romans pursued and took and slew the Jews everywhere; fulfilling again that prediction, "Wheresoever the carcass is (the Jewish nation, morally and judicially dead), there will the eagles (the Romans, whose ensign was an eagle) be gathered together." G. T.

24-37. Is not all history one long, vast commentary on these great prophecies? In the destinies of nations and of races, has not the Christ returned again and again to deliver or to judge? F.

Section 110.—The Importunate Widow. The Pharisee and Publican.

Perea.

LUKE xviii. 1-14.

1 AND he spake a parable unto them *to this end*, that men ought always *to* pray, and
2 not to faint; saying, There was in a city a judge, which feared not God, neither re-
3 garded man. And there was a widow in that city; and she came unto him, saying,
4 Avenge me of mine adversary. And he would not for a while: but afterward he said
5 within himself, Though I fear not God, nor regard man; yet because this widow
6 troubleth me, I will avenge her, lest by her continual coming she weary me. And the
7 Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect,
8 which cry day and night unto him, though he bear long with them? I tell you that
he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find
faith on the earth?
9 And he spake this parable unto certain which trusted in themselves that they were
10 righteous, and despised others: Two men went up into the temple to pray; the one a
11 Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself,

God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or
12, 13 even as this publican. I fast twice in the week, I give tithes of all that I possess. And
the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but
14 smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man
went down to his house justified *rather* than the other: for every one that exalteth
himself shall be abased; and he that humbleth himself shall be exalted.

At the hour of prayer in the temple courts, one stands forth for all to see, and speaks aloud—and what is his prayer? It is a thanksgiving, not a confession: a thanksgiving for his own virtues: a boastful self-vaunting, and comparison of his good with others' evil! Afar off, as unworthy to draw near where God is, there stands a sinner—one whom men point at as an outcast from Israel—and he dares not to lift so much as his eyes toward heaven, but can only smite upon his breast, and say, "God be merciful to me a sinner!" The pent-up sins of years are gathered into one single utterance, and he plunges in, as all-defiled and all-guilty, into the fountain opened in the blood of Jesus for sin and for uncleanness. And it is he—it is the poor sinner—who goes down to his house justified! The other came and returns, self-complacent, self-satisfied, self-admiring: but this one, the altogether sinner, has upon him the hand of blessing, has within him the answer of the divine forgiveness. This is the gospel of the sinner. He who thus spake is of right the sinner's Friend. V.

While the Pharisee enumerates his merits, his abstinences and proprieties and almsgivings, the publican does not pretend to enumerate his offences. Now, goodness that can be measured and counted off is not enough. Goodness is a principle, and that is measureless. Christ would show this publican as knowing that down underneath all particular sins there lies the one worse sin of a wrong soul, from which all the little ones spring and take their energy of mischief—the parent-sin of Satanic self-love that brings the whole vile progeny forth. It is not so much *sins* as *sin* that we have to confess and deplore. Some acts of evil will ever remain to be renounced. But the state of sin, nothing but a Christian renewal or a regeneration from the Spirit of God in the cross of Christ will change that. A mere indifference to the right, a mere unfilial forgetfulness of God, the mere coldness of disregard to Christ's compassion, makes up that godless condition. The Father asks a filial spirit in his child; the Saviour asks a disciple's affection. We cannot veil that deep gulf which stretches always between him that serveth God and him that serveth him not with any brilliant mist of kindly instincts or graceful accomplishments. This is life eternal—to know thee and thy Christ! "Thou shalt *love* thy God." F. D. H.

---

1. Men ought always to pray. That men must *needs* pray always, if they would escape the things coming on the earth. It is not so much the duty or suitableness, as the absolute necessity, of instant persevering prayer that is here declared. T. ——To pray always, and to speak but little, is one of the paradoxes of the gospel: this duty requires little of the tongue, much of the heart. A man may be justly said always to pray, when he has God always present to his mind, and always desires him; whether he do it standing or kneeling, in rest or labor, in grief or joy. Q.——It becomes us to be earnest and fervent, to testify our confidence in his goodness, and the deep sense of our own weakness, wants, and unworthiness; also to show that we set a true value on his blessings, as worth all the importunity we can use: and in this sense the success of our prayers may be truly said to depend on our importunity; not that God is to be moved to grant our requests, but that it becomes us to have these dispositions, in order that we may be more fitly qualified for the grace and mercy which God is willing to bestow upon us. *Tillotson.*

7. Part of the teaching here is that God often *seems to man* to be acting as this unjust judge, to be turning a deaf ear to the prayer of his people. For even the elect are impatient under suffering and affliction. The parable is intended to meet this very difficulty and temptation, to which the faithful, suffering long under sore earthly trials, are exposed. If the *unjust* judge acts thus, shall not the *just* God avenge his own elect? If a bad man will yield to the mere force of the importunity which he hates, how much more certainly will a righteous God be prevailed on by the faithful prayer which he loves! . . . Prayer is the calling in of a mightier to aid, when the danger is felt to be urgent lest the enemy should prevail. And the words in which the need finds utterance, "*Avenge me of mine adversary*," wonderfully express the relation in which we

stand to the evil of which we are conscious as mightily working within us: that it is not our very self, but an alien power, holding us in bondage—not the very "I," as Paul (Rom. 7) is so careful to assert, for then redemption would be impossible, but sin which, having introduced itself, is now seeking to keep us in bondage. And this is the same petition that we make daily, when we say "Deliver us from evil," or rather, "from the Evil One"—from him who is the source and centre of all evil. T.——To long for a revelation of divine justice before all the world, and for the time when he shall judge between the good and the bad, is not at all inconsistent with prayer for the salvation of the enemies of his kingdom, as enjoined both by Christ's teaching and example. The combination of the two is a thoroughly Christian one. N.

8. He may be slack in avenging his people as "men count slackness," as compared with their impatience; but "*he will avenge them speedily*," not leaving them a moment longer in the fire of affliction than is needful. T.——**When.** The Saviour finally put the question whether, under the delays of divine justice, all that believed on him would hold fast their integrity; whether the Son of man would find faith remaining in them all when he should reveal himself a second time. N.——The point is not that there will be then few faithful or none, but that the faith even of the faithful will be almost failing: the distress will be so urgent, the darkness so thick, at the moment when at last the Son of man shall come forth for salvation and deliverance, that even the hearts of his elect people will have begun to fail them for fear. All help will seem utterly to have failed, so that the Son of man at his coming will hardly find *that* faith, the faith which does not faint in prayer, with allusion to verse 1—the faith which hopes against hope, and believes that light will break forth even when the darkness is thickest, and believing this continues to pray—he will hardly find that faith upon earth. The verse stands parallel to, and may be explained by, those other words of our Lord's: "For the elect's sake," lest their faith also should fail, and so no flesh should be saved, "those days shall be shortened." T.——From this we learn—1. That the *primary* and *historical* reference of this parable is to the Church in its *widowed*, oppressed, defenceless condition during the present absence of her Lord in the heavens; 2. That in these circumstances importunate, persevering prayer for deliverance is the Church's fitting exercise; 3. That notwithstanding every encouragement to this, so long will the answer be delayed, while the need of relief continues the same, that all hope of deliverance will have nearly died out, and "faith" of Christ's coming scarcely be found. But the application of the parable to *prayer in general* is so obvious as to have nearly hidden its more direct reference, and so precious that one cannot allow it to disappear in any public and historical interpretation. B.

10. The Pharisee, a specimen of that class of men, who, satisfying themselves with a certain external freedom from gross offences, have remained ignorant of the plague of their own hearts, and have never learned to say, Deliver me from mine adversary, who do not even know that they have an adversary; the other, the representative of all who, though they have much and grievously transgressed, are now feeling the burden of their sins, and heartily mourning them, who also are yearning after one who shall deliver them from those sins, and from the curse of God's broken law. **11. Stood and prayed.** To pray standing was the manner of the Jews (1 K. 8 : 22; 2 Chr. 6 : 12; M. 6 : 5; Mk. 11 : 25); though in moments of a more than ordinary humiliation or emotion of heart, they changed this attitude for one of kneeling or prostration (Dan. 6 : 10; 2 Chr. 6 : 13; Acts 9 : 40, 20 : 36, 21 : 5).

Not as other men. Dividing the whole of mankind into two classes, his arrogance reaches even to such a pitch as this; he in one class, all the world besides in the other. And as he can think nothing too good for himself, so nothing too bad of them. **12.** He would lay claim to doing more than might strictly be demanded of him; he would bring in God as his debtor. Acknowledgment of wants or confession of sin, there is none in his prayer, if prayer it can be called, which is without these. T.——Besides doing *all his duty*, he did *works of supererogation*; while sins to confess and spiritual wants to be supplied he seems to have felt none. What a picture of the Pharisaic character and religion! B.

13. In the publican we are to see one who at this very moment was passing into the kingdom of God, who had come in the fulness of a contrite heart, to make, as I think evidently is meant, the first deep confession of his sins past which had ever found utterance from his lips. How horrible a thing does the Pharisee's untimely scorn appear, when we think of it, mingling as a harshest discord with the songs of angels, which at this very moment hailed the lost which was found, the sinner that repented! He "*smote upon his breast*," an outward sign of inward grief or self-accusation, as one judging himself that he might not be judged of the Lord; at the same time "*saying, God be merciful to me a sinner*," or "to me, the sinful one;" as the other had singled himself out as the holy one. T.——He smites upon his breast, as conscious of the pollutions which lodged there; alleges nothing in his own behalf; feels no refuge and seeks no com-

fort, except in the mercy of a forgiving God; brings no motive to incline that mercy but a sorrowful sense of his own unworthiness, and a humble hope in God's unbounded goodness. He casts himself entirely on this saving, this only supporting attribute. *Stanhope.* — **Be merciful.** Be *propitiated*, a very unusual word in such a sense, only once else used in the N. T., in the sense of "making reconciliation" by sacrifice. B.

This expression of conscious unworthiness is simply the irrepressible confession of sincerity, pressed out of the soul by a longing for forgiveness —short, because so terribly sincere. The straitened spirit in its anguish has no room for particulars. The very sound of the words, the downcast look, the withdrawn position, the agonized gesture, as well as the character Christ puts upon these things, betray the reality of his repentance. The thing they expose to us is human sin—its self-conviction, its wretchedness, its way of relief. F. D. H.—— This unearthly experience has ever had one beginning. Its first step has ever been one of self-abasement. There may be different degrees and intensities of feeling; but in every case there has been something of the emotion or state of soul that called out the prayer of the publican, "God be merciful to me, *the sinner*," as though all else was lost sight of in the sense of the soul's distance from God and holiness. He who has known nothing of this has never entered upon the Christian life. He has no right to speak about it; and nothing that he says about the soul, its culture, and its aspirations, its soaring or its expanding, its progress, its destiny, its "sweetness and light," is entitled to the least consideration. T. L.

14. *Every one that exalteth himself* will be abased by his own vanity, which blinds those whom it infects, and draws them into many errors and indiscretions pernicious to their worldly interests. He will be abased by men, who seldom miss any fair opportunity of humbling vainglorious persons. He will be abased in the sight of God, who abhors the proud; for pride of every kind is a direct offence against God: it is to forget, or practically to deny, that we receive everything from him. *Jortin.* — **He that humbleth himself shall be exalted.** This great law of the kingdom of God is, in the teaching of Christ, inscribed over its entrance-gate. And in many different forms is it repeated. To be *self-emptied*, or "poor in spirit," is the fundamental and indispensable preparation for the reception of the "grace which bringeth salvation:" wherever this exists, the "mourning" for it which precedes "comfort," and the earnest "hungerings and thirstings after righteousness" which are rewarded by the "fulness" of it, will, as we see here, be surely found. Such therefore, and such only, are the justified ones. B.

He "*went down to his house justified*," with a sweet sense of a received forgiveness shed abroad upon his heart; for God's justification of the sinner is indeed a *transitive* act, and passes from him to its object. The other meanwhile went down from the temple, his prayer being finished, with the same cold, dead heart with which he had gone up. The whole parable fitly concludes with that weighty saying, which had already formed part of another of the Lord's discourses, and which, indeed, from the all-important truth which it contains, might well have been often uttered: "*For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted;*" words which here form a beautiful transition to the bringing of the children to Jesus, the incident next recorded by this Evangelist. T.

Section 111.—Divorce and Marriage. Little Children blessed.

Perea.

MATTHEW XIX. 3–15. MARK X. 2–16. LUKE XVIII. 15–17.

M. 3 THE Pharisees also came unto him, tempting him, and saying unto him, Is it lawful
Mk. 3 for a man to put away his wife for every cause? And he answered and said unto them,
4 What did Moses command you? And they said, Moses suffered to write a bill of
5 divorcement, and to put *her* away. And Jesus answered and said unto them, For the
M. 4 hardness of your heart, he wrote you this precept. And he said unto them, Have ye not
read, that he which made *them* at the beginning of the creation made them male and
5 female, and said, For this cause shall a man leave his father and mother, and shall
6 cleave to his wife, and they twain shall be one flesh? Wherefore they are no more

twain, but one flesh. What therefore God hath joined together, let not man put asun-
7 der. They say unto him, Why did Moses then command to give a writing of divorce-
8 ment, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so.
9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Mk.10 And in the house his disciples asked him again of the same *matter*. And he saith
11 unto them, Whosoever shall put away his wife, and marry another, committeth adul-
12 tery against her. And if a woman shall put away her husband, and be married to
M. 10 another, she committeth adultery. His disciples say unto him, If the case of the man
11 be so with *his* wife, it is not good to marry. But he said unto them, All *men* cannot
12 receive this saying, save *they* to whom it is given. For there are some eunuchs which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray; but when *his* disciples saw *it*, they rebuked those that brought *them*.

Mk.14 But when Jesus saw *it*, he was much displeased, *and* called them *unto him*, and said,
Suffer little children to come unto me, and forbid them not: for of such is the kingdom
15 of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as
16 a little child, he shall in no wise enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them. And *he* departed thence.

Christ is the most unworldly of beings, and yet there is no ascetic sourness or repugnance, no misanthropic distaste in his manner; as if he were bracing himself against the world to keep it off. The more closely he is drawn to other worlds, the more fresh and susceptible is he to the humanities of this. The little child is an image of gladness, which his heart leaps forth to embrace. The wedding and the feast and the funeral have all their cord of sympathy in his bosom. H. B.

While we are striving to be strong in the faith, let us not despise the faith of the weakest; for there will come a day to us all when, in the giving way of the powers of nature, and the pouring in of the great water-floods, we shall grasp at something which may hold us up and carry us over. And then, not how much we have searched out and known, not how much we have prevailed, will help us, but how much we have lived on Christ, and heard in our souls of his own life-giving voice, and how much we have shown in the world of his meek and lowly example. A.

M. 3. Lawful to put away his wife? A question of difficulty and danger, with which they here tempted him; for he was now under the jurisdiction of Herod Antipas. Herod had imprisoned John for declaring that it was *not* lawful for him to put away his wife. J. G. B.——**4.** Nothing is lawful to any man who *doubts* its lawfulness. Jesus, therefore, instead of answering them, directs them to the source where the true answer was to be found. Setting the primitive order side by side with the Mosaic institution—meeting their "*Is it lawful?*" with "*Have ye not read?*"—he reminds them that God, who at the beginning had made man male and female, had thereby signified his will that marriage should be the closest and most indissoluble of all relationships—transcending and even, if necessary, superseding all the rest. F.

6. Jesus sends them back to the original constitution of man as one pair, a male and a female; to their marriage, as such, by divine appointment; and to the purpose of God, expressed by the sacred historian, that in all time one man and one woman should by marriage become one flesh, i. e., so long as both are in the flesh. This being *God's* constitution, let not *man* break it up by causeless divorces. B.——He declared that marriage is, according to its idea, an indissoluble union, by which man and wife are joined into one whole, constituting but one life. As it was his work everywhere to lead back all human relations to their original intention, so he de-

cided that the idea of marriage represented in Genesis, as originally the basis of its institution by God, should be realized in life. N.

8. This verse is a key to much of the Mosaic legislation, which only reflected so much of the divine will as could be enforced by civil government. L. A.——"*Moses, because of the hardness of your hearts* (your rude and carnal condition), *suffered you to put away your wives* (as state laws do not aim to realize moral ideas or to create a moral sense, but to bring about *outward* civilization, the laws being adapted to the standpoint of the nature); *but from the beginning it was not so.*" But Christianity, from its very nature, can make no such condescensions. It is her problem everywhere to realize the *ideals* of the creation; a task which the new life imparted by God makes possible to her. In fact, Christ's decision in this particular case illustrates the entire relation of Judaism to Christianity; *there*, condescension to a rude condition of the natural man, which could not be removed by outward means; *here*, the restoration of that which *was in the beginning*. Judaism, in a word, stood midway between the *original* and the *renewal*. N.——The law of Moses went as far as it was practicable to go, in view of the debased condition of the people. To have attempted more would have been to accomplish nothing. It laid a degree of restraint upon lawless passion and caprice. It was a license in form, but a restriction in reality. But it did not, and could not, embody the true idea of the conjugal relation, as that idea lay at the beginning in the Creator's mind. The New Testament law on this subject was the fulfilment of the Levitical rule. G. P. F.

9. This statement swept away forever the conception of woman as a mere toy or slave of man, and based true relations of the sexes on the eternal foundation of truth, right, honor, and love. To ennoble the house and the family by raising woman to her true position was essential to the future stability of his kingdom, as one of purity and spiritual worth. By making marriage indissoluble he proclaimed the equal rights of woman and man within the limits of the family, and, in this, gave their charter of nobility to the mothers of the world. For her nobler position in the Christian era, compared with that granted her in antiquity, woman is indebted to Jesus Christ. G.

Mk. 12. If a woman shall put away her husband. The practice of divorcing the husband, unwarranted by the law, had been, as Josephus informs us, introduced by Salome, sister of Herod the Great, who sent a bill of divorce to her husband; which example was afterward followed by others. By law it was the husband's prerogative to dissolve the marriage. G. C.——**M. 12.** His decision was opposed not only to the old Hebrew notion that celibacy was *per se* ignominious, but also to the ascetic doctrine which made it *per se* a superior condition of life; a doctrine so widely diffused in later times. It involves his great principle, that the heart and disposition must be devoted to the interests of the kingdom of God, and for it must voluntarily modify all the relations of life as necessity may require. N.

13. Brought little children. He had the ideal childlike spirit, and delighted to see in little ones his own image. Purity, truthfulness, simplicity, docility, and loving dependence, made them his favorite types for his followers. The apostles needed the lessons their characteristics impressed; and though enforced before, he gladly took every opportunity of repeating them. G.——**Mk. 14. Forbid them not.** He turned the rebuke of the disciples on themselves. He was as much displeased with them as they had been with the parents and children. F.——To refuse children access to his grace was to misrepresent his spirit, his mission, and his kingdom. In bringing the children at that moment, the mothers interrupted him in an important doctrinal discourse; yet Jesus suspended his teaching, and gave place to a sentiment, a symbol, a sacrament; for the blessing was of the nature of a sacrament. It signified that there was a place in his thought, in his heart, in his mission, in his Church, for children who were too young to understand his teaching. Myriads of children are in heaven, beholding the face of his Father; and the kingdom of grace and salvation upon earth is also for little children. It is pleasing to Christ that parents should bring their children to him in loving consecration, and that children should be embosomed within his Church. J. P. T.

Of such is the kingdom of heaven. Then, beyond a doubt, in that kingdom shall *all* the little ones be found. For it is not as children of Christians, it is not as baptized, but it is as *children*, that of such is that kingdom. Untainted by duplicity, by impurity, by the schemes of ripened selfishness, in them the great redemption takes effect at once and unquestioned. A.——If all that Jesus meant had been that of suchlike, that is, of those who resemble little children, is the kingdom of heaven, we can see much less appropriateness in the rebuke of the disciples, and in the action of the Lord which followed immediately—his taking the little children up into his arms and blessing them. We accept, then, the expression as implying not simply that of suchlike, but of them, is the kingdom of heaven. It is not, however, upon any single saying of our Lord that we ground our belief that those who die in infancy are saved; it is upon the whole genius, spirit, and object of the great redemption. They will share in the benefit of that life which the

second, the spiritual Head of our race, has brought in and dispenses. "Your little ones," said the Lord to ancient Israel, speaking of the entrance into the earthly land of promise—"Your little ones, and your children which in that day had no knowledge between good and evil, they shall go in thither." And of that better land into which for us Jesus as the forerunner has entered, shall we not believe that our little ones, who died before they had any knowledge between good and evil, shall go in thither, go to swell the number of the redeemed, go to raise it to a vast majority of the entire race, mitigating more than we can well reckon the great mystery of the existence here of so much sin, and suffering, and death? H.

15. Receive the kingdom as a little child. This single saying expressed the whole nature of the gospel proclaimed by Christ. It implied that he viewed the kingdom of God as an invisible and spiritual one, to enter which a certain disposition of heart was essential, viz., a childlike spirit, free from pride and self-will, receiving divine impressions in humble submission and conscious dependence; in a word, all the qualities of the child, suffering itself to be guided by the developed reason of the adult, are to be illustrated in the relations between man and God. Without this childlike spirit there can be no religious faith, no religious life. N.——**16.** It is surely not to be conceived that all our Lord meant was to inform us that seeing *grown people* must become childlike in order to be capable of the kingdom of God, therefore they should not hinder *infants* from coming to him, and therefore he took up and blessed *the infants themselves*. Was it not just the grave mistake of the disciples that infants should not be brought to Christ, because only grown people could profit by him, which "much displeased" our Lord? And though he took the irresistible opportunity of lowering their pride of reason by informing them that, in order to enter the kingdom, "*instead of the children first becoming like them, they must themselves become like the children*," this was but by the way; and returning to the *children themselves*, he took them up in his arms, put his hands upon them and blessed them, for no conceivable reason but to show that *they were thereby made capable*, AS INFANTS, *of the kingdom of God*. B.

And he took them up in his arms. May the great Shepherd gather us all, us and our little ones, the fathers, the mothers, the children, into his immortal fold; out of the far country of a wilful and worldly and alienated life, into the Church on earth, into the larger Church, the household undivided and everlasting in heaven! F. D. H.

Section 112.—The Rich Young Ruler. Peter's Selfish Question.

Perea.

MATTHEW XIX. 16–30. MARK X. 17–31. LUKE XVIII. 18–30.

Mk. 17 AND when he was gone forth into the way, behold, a certain ruler came running, and kneeled to him; and asked him, saying, Good Master, what good thing shall I do that I
M. 17 may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. But if thou wilt enter into life, keep the command-
18 ments. He saith unto him, Which? Jesus said, Thou knowest the commandments: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou
19 shalt not bear false witness, Defraud not, Honour thy father and thy mother, and, Thou
20 shalt love thy neighbour as thyself. The young man answered and said unto him, Mas-
21 ter, all these things have I kept from my youth up: what lack I yet? Now when Jesus heard these things, beholding him *he* loved him, and said unto him, Yet lackest thou one thing; if thou wilt be perfect, go thy way, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me.
22 But when the young man heard that saying, he was very sorrowful, and went away grieved; for he was very rich, *and* had great possessions.
23 And when Jesus saw that he was very sorrowful, he looked round about, and saith unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the
Mk. 24 kingdom of heaven. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in
M. 24 riches to enter into the kingdom of God! And again I say unto you, It is easier for a

camel to go through the eye of a needle, than for a rich man to enter into the kingdom
25 of God. When his disciples heard *it*, they were exceedingly amazed, saying among
26 themselves, Who then can be saved? But Jesus looking upon them saith, With men
this is impossible, but not with God: for with God all things are possible.
27 Then answered Peter, and said unto him, Behold, we have forsaken all, and followed
28 thee; what shall we have therefore? And Jesus answered and said unto them, Verily
I say unto you, That ye which have followed me in the regeneration, when the Son of
man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging
29 the twelve tribes of Israel. And verily I say unto you, There is no man that hath for-
saken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands,
for my sake and the gospel's, *or* for the kingdom of God's sake, who shall not receive an
hundred-fold now in this present time, houses, and brethren, and sisters, and mothers,
and children, and lands, with persecutions; and in the world to come shall inherit ever-
30 lasting life. But many *that are* first shall be last; and the last *shall be* first.

Earthly riches are a great obstacle to salvation, because it is hard to possess without loving them. Truth itself affirms this, yet scarce any one hears or believes it. A man is not rich, in the sense here intended, unless he loves riches; and he is properly enough poor in the midst of his treasures, when he uses them, not as a proprietor, but as the steward of God. A rich man is not properly one who only possesses great wealth, but one who is possessed thereby; not one who distributes it as being only a steward, but one who makes it the instrument of his own will, and places his supreme good and happiness therein. The wealth of such a man is like food incorporated and changed into the substance of his heart: to take away the former is to tear out the latter. He alone can do this who has the heart of the covetous person in his hand, and can take out his stony heart, and give him one of flesh.

A man may be rich without riches: he may leave all, without having ever possessed anything. By the heart we cleave to earthly possessions; by renouncing them in our heart we disengage ourselves from them. We leave them, when we cease to desire and love them, because we possess them more by desire and love than by possession itself. We properly leave or forsake anything only when we do it by the Spirit, and for the sake of Christ, and in order to follow him; otherwise, whatever our hands let go, is retained by the desire of our hearts. Q.

M. 17. That I may inherit eternal life. Jesus saw that he was putting all upon moral goodness; some higher virtue to be reached by his own effort entitling him to the eternal life. He saw that this idea regulated even his conception of Christ's own character, whom he looked upon rather as a preëminently virtuous man than one having any peculiar relationship to God. Checking him, therefore, at the very first—taking exception to the very form of his address, he says, "Why callest thou me good? there is none good but one, that is, God." H. ——He does not decline the epithet *good* as such, but only in the superficial sense of the rich youth who regarded him simply as a distinguished rabbi and a good *man;* not as one with God. He did not say, *I am not good;* but *no man* is *good*—much less in comparison with God. P. S.——He could have had but one object—*to raise the youth's ideas of Himself*, as not to be classed merely with other "good masters," and declining to receive this title *apart from* the "One" who is essentially and only "good." This indeed is but distantly hinted; but unless this is seen in *the background* of our Lord's words, nothing worthy of him can be made out of them. B.

18. Jesus, as the youth wanted to *do* something, tells him merely of the second table, for, as has been well remarked, "Christ sends the proud to the *law*, and invites the *humble* to the *gospel*." F.——**20. All these have I kept.** There was no doubt great ignorance in this reply. He knew but little of any one of these precepts in the strictness, spirituality, and extent of its requirements, who could venture on any such assertion. Yet there was sincerity in the answer, and it pointed to a by-gone life of singular external propriety, and that the fruit not so much of constraint as of natural amiableness and conscientiousness. As he gave this answer, Jesus beholding him loved him. It was new and refreshing to the Saviour's eye to see such a specimen as this of truthfulness and purity among the rulers of the Jews. H.——Our own experience tells us of not a few on whom we have looked with wistful regret, that they should have all the setting of fairest human jewels, of loveliness and grace, while in the

centre, the absence of the one thing needful, the pearl of price, revealed a profound and irreparable blank. The Lord Jesus Christ, who had an eye for all that is fair in God's creation, did not cast a chilling look on anything that is beautiful in human nature. He acknowledged it as good so far as it went, and sought to gain it for the divine and eternal. *Ker.*

21. Go, sell, and give. Beneath the pleasing show of outward moralities Christ detected in the young ruler's breast a want of any true regard to God, any recognition of his paramount claims. His heart, his trust, his treasure, were in earthly, not in heavenly things. He needed a sharp lesson to teach him this, to lay bare the true state of things within. Christ at once thrusts the probe into the very heart of the wound. He embodies the claim which he knew the young ruler was unprepared to honor, in that form which struck directly at the idol of his heart, and required its instant and absolute dethronement. H.——Christ commands him to follow, just as he was, without delaying to care for his possessions; expressing, in this particular command, the general thought: "The one thing which thou lackest, and without which none can enter into eternal life, is the denial of thyself and of the world, making everything subordinate to the interests of the divine kingdom." He chose the particular form, instead of the general rule, in order to convince the rich man of his lack the more strikingly, by pointing out his weakest side; for he clung to his wealth with his whole heart; to teach him, from his own *experience* of his love of the world, how far he was from possessing that love which is the *essence* of obedience to the law. N.

22. He went away grieved. It silenced, it saddened, it sent away. No answer was attempted. No new question was raised. The demand was made in such broad, unmitigated, unambiguous terms, that the young ruler, conscious that he had never felt before the extent or pressure of such a demand, and that he was utterly unprepared to meet it, turned away disappointed and dissatisfied. H. ——When riches or heaven, on Christ's terms, were the alternative, the result showed to which side the balance inclined. Thus was he shown to lack the one all-comprehensive requirement of the law—the *absolute subjection of the heart to God*—and this want vitiated all his other obediences. B.——Religion cannot yield us the fulness of its blessing till it brings the heart under the completeness of its gentle captivity to Christ. Submission first; then peace, and joy, and love. "Jesus beholding him, loved him;" yet sent him away sorrowing. How tender, and yet how true! tender in the sad affection—true to the stern, unbending sacrifice of the cross! It is because he would have us completely happy that he requires a complete submission. "One thing" must not be left lacking. Whosoever would enter into the full strength and joy of a disciple must throw his whole heart upon the altar. F. D. H.

Mk. 24. Jesus notices the surprise that his saying had created, and, aware of the false track along which his disciples' thoughts were running, proceeded to explain the real meaning of what he had just said. "Children, how hard is it for them that *trust in riches* to enter into the kingdom of God!" It is not the having but the trusting that creates the difficulty. It is not the kind or quantity of the wealth possessed, but the kind or quantity of the attachment that is lavished upon it. The love of the penny may create as great impediment as the love of the pound. Nor is it our wealth alone that raises a mighty obstacle in the way of entering into the kingdom. It is anything else than God and Christ upon which the supreme affection of the spirit is bestowed. H.——The kingdom of glory is equally open to all true disciples of Christ, rich or poor; for it is not the condition we are placed in here, whether it be high or low, but the use we make of it, that will determine our condition in the life to come. *Mann.*

M. 24. Easier for a camel. The camel being the largest animal with which the Jews were acquainted, its name became proverbial for denoting anything remarkably large; and "a camel's passing through a needle's eye" came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible. G. C.——The explanation that the small side gate of a city, through which a laden camel could only crush with the utmost difficulty, was called a "needle's eye" is more plausible, but seems to need confirmation. F.——The similitude here used implies an absolute impossibility; yet, according to every rule of interpreting Oriental proverbs, it is intended only to express a great difficulty. These expressions of our Lord allude to the difficulty of embracing the gospel in his time, and apply properly to those who *trust in* riches; yet to all rich men they hold out this most important admonition, that their situation is at best a situation of difficulty and danger; that their riches furnish them with so many temptations to intemperance, pride, forgetfulness of God, and contempt of everything serious and sacred, that they have peculiar need to take heed to their ways, to keep their hearts with all diligence, and, above all, to implore that assistance from above, which may enable them to overcome all the enemies with whom they have to contend. P.

"With God all things are possible," is the same as saying, "All things are possible to him that believeth." This, which it is impossible for man to accomplish in his own strength, namely, such a

making of himself poor in spirit, such a loosening of himself from the bands which bind him so fast to the world and to the creature, shall yet be possible for him in the strength of God. The impossible thing, which yet is possible with God, is not the saving of the rich man, but the making of the rich man poor, one of God's poor, and so an inheritor of his kingdom. T.

27. The young man had sought eternal life on the score of his own merits. Yet hardly had Peter seen the catastrophe, and heard the warning, than he comes putting in a claim of merit under cover of devotion to Christ, and saying, "Behold, we have forsaken all; *what shall we have therefore?*" *Guthrie.*——In the following parable Jesus warns them against any question of this sort, originating in greed for reward. It shows that the recompense to be received from the Lord will not be determined by the length of time during which we may have followed him, but rather by the character of our service, its affection and heartiness. Hence it is possible that the first in length of service may eventually prove the last in promotion and reward. No doubt all shall be blessed, for they have all labored, all been servants of the Lord. C. B.

29. Every one that hath forsaken. This promise of our Saviour extends to all his faithful servants in every age who part with anything which is dear to them for the sake of the gospel. Whoever gives up his pleasures, his interests, his fame, his favorite pursuits, his fondest wishes, and his strongest passions, for the sake of his duty, and in conformity to the will of his heavenly Father, may rest assured that he shall in no wise lose his reward. P.——Experience abundantly testifies to the fact, that *in the Lord*, and in fellowship with his disciples, we receive even here below compensation a hundred-fold for any sacrifice we may make. C. B.

27-30. First indeed the Lord answered the question, "What shall we have?" As they indeed and in sincerity had forsaken all for Christ's sake, he answers them fully—the reward shall be great. But having answered so, his discourse takes another turn, as is indicated in the words, "*But* many that are first shall be last;" and he will warn them now against giving place to that spirit out of which the question proceeded; for there was therein an invidious comparison of themselves with others, a certain attempt to bring in God as their debtor. In short, the spirit of the hireling spoke in that question, and it is against this spirit that the parable following is directed, which might justly be entitled, On the nature of rewards in the kingdom of God—the whole finding a most instructive commentary in Rom. 4 : 1–4, which passage supplies a real parallel with the present. T.

Section 113.—The Laborers in the Vineyard.

MATTHEW XX. 1-16.

1 FOR the kingdom of heaven is like unto a man *that is* an householder, which went
2 out early in the morning to hire labourers into his vineyard. And when he had agreed
3 with the labourers for a penny a day, he sent them into his vineyard. And he went
out about the third hour, and saw others standing idle in the marketplace, and said unto
4 them, Go ye also into the vineyard; and whatsoever is right, I will give you. And
5 they went their way. Again he went out about the sixth and ninth hour, and did like-
6 wise. And about the eleventh hour he went out, and found others standing idle, and
7 saith unto them, Why stand ye here all the day idle? They say unto him, Because no
man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever
8 is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith
unto his steward, Call the labourers, and give them *their* hire, beginning from the last
9 unto the first. And when they came that *were hired* about the eleventh hour, they re-
10 ceived every man a penny. But when the first came, they supposed that they should
11 have received more; and they likewise received every man a penny. And when they
12 had received *it*, they murmured against the goodman of the house, saying, These last
have wrought *but* one hour, and thou hast made them equal unto us, which have borne
13 the burden and heat of the day. But he answered one of them, and said, Friend, I do
14 thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go

15 thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do
16 what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

In the vineyard of the Lord there is something for every one to do. No disciple can claim a dignity of position, or a length of service, that should exempt him from the duty of work; nor are any so feeble or so humble that they can do nothing for the Master. Our duty is to work where he has placed us: we can trust his love for the reward. J. P. T.

To see God as he is—this is the reward which he has for all his people, the penny unto all; to each what he would make it. For if the vision of God constitute the blessedness of the future world, then they whose spiritual eye is most enlightened will drink in most of his glory; then, since only like can know like, all advances which are here made in humility, in holiness, in love, are a polishing of the mirror that it may reflect more distinctly the divine image, a purging of the eye that it may see more clearly the divine glory, an enlarging of the vessel that it may receive more amply of the divine fulness; and, on the contrary, all pride, all self-righteousness, all sin of every kind, whether it impair or altogether destroy the capacities for receiving from God, is in its degree a staining of the mirror, a darkening of the eye, a narrowing of the vessel. T.

This parable stands in closest connection with the last four verses of the preceding section, and can only be rightly understood by their help. The parable is directed against a wrong temper and spirit of mind, which all men in possession of spiritual privileges have need to be warned against. The warning was primarily addressed to the apostles, as the chiefest and foremost in the Christian Church, the earliest called to labor in the Lord's vineyard—"*the first*," both in time, and in the amount of suffering and toil which they would have to undergo. They had seen the rich young man go sorrowful away, unable to abide the proof by which the Lord had revealed how strongly he was holden to the things of the world. They (for Peter here, as in so many other instances, is the representative and spokesman of all) would fain know what *their* reward should be, who had done this very thing from which he had shrunk, who had forsaken all for the gospel's sake. The Lord answers them first and fully, that they and as many as should do the same for his sake, should reap an abundant reward. At the same time the question itself, "What shall we have?" was not a right one; it was putting their relation to their Lord on a wrong footing; there was a tendency in the question to bring their obedience to a calculation of so much work, so much reward. There was also a self-complacency lurking in this speech; a comparison between themselves and the young man who had found the requirement too hard for him.

1. Laborers into his vineyard. In other words, the manner of God's dealings with those whom he calls to the privileges of working in his Church—that is, his kingdom in its present imperfect development—is similar to that of a householder who went early in the morning to hire laborers. T.

6. We observed every morning (in Persia) before the sun rose a numerous band of peasants with spades in their hands, waiting to be hired for the day to work in the surrounding fields. Passing by the same place late in the day, we found some standing idle, and, on putting this very same question to them, they answered us, "Because no man hath hired us." *Morier.*——The greatest man of business in worldly things is a mere idle gazer, if he has not yet entered on the true work which alone is worth anything, or gains any reward. *Stier.*——None can take encouragement from the eleventh-hour laborer, except those who to the question, Why stand ye here idle? can reply, No man hath hired us. *Each laborer went to work at the first call.* L. A.

12. The less value we set upon that which we do for God, the greater will its value be in his account. We should employ our minds less on what we do and suffer for his sake than on what he does in us by his grace to enable us; since we have nothing but what we have received, and are still of ourselves but unprofitable servants. Q.

13, 14. No wrong. The sum you agreed for is paid you. To grudge the benevolence shown to others, when, by your own showing, you have been honorably dealt with, is both unworthy envy of your neighbor and discontent with the goodness that engaged and rewarded you at all. B.——**With mine own.** Whatever believers receive from God is of *grace*, and not of *works*. What he gives them is not *their* own, but *his* own. D. K.

15. Thine eye evil. It was to root out this

evil *self* from us, and to put love in its room, that Christ died and the Holy Ghost comes. Let not that death and that coming be in vain for you. Cease not to cry out, weary the ears of God with prayer, until he frees you from all selfishness, and from that worst mark of it, a grudging and *evil eye*. *A. W. Hare.*

16. First shall be last. The lesson taught to Peter and to all disciples in all times is, that those who seem chiefest in labor, if they forget that the reward is of grace and not of works, and exalt themselves above their fellow-laborers, may *altogether* lose the things which they have wrought. T.

1–16. How important a thing it is for us that a parable exhibiting the doctrine of free and unmerited grace, so strongly put forth by Paul, has been preserved to us! Taken in connection with that of the pounds (Section 116), it forms a complete *whole* (the two parables being mutually complementary to each other) of Christ's truth: on the one hand, that the gifts of grace are equally bestowed, and are to be received by all alike in humility of heart; and, on the other, that there are various stages of Christian progress, depending upon the use that is made of the grace given: on the one hand, the humble receiving of grace is contrasted with the asserting of one's own merits; and, on the other, a self-active zeal is opposed to slothful inactivity. N.

Section 114.—The Last Journey. Serving greater than Ruling.

MATTHEW XX. 17–28. MARK X. 32–45. LUKE XVIII. 31–34.

Mk.32 AND they were in the way going up to Jerusalem, and Jesus went before them: and they were amazed, and as they followed they were afraid. And he took the twelve disciples apart in the way, and began to tell them what things should happen unto
33 him; and said unto them, Behold, we go up to Jerusalem; and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be betrayed, *and* delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge,
L. 32 and to crucify *him*. And he shall be mocked, and spitefully entreated, and spitted on:
33 and they shall scourge him, and put him to death: and the third day he shall rise again.
34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

M. 20 Then came to him the mother of Zebedee's children, with her sons, worshipping
Mk.35 *him*, and desiring a certain thing of him. And James and John come unto him, saying,
36 Master, we would that thou shouldest do for us whatsoever we shall desire. And he
37 said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy
M. 21 glory. And the mother saith unto him, Grant that these my two sons may sit, the one
22 on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said unto them, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? And they said
Mk.39 unto him, We are able. And Jesus said unto them, Ye shall drink indeed of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:
40 but to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.

41 And when the ten heard *it*, they began to be much displeased with James and John,
M. 25 and were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over
Mk.43 them, and they that are great exercise authority upon them. But so shall it not be
44 among you: but whosoever will be great among you, shall be your minister: and
45 whosoever among you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

The two disciples really mean to be true to his interests; but they are not so far spiritualized as not to be thinking that they can at the same time serve his interests and advance their own. They are following, but following half unconsciously for a personal reward. Christ's answer is not for these seekers of office only, but for all men who would think of being Christians for a compensation, in whatever form we give that compensation shape—in public prosperity, in agreeable society, in our neighbor's confidence, votes, trade, esteem, or in personal happiness. He says, Think nothing about sitting on my right and my left, in my new kingdom, which is even far newer and stranger than you imagine. Follow on in my path. Do all the daily work of a disciple. Take up my cross and learn what its great redemption means. Warm and enlarge your hearts with my Holy Spirit. Be concerned about your service and sacrifice, not about the recompense.

Religion will never yield its true rewards to those that seek it *for the sake* of its rewards. It deals very frankly with us, having no concern to make proselytes under false pretences. It is willing we should understand that those who court it for anything else than its Giver's sake, will meet perpetual disappointment. Whatever else they may get, it will not be Christian peace. Men may carry their selfishness into their religion, or rather into certain religious formalities and observances, as into everything else. But they will bring away only what they take in. For of our Christian religion the badge is a cross—even as self-forgetfulness is the spirit, love is the motive, disinterestedness is the principle, faith is the inmost spring, "Believe on the Lord Jesus Christ" the first lesson and the last. F. D. H.

Mk. 32, 33; L. 32-34. Were amazed, and as they followed were afraid. There was that in his aspect, attitude, and actions that filled them with wonder and with awe. It was not long till an explanation was offered them. He took the twelve aside, and, with still greater minuteness of detail, told them what was about to happen within a few days at Jerusalem. H.

Once more—for the third time—with fuller, more startling particulars, he told them that he should be betrayed to the priests and scribes; by them condemned; then handed over to the Gentiles; by the Gentiles mocked, scourged, and—he now for the first time revealed to them, without any ambiguity, the crowning horror—*crucified;* and that, on the third day, he should rise again. But their minds were full of Messianic hopes; they were so preoccupied with the conviction that now the kingdom of God was to come in all its splendor, that the prophecy passed by them like the idle wind; they could not, and would not, understand. F.——They had so strong a prepossession that the resurrection of Christ (which they, no doubt, understood in a purely Jewish sense) should introduce the earthly kingdom of the Messiah, that no declaration of our Lord could remove it from their minds; they always "understood not what was spoken." And it is observable that their ambitious disputes concerning primacy or preference usually follow the mention of Christ's death and resurrection. H. M.

M. 20. The mention of thrones (Section 112), as in reversion for the twelve at "the coming" of their Master in his glory, neutralized this announcement of his death. His open triumph was expected as very near at hand; his death they did not understand, and could not reconcile with his other statements. Dreams of ambition, thus kindled, had risen, especially in the minds of James and John, who, with Peter, were the most honored of the apostles. They had been in a better social position than most of their brethren, and, with Salome, their mother, had given all they had to the cause of their Master. G.——**Then came the mother.** Salome was, nevertheless, a faithful disciple of Jesus. She was one of those women who ministered of their substance to his support. She forsook him not when he hung on the cross, and sought the sepulchre with purchased spices to anoint his body. But, like all her people and those nearest Christ, she shared in the hope of a visible Messianic kingdom. J. G. B.

Mk. 35. James and John. They had made up their minds that he was the Messiah. He had himself lately confirmed them in that faith. But with their notions of the Messiahship, such sufferings and death as were actually before Jesus were utterly inconsistent. They could be but figurative expressions, then, that he had employed, intended to represent some severe struggle with his adversaries through which he had to pass before his kingdom was set up and acknowledged. One thing alone was clear—that the time so long looked forward to had come at last. This visit to Jerusalem was to witness the erection of the kingdom. All other notions lost in that, the thought of the places they were to occupy in that kingdom entered again into the hearts of two of the apostles. H.

M. 22. Jesus bore gently with their selfishness and error. They had asked in their blindness for that position which, but a few days afterward, they were to see occupied in shame and anguish by the two crucified robbers. Their imaginations were haunted

by twelve thrones; His thoughts were of three crosses. They dreamt of earthly crowns; He told them of a cup of bitterness and a baptism of blood. F.——**We are able.** Through all the selfishness and ambition, and the ignorance of the future that their request revealed, there shone out in this prompt and no doubt perfectly honest reply a true and deep attachment to their Master, a readiness to suffer with him or for him. And he is far quicker to recognize the one than to condemn the other. H.

Mk. 39. Ye shall drink. One of these brethren was the first of the apostles to drink the cup of suffering and be baptized with the baptism of blood (Acts 12 : 1); the other had the longest experience among them of a life of trouble and persecution. A.——They cannot do it now, but in due time they shall follow him, they shall rise to their calling and bravely meet all its risks and hardships. He would teach us what great capacities and hidden powers lie in a true disciple's life, capacities which are never suspected until they are called into exercise. No man knows his own strength, far less is

he able to forcsee the divine strength which shall be added to his own. When the night comes and the light of our souls has gone down, it is not total darkness forever. God has created other lights to rule the night. New mercies, new sources of light and trust arise, new hopes are awakened, new links between heaven and earth are created, and we learn how little we knew our own capacity for bearing the cross.

40. On my right hand, etc. In a worldly kingdom, if one sits at the right hand and another on the left, that special honor prevents any one else from obtaining it; but in Christ's kingdom there is no such exclusiveness. By the very nature of spiritual greatness it seeks to make others as great. The more a man progresses in truth the more does he desire to see all others true; the greater his love to God the more does he long to see this character spread in the earth. **Not mine to give.** Place and honor are not to be given by him, for the reason that the whole character of such a kingdom as Christ founded is spiritual, and its honors and recompense are spiritual also; and spiritual greatness is something which lies in the heart and life, not in the lot of men. In the kingdom of God the most honorable place is held by those whose character is likest God. Truth, affection, purity, rightcousness, charity, are the substance and strength of the kingdom of God; and these are not things to be given as a jewel or a title to an estate can be made over to a friend or favorite. All the best and divinest treasures of God are wrought into the heart and life of good men, and are not merely transferred by his power and will. And no gift or grace is to be appropriated without the secret force of assimilation, and without the operation of God's law for moulding and perfecting the human spirit. A. W.

Christ puts the disinterested spirit at the very centre and core of the whole message: Drink of my cup, be baptized with my baptism—no matter where you sit, on thrones or footstools! Do good and lend, hoping for nothing again, and your reward shall be great; for ye shall be the children of the Highest. F. D. H.——And so our Lord teaches us that nearness to him in character and life here is the one essential preparation for being with him forever. If we have this character and life we need not ask whether he will acknowledge us. Where Christ's spirit is there is Christ himself; and he who has the love of God in his heart has within his heart that heaven which now exists, and which can never pass away. A. W.

M. 25. Calling the whole twelve, offenders and offended, round him, therefore, he pointed out how utterly they had misapprehended the nature of his kingdom, notwithstanding all his teaching through the past years. G.——**Princes exercise dominion.** Ambition and tyranny belong to the *world*, but in the kingdom of God the duty required is to minister, not to domineer. C. B.——**Mk. 43. But so it shall not be among you.** In the kingdom about to be set up this principle shall have no place. All my servants shall there be equal; and the only "greatness" known to it shall be the greatness of humility and devotedness to the service of others. He that goes down the deepest in these services of self-denying humility shall rise the highest and hold the "chiefest" place in that kingdom; even as the Son of man, whose abasement and self-sacrifice for others, transcending all, gives him of right a place above all! B.

44. Servant of all. The word "minister" in the former verse is a name given to any who occasionally attended others, or was statedly employed to render a particular kind of service; but "servant" here (or *slave*) signifies one whose whole business is to serve, and who is the property of another. The words "of *all*" increase the gradation. D.

45. To give his life a ransom for. The *sacrificial* and *vicarious nature* of Christ's death is here expressed by himself as plainly as the *manner* of his death is foretold a few verses before. B.——The principal uses of *ransom* are the following: a payment as equivalent for a life destroyed, Ex. 21 : 30; the price of redemption of a slave, Lev. 25 : 51; "propitiation for," Prov. 13 : 8. **For many.** *Many* is placed in opposition to the *one* life which is given, and not with any distinction from *all*. In the usage of these two words, as applied to our redemption by Christ, all is the *objective*, many the *subjective* designation of those for whom Christ died. He died for *all* objectively; subjectively, the great multitude, whom no man can number (many), will be the saved by him in the end. A.——In this, as well as in numberless other passages of the New Testament, it is as plain as words can make anything, that the death of Christ is proposed to us as our sacrifice and reconciliation, our atonement and redemption. It is not possible for any one who considers these expressions to imagine that Christ's death was only a confirmation of his gospel, a pattern of a holy and patient suffering of death, and a clear proof of a resurrection. It is plain that Christ's death was our sacrifice; by which is meant that God thought fit to offer pardon in such a way as should demonstrate both the guilt of sin and his hatred of it; and yet, with that, his love of sinners, and his compassion toward them. *Burnet.*

Wonderful is the Saviour of sinners—wonderful in divine power and glory—wonderful in the humility of manhood; example for the highest; consolation for the saddest; companion of the lowliest. No more is he the Redeemer of men by his passion than Leader by his life. No less do they become his

disciples when walking in the steps of his ministering, than when baptized with the blood falling from his cross—greatest when ministers to their brethren, chiefs when servants of all, kings and priests of his kingdom and gospel when with his spirit perpetuating one of his own offices. R. B. T.

Section 115.—Bartimeus. Zaccheus.

Jericho.

MATTHEW xx. 29–34. MARK x. 46–52. LUKE xviii. 35–43; xix. 1–10.

L. 35 AND they came to Jericho; and as he went out of Jericho with his disciples, a great
multitude followed him. And behold, a certain blind man, Bartimeus, the son of
36 Timeus, sat by the highway side begging. And hearing the multitude pass by he
37 asked what it meant. And they told him, that Jesus of Nazareth passeth by. And
38 when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou*
39 Son of David, have mercy on me. And the multitude which went before rebuked him
and charged him that he should hold his peace: but he cried so much the more a great
40 deal, O Lord, *thou* Son of David, have mercy on me. And Jesus stood still, and com-
Mk. 49 manded him to be brought unto him. And they call the blind man, saying unto
50 *him*, Be of good comfort, rise, he calleth thee. And *he*, casting away his garment, rose
L. 40 and came to Jesus. And when he was come near, Jesus asked him, saying, What wilt
41 thou that I shall do unto thee? And the blind man said unto him, Lord, that I may
42 receive my sight. And Jesus said unto him, Receive thy sight: go thy way: thy faith
43 hath made thee whole *and* saved thee. And immediately he received his sight, and
followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.
L. 1, 2 And Jesus entered and passed through Jericho. And behold, *there was* a man named
3 Zaccheus, which was the chief among the publicans, and he was rich. And he sought
to see Jesus who he was: and could not for the press, because he was little of stat-
4 ure. And he ran before, and climbed up into a sycomore tree to see him; for he was
5 to pass that *way*. And when Jesus came to the place, he looked up and saw him, and
said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy
6, 7 house. And he made haste, and came down, and received him joyfully. And when
they saw *it*, they all murmured, saying, That he was gone to be a guest with a man that
8 is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my
goods I give to the poor; and if I have taken any thing from any man by false accu-
9 sation, I restore *him* fourfold. And Jesus said unto him, This day is salvation come to
10 this house, forasmuch as he also is a son of Abraham. For the Son of man is come to
seek and to save that which was lost.

THE cure of a man depended upon no uncertain or arbitrary movement of the feelings of Jesus. He was always ready to heal. No one was ever refused who asked him. It rested with the man: the healing could not have its way and enter in, save the man would open his door. Hence the question, and the praise of the patient's faith. There was no danger then of that diseased self-consciousness which nowadays is always asking, "Have I faith?" searching, in fact, for grounds of self-confidence, and turning away the eyes in the search from the only source whence confidence can flow. How shall faith be born but of the beholding of the faithful? This diseased self-contemplation was not indeed a Jewish complaint at all, nor possible in the bodily presence of the Master. Hence the praise given to a man's faith could not hurt him; it only made him glad and more faithful still. *McD.*

Christ's standard of right was high—higher than ever man had placed it before. Not moral excel-

lence, but heavenly, he demanded. The Sermon on the Mount tells of a purity as of snow resting on an Alpine pinnacle, white in the blue holiness of heaven; and yet he the All-pure had tenderness for what was not pure. He who stood in divine uprightness that never faltered, felt compassion for the ruined, and infinite gentleness for human fall. Broken, disappointed, doubting hearts, in dismay and bewilderment, never looked in vain to him. Very strange, if we stop to think of it, for generally human goodness repels from it evil men; they shun the society and presence of men reputed good. But here was purity *attracting* evil; that was the wonder. The Son of man was ever standing among the lost, and his ever predominant feelings were sadness for the evil in human nature, hope for the divine good in it, and the divine image never worn out wholly. F. W. R.

L. 35. "As he was come nigh unto Jericho," are Luke's words. According to Matthew and Mark this healing occurred "as he went out of Jericho." This discrepancy has not been satisfactorily explained. Further, Matthew mentions "two blind men," while Mark and Luke (whose narrative we have given above) speak only of one, by name. Concerning this difference, Archbishop Trench remarks: "The silence of one narrator is not to be assumed as the contradiction of the statement of another; thus Mark and Luke, making especial mention of one blind man, do not contradict Matthew, who mentions two." Dr. Brown observes: "Many ways of accounting for slight divergences of detail have been proposed. Perhaps, *if we knew all the facts*, we should see no difficulty; but that we have been left so far in the dark shows that the thing is of no moment any way. One thing is plain, there could have been no collusion among the authors of these gospels." And Dr. Fisher, while asserting that "the discrepancy confirms rather than weakens the evidences of Christianity," adds: "Richard Baxter in his day complained of those who assert that the Bible presents no signs of human imperfection, stake the truth of the Christian religion upon the correctness of every item of history, genealogy, number, or word, and assert that every one who doubts that a single word is true, or was dictated by the Holy Spirit, may with equal reason doubt the whole gospel. And here, says Baxter, I must tell you a great and needful truth, which ignorant Christians, fearing to confess, by overdoing tempt men to infidelity. The Scripture is like a man's body, where some parts are for the preservation of the rest, and may be maimed without death. The sense is the soul of Scripture, and the letters but the body or vehicle. Now, as always, it is essential to remember that the letter killeth. Concessions which the progress of Bible criticism renders imperative, deprive infidelity of its most available weapon of attack upon the general credibility of the gospel history." J. G. B.

37. They told. This divine, disinterested Redeemer, who had come from heaven to speak to what was deepest and best in their hearts, to take all their burdens and sicknesses upon himself that he might call them more effectually to honor and immortality, was walking their streets and waiting at their doors. It was told along the highways, in villages and cities, "Jesus of Nazareth is passing by." They neither hindered nor followed him. The routine of the day's business, family festivities, social pleasure, bargains to be begun or closed in the market, each one's little busy world of care or display or profit, was enough. What if the Lord of all life, the healer of all miseries, and final judge of all souls, is passing by? Let him pass. Give us a little more of this world; give us the meat that perisheth; give us popular envy and ascendency; give us to-day's abundance. What is Nazareth or its prophet to us? Answer him as he stands at the door and knocks, and tell him there is no room for him in our houses; we are engaged and cannot see him; in this great tavern of a world, as in the inn at Bethlehem, there is no room for him. The world ignores its King. F. D. H.

38. It was a great act of *faith* in this blind man to call him *the Son of David*, whom the people pointed out as being JESUS OF NAZARETH. *Beng.*——The cry was a recognition of his dignity as the Messiah; for this name, "*Son of David*," was the popular designation of the Messiah, as the one who should come, according to the words of Isaiah, to give sight to the blind. T.——**Have mercy on me.** The emphasis naturally falls on the word "*me*," for Bartimeus, hearing "that it was Jesus" and knowing his own disadvantage from his blindness in the crowd, fears *he* may be overlooked. O. E. D.

41. The Lord's question, "*What wilt thou that I should do unto thee?*" is, in part, an expression of his readiness to aid, in part uttered for the calling out into yet livelier exercise the faith and expectation of the petitioner. T.——Blindness of heart is the only blindness of which men very seldom complain, and from which they scarcely ever beg to be delivered. It is one part of this blindness not to perceive it, and to think that our sight is good. Q.

1. It was necessary to rest at Jericho before entering on the rocky gorge which led from it to Jerusalem, and formed a rough, almost continuous, ascent of six hours, from six hundred feet below to

Blind Bartimeus.

nearly three thousand feet above the level of the Mediterranean. F.——Coming from Jerusalem the gorge opens suddenly at a turn of the path about two miles before reaching the plain of Jericho, where the traveller finds himself in front of a precipice five hundred feet high, pierced by many inaccessible caverns, and with a steep, rugged hill above. From the top of the gorge we enjoyed one of the finest views in Southern Palestine. At our feet lay stretched a bright-green forest. Beyond it a long brown expanse which divides it from the Jordan, whose course we could just trace by the depression marked by a dark-green line of trees. Beyond rose a little higher the plains of Moab, green, rich, and wooded as they retire from the river; and above these stood out clear and sharp the long even range of the hills of Moab. To the right was the calm Dead Sea. H. B. T.

The small but rich plain sloping gently upward from the level of the Dead Sea, 1,350 feet under the Mediterranean, to the stern background of the hills of Quarantana, had the climate of Lower Egypt, and displayed the vegetation of the tropics. Its fig-trees were famous: it was unique in its groves of palms of various kinds: its crops of dates were a proverb: the balsam-plant, which grew principally here, furnished a costly perfume, and was in great repute for healing wounds: maize yielded a double harvest: and wheat ripened a whole month earlier than in Galilee. Rising like an amphitheatre from amidst this luxuriant scene, lay Jericho, the chief place east

of Jerusalem—at seven miles' distance from the Jordan—on swelling slopes, seven hundred feet above the bed of the river. G.——It was directly on the road from the lower Jordan to Jerusalem; and the Galileans, on their way south to the annual festivals, were accustomed, in order to avoid Samaria, to cross the Jordan near the Sea of Galilee, descend by the river on its eastern side, and recross it to the west on reaching Judea—passing up to Jerusalem through Jericho. N. C. B. (See maps, pages 50 and 395.)

Jericho was a Levitical city, and hence the residence of a great many priests: its position as the centre of an exceptionally productive district, and also of the import and export trade between the two sides of the Jordan, made it also a city of publicans. It had much the same place in Southern Palestine as Capernaum—the centre of the trade between the sea-coast and the northern interior, as far as Damascus—held in Galilee. The transit to and fro of so much wealth brought with it proportionate work and harvest for the farmers of the revenue. Hence, a strong force of customs and excise collectors was stationed in it, under a local head, named Zaccheus. G.——Whether he was one of the publicani, the farmers of the revenue, or held some intermediate rank between these and the portitores, the actual collectors of the customs and taxes, is uncertain; but the latter is the more probable supposition. T.

4. The sycomore, or "Egyptian fig"—not to be confounded with the sycamine-tree or "mulberry" of L. 17: 6, or with the sycamore—is exceedingly easy to climb. F.

5. He, who knows how to find his own in the most unlikely places, who had seen Nathanael under the fig-tree, with sure and unerring glance discerned Zaccheus in the sycomore. **To-day I must abide at thy house.** Words of an extraordinary grace, for while the Lord *accepted* many invitations into the houses of men, yet we do not read that he honored any but this one by thus offering himself to his hospitality. T.——If Zaccheus had not been alert now, he would have failed of his only opportunity. That is always a memorable time in any man's history, when, through a book, a letter, a personal interview, a sermon, a special providence, he is brought into contact with that spiritual power which arrests his waywardness and changes the whole current of his being. W. A.

6. Earthly goodness draws admiration on itself. The heavenly imparts itself—inspires a spirit. And such preëminently was the holiness of Christ. Had some earthly great or good one come to Zaccheus's house, his feeling would have been, "What condescension is here!" But when *he* came whose every word and act had in it life and power, no such barren reflection was the result; but, instead, the beauty of holiness had become a power within him, and a longing for self-consecration. F. W. R.

8. Fourfold. The Roman law required this; the Jewish law, but the principal and a fifth more. There was no *demand* made for either; but, to testify the change he had experienced, besides rendering the half of his *fair* gains to the poor, he voluntarily determines to give up all that was ill-gotten, quadrupled. B.——He had been hitherto no extortioner. Had he been conscious that his were in the main treasures of wickedness, gotten together by fraud and wrong, it would have been ridiculous to offer as a gift half of them to the poor, before it was seen whether the whole might not be swallowed up in acts of restitution, with such addition as the law required. Without having been this extortioner, he yet feels that, according to that higher standard of right which he recognizes now, some of his gains may prove to have been unfairly acquired. Any such injustice he will make largely good. T.

One particular and eminent fruit of true repentance is the making satisfaction and restitution to those whom we have injured. And this, as it is one of the best signs and proofs of a true repentance, so is it one of the most proper and genuine effects of it: for this is, as much as in us lies, to undo what we have done, and to unsin our sins. *Tillotson.*—— All this which he now announces of a giving of his own, and a restoring of that which is another's, is rather to be taken as the first-fruits of Christ's visit, the outward utterance of the mighty inward change that had passed upon him. T.——A new man is this, a converted man, a Christianized publican; and in all these purposes which he avows there is an air of honesty, a whole-heartedness, which proves that the change is thorough and worthy to be recorded. This avowal is the free act of a grateful and penitent sinner; it is the evidence of a new affection; it is the cheerful resolution of a man who has come to see how much he owes to that mercy by which he is forgiven and saved. W. A.

9. These words are spoken *to* Zaccheus, but in the hearing of the multitude, and *for* them no less than for him. This appears in the third person, under which he is addressed. As meant for him, they are an acceptance, on the Lord's part, of this offering of his goods as the true expression of a higher offering, even of a dedication of himself to God: "*This day is salvation come to this house.*" As addressed to the multitude, they contain a further justification of the grace shown to this man that was a sinner. Sinner as he is, salvation has yet come to his house, "*forasmuch as he also is a son of Abraham.*" T.——**10.** His repentance and faith should secure to him the gracious promises made to Abra-

ham, his father. And then he added, You see the end of the Son of man's coming on the earth: he came to save that which was lost. W. G.

THUS it is, as the time is now so near, that he holds up his death as the payment of the great price of our redemption, the ransom given by the Living One for the lost.—Such is the free spontaneous mercy in either case exercised by our Lord; such is the way in which he meets simplicity of faith, ardor of desire, strenuousness of effort, as seen in the blind beggar and in the rich publican. Two better instances illustrative of how the sinner and the Saviour are brought together, of what true faith is, and what true repentance, you could not well desire, than those of Bartimeus and Zaccheus. Let us but be as earnest to see him as those two men were, as careless of what others say or do, as resolute to overcome all difficulties, and we shall find that he will be as ready to hear, to heal, to come to us, to take up his abode with us, to bring salvation with him, to gather us, the lost, into the fold of the saved. . . . Jericho is changed from what it was. So little is left of the city, of its hippodrome and amphitheatre, its towers and its palaces, that it is difficult to determine its site. Its gardens and its groves are gone, not one solitary palm-tree for a blind beggar to sit beneath, nor a sycomore for any one to climb. The City of Fragrance it was called of old. There remains now but the fragrance of those deeds of grace and mercy done there by him who in passing through it closed his earthly journeyings, and went up thence to Jerusalem to die. H.

Section 116.—The Pounds.

Jericho.

LUKE XIX. 11–28.

11 AND as they heard these things, he added and spake a parable, because he was nigh
to Jerusalem, and because they thought that the kingdom of God should immediately
12 appear. He said therefore, A certain nobleman went into a far country to receive for
13 himself a kingdom, and to return. And he called his ten servants, and delivered them
14 ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and
15 sent a message after him, saying, We will not have this *man* to reign over us. And it
came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he
16 might know how much every man had gained by trading. Then came the first, saying,
17 Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cit-
18, 19 ies. And the second came, saying, Lord, thy pound hath gained five pounds. And he
20 said likewise to him, Be thou also over five cities. And another came, saying, Lord,
21 behold, *here is* thy pound, which I have kept laid up in a napkin: for I feared thee,
because thou art an austere man: thou takest up that thou layedst not down, and reap-
22 est that thou didst not sow. And he saith unto him, Out of thine own mouth will I
judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up
23 that I laid not down, and reaping that I did not sow: wherefore then gavest not thou
my money into the bank, that at my coming I might have required mine own with
24 usury? And he said unto them that stood by, Take from him the pound, and give *it* to
25, 26 him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For
I say unto you, That unto every one which hath shall be given; and from him that hath
27 not, even that he hath shall be taken away from him. But those mine enemies, which
would not that I should reign over them, bring hither, and slay *them* before me.
28 And when he had thus spoken, he went before, ascending up to Jerusalem.

The kingdom of God is a kingdom where all the property belongs to him, and where he is ever at perfect liberty to dispose of everything as he will. And this arrangement is not arbitrary, but gracious. He disposes of all things with reference to the happiness of all. Men insist upon being sovereigns of what has been committed to them. They hold it for themselves and not for him. Then when they lose it they are without consolation. What is worse than their loss, they see a tyrant upon the throne of the universe. As far as their own misery is concerned, this tyranny is a real one. Viewing God as a tyrant, and being ever in bitter conflict with his government, it is the same to them, in respect to their wretchedness, as though God were a tyrant. What torment, what an antepast of future woe do men give unto themselves, when they malign God in their thoughts! On the other hand, they who look upon all their possessions as strictly speaking the possessions of God, and who cherish a perpetual readiness to yield everything at his command, sustain no losses. They do not perhaps get broken into the habit of parting company with loved and familiar things without a pang; but with the pang there is the consolation of knowing that God has taken his own for some sufficient reason, and that a God of boundless goodness still sits upon the throne of the universe. G. B.

---

11. In the whole bearing of Jesus in and about Jericho there was much to indicate that some great crisis in his history was at hand. It does not surprise us to be told of the disciples' believing "that the kingdom of God should immediately appear." It was because he knew that they were so misconceiving the future that lay before him and them, that Jesus addressed to them the parable of the Pounds. He would have them know that so far from any such kingdom as they were dreaming of being about to be set up for him in Jerusalem, he was going through the dark avenue of death to another, to a far country, to receive the kingdom there, and after a long interval to return; and that, so far from their being about to share the honors and rewards of a newly-erected empire, they were to be left without a Head, each man to occupy and to labor till he came again. Another parable, that of the Laborers in the Vineyard, spoken but a day or two before, had a kindred object—was intended to check the too eager and ambitious thirst for the distinctions and recompenses that the apostles imagined were on the eve of being dispensed. H.

This parable was one of many-sided application; it indicated his near departure from the world; the hatred which should reject him; the duty of faithfulness in the use of all that he intrusted to them; the uncertainty of his return; the certainty that, when he did return, there would be a solemn account; the condemnation of the slothful; the reward of all who should serve him well; the utter destruction of those who endeavored to reject his power. F.——It is addressed, in part, to that light-minded multitude who were following Jesus with an expectation that his cause would speedily triumph, and who, when they should find their expectations disappointed, might many of them turn against him and join in the cry, Crucify him. He warns them that his triumph over his enemies, though not speedy, yet should be certain even as it would be terrible; it contains for them a double warning, that they be not offended or prevented from attaching themselves yet closer to him by the things which should befall him at Jerusalem; and that, least of all, they should suffer themselves to be drawn into the ranks of his foes, since these were doomed to an utter destruction. For the disciples also it contains a warning, that this long period which should intervene before his coming again in glory was not to be a period of inactivity, but a time in which they would be required to show all good fidelity to their absent Lord: which fidelity would by him be acknowledged and abundantly rewarded, even as negligence and sloth would meet also their due recompense of reward.

12. In the great Roman Empire, wherein the senate of Rome, and afterward its emperors, though not kings themselves, yet made and unmade kings, such a circumstance as that which serves for the groundwork of this parable can have been of no unfrequent occurrence. T.——**A nobleman going into a far country to receive a kingdom.** This was done both by Archelaus and by Antipas. And in the case of Archelaus the Jews had actually sent to Augustus a deputation of fifty, to recount his cruelties and oppose his claims, which, though it failed at the time, was subsequently successful. The magnificent palace which Archelaus had built at Jericho would naturally recall these circumstances to the mind of Jesus, and the parable is another striking example of the manner in which he utilized the most ordinary circumstances around him, and made them the bases of his highest teachings. It is also another unsuspected indication of the authenticity and truthfulness of the gospels. F.——**13. Occupy.** *Trade ye* till I come. L.

14. It was not over strangers but over his fellow-citizens that the nobleman departed to solicit a dominion—else would there be no meaning in their message, "*We will not have this man to reign over us.*" So we find him on his return exercising kingly func-

tions among his fellow-citizens—setting his servants over five cities, and over ten—having power of life and death, and executing extreme judgment on those that had refused to admit his authority. The Jews were especially Christ's fellow-"*citizens*," for, according to the flesh, he was of the seed of Abraham and a member of the Jewish polity—and they hated him not merely in his life, and until his departure out of this world, but every persecution of his servants, and all the wrongs which they did to his people because they were his, were all messages of defiance sent after him, "*We will not have this man to reign over us.*" And Theophylact well observes, how twice this very declaration found formal utterance from their lips—once when they cried to Pilate, "We have no king but Cesar;" and, again, when they said, "Write not, The King of the Jews." When we give this parable a wider range, and find the full accomplishment of all it contains, not at the destruction of Jerusalem, but at the day of judgment—and it is equally capable of the narrower and the wider interpretation—then these rebellious citizens will no longer be merely the Jews, but all such evil men as by word or deed openly deny their relation and subjection to Jesus as their Lord and King.

15. How remarkable is this still ministry, these occupations of peace in which the servants of the future king should be engaged, and that, too, while a rebellion was going on! Their part was, with the still and silent occupation of their talent to lay the rudiments of that kingdom, and so to prepare the world for its outbreaking—which outbreaking should yet not actually come to pass till the King returned in his glory. T.

20. Laid up in a napkin. The Jews had a custom which they called *possession by a napkin* or linen cloth, which is, that when they buy or sell anything, they use a piece of cloth which they call *sudar*, the word used in this passage; this the parties lay hold of to ratify and confirm the bargain. Upon which custom, as connected with these words, Dr. Gill observes, that this man made no use of his sudar, or napkin, in buying or selling; he traded not at all; he wrapped up his money in it, and both lay useless. *Burder.*——**23. Into the bank.** The talent gathereth nothing in the napkin, unless it be rust and canker, but travelling in the bank, besides the good it doth as it passeth to and fro, it ever returneth home with increase. *Sanderson.*——**25.** The surprised interpellation of the people, "Lord, he *hath* ten pounds," is an interesting proof of the intense and absorbing interest with which they listened to these parables. F.——**27.** This slaying of the king's enemies *in his presence* is not to be mitigated or explained away, as though it belonged merely to the outer shell of the parable. The words set forth his unmitigated wrath against his enemies, which shall be revealed in that day when grace shall have come to an end, and judgment without mercy will have begun. All this found its nearest fulfilment in the overthrow of Jerusalem, and in the terrible calamities which went before and followed it: that was, without doubt, a coming of Christ to judgment; but it will find its full accomplishment when the wickedness of an apostate world, having come to a single head, shall in that single head receive its final doom—in the final destruction of Antichrist and his armies. T.

Section 117.—The Anointing by Mary.

Bethany.

MATTHEW xxvi. 6–13. MARK xiv. 3–9. JOHN xi. 55–57; xii. 1–11.

J. 55 AND the Jews' passover was nigh at hand: and many went out of the country up
56 to Jerusalem before the passover, to purify themselves. Then sought they for Jesus,
and spake among themselves, as they stood in the temple, What think ye, that he will
57 not come up to the feast? Now both the chief priests and the Pharisees had given a
commandment, that, if any man knew where he were, he should shew *it*, that they
might take him.

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which
2 had been dead, whom he raised from the dead. There they made him a supper in the
house of Simon the leper, and Martha served: but Lazarus was one of them that sat
3 at the table with him. Then, as he sat at meat, came Mary unto him, having an alabaster box with a pound of ointment of spikenard, very precious; and she brake the

box, and poured it on his head; and anointed the feet of Jesus, and wiped his feet with
4 her hair; and the house was filled with the odour of the ointment. Then saith one of
5 his disciples, Judas Iscariot, Simon's *son*, which should betray him, Why was not this
6 ointment sold for three hundred pence, and given to the poor? This he said, not that
he cared for the poor; but because he was a thief, and had the bag, and bare what
Mk. 4 was put therein. And there were some disciples that had indignation within them-
5 selves, and said, To what purpose *is* this waste? for this ointment might have been
6 sold for much, and given to the poor; and they murmured against her. When Jesus
understood *it*, he said unto them, Let her alone: why trouble ye the woman? for she
7 hath wrought a good work upon me. For ye have the poor with you always, and when-
8 soever ye will ye may do them good: but me ye have not always. She hath done what
she could: for in that she hath kept this ointment and poured it on my body, she is
9 come aforehand to anoint it for my burial. Verily, I say unto you, Wheresoever this
gospel shall be preached throughout the whole world, *this* also that this woman hath
done shall be spoken of for a memorial of her.
J. 9 Much people of the Jews therefore knew that he was there: and they came, not for
Jesus' sake only, but that they might see Lazarus also, whom he had raised from the
10 dead. But the chief priests consulted that they might put Lazarus also to death;
11 because that by reason of him many of the Jews went away, and believed on Jesus.

The inspiration of a loving heart has the gift of prophecy. Its insight is foresight, because it is taught of God. And what a rebuke to those who would bring down everything that is lovely and of good report to the hard utilitarian measurement, and, in the pretended interest of fruit, would strike off all the spontaneous blossoms of Christian affection! *Ker.*——The Lord's eye beheld more in this anointing than Mary could understand. She had *done what she could;* she had deposited her whole love in this sacrifice of anointing, but in holy simplicity she had done more than she knew. This is our Saviour's manner; thus does he interpret the love of his disciples. Let us only do what we can, and then will he do what we cannot do; if we put into our doing all that we can, then will he put therein what far exceeds our power and thoughts. "In the works of the children of God there are often hidden mysteries which they themselves understand not," says an experienced Christian. How shall we marvel, when in the light of eternity we review our earthly course; when for the first time we shall fully understand all that God meant by what he led us to do through his Spirit! R. B.

J. 55. Many went, to purify themselves. Thousands of devout Jews came anxiously before the Passover to be made ceremonially clean and fit for the feast. All strict Jews were careful to go through ceremonial washings, purifications, and atonements, before eating the Passover. J. C. R. ——**57.** That was not to be allowed to come to pass which his enemies were planning to effect, that they should bring him by force to Jerusalem; instead of that, he was to *enter in triumph*, and that too as Zion's King, on Palm-Sunday. "Not on the feast-day," they afterward said; but, nevertheless, the hour for the presenting of the sacrifice, full of grace and truth, was ordained to be on the great feast of deliverance. R. B.

2. Made him a supper. All our humanity, with all its possible moods and conditions, is somehow included and mastered and interpreted by him. He goes with us in our recreation as well as in the funeral procession; he sits in the full circle of health at festivals, as well as with the mourner by the new-made grave, or amidst the fragments of ruined plans; he comes to Bethany when the three there are well, not only when Lazarus is dead. All the rooms of our houses are for him, to come in and abide, as well as the chambers of sickness or of the laying out of the dead. F. D. H.

Martha served. The natural temperament of this good woman comes out here as elsewhere. She could not sit still and do nothing while her Lord was in her house. She must be actively stirring and trying to do something. Grace does not take away our peculiar characteristics. J. C. R.—— This, with what is afterward said of Mary's way of honoring her Lord, is so true to the character in which those two women appear in L. 10: 38-42, as

Bethany.

to constitute one of the strongest confirmations of the truth of both narratives. B.

3. Mary was not occupied like her sister in the active ministrations of the feast, but she sat and thought and gazed until the fire burned, and she felt impelled to some outward sign of her love, her gratitude, her adoration. So she arose and fetched an alabaster vase of Indian spikenard, and came softly behind Jesus where he sat, and broke the alabaster in her hands, and poured the precious perfume first over his head, then over his feet, and then—unconscious of every presence save his alone—she wiped those feet with the long tresses of her hair, while the atmosphere of the whole house was filled with the fragrance. It was an act of devoted sacrifice; and the poor Galileans who followed Jesus, so little accustomed to any luxury, so fully alive to the costly nature of the gift, might well have been amazed that it should have all been lavished on the rich luxury of one brief moment. None but the most spiritual-hearted there could feel that the delicate odor which breathed through the perfumed house might be to God a sweet-smelling savor; that even this was infinitely too little to satisfy the love of her who gave, or the dignity of him to whom the gift was given. F.

Poured it on his head. This act, however strange to us, was perfectly conformable to the customs of ancient times, not only in Asia, but in the more polished parts of Europe; and, among the Jews particularly, the custom of anointing the head seems to have been almost as common a custom as that of washing the face. P.——Kingly guest at royal banquet could not have had a costlier homage of the kind rendered to him. That Mary had in her possession so rich a treasure may be accepted as one of the many signs that her family was one of the wealthiest in the village. That she now took and spent the whole of it upon Jesus, was but a final expression of the fulness and the intensity of her devotion.

4. Judas Iscariot. Love so ardent, sacrifice so costly as that of Mary, he could not appreciate. He disliked it, condemned it; it threw such a reproach by contrast upon his own feeling and conduct to Christ. H.——**6. Cared for the poor.** The true friends of the poor, who give most and do most for them, will always be found among those who do most for Christ. It is the successors of Mary of Bethany, and not of Judas Iscariot, who really "care for the poor." **A thief, and had the bag.** Than the *love* of money, no besetting sin seems more thoroughly to wither up and harden the heart. No wonder it is called "the root of all evil." J. C. R.——A dreadful thing is this love of money! It disables both eyes and ears, and makes man worse to deal with than a wild beast, allowing him to consider neither conscience, nor friendship, nor fellowship, nor salvation. *Chrys.*——Christ trusts a thief with his money, because he sets no value upon it; but he keeps souls in his own custody, and redeems them with his blood, because, having received them of his Father, he values them more than all the world besides. He suffers his money to be stolen from him, but never his sheep. Q.

Mk. 6. "She hath done a good work," he said

—"one not only far from censure, but worthy of all praise. She hath done it unto *me*, done it out of pure, deep love—a love that will bring the best, the costliest thing she has, and think it no waste, but rather its fittest, worthiest application, to bestow it upon me." Upon that ground alone, upon his individual claims as compared with all others, Jesus might well have rested his vindication of Mary's act. It does not require that we should assign to her any preëminence of faith. It was the intensity of the personal attachment to Jesus that her act expressed which drew down upon it the encomium of the Lord. H.——On *Me*, the Lord says; because "on Him," therefore Mary's work had its goodness and beauty, as *all* good works. Love to Christ is the rich source and the living soul of every other love which reckons as such before God. R. B.

The inherent grace and beauty of the act forbade any direct reproof; and so jealousy meanly suggests that the precious perfume might have been better sold, the price given to the poor, and this woman have rendered her demonstrations of gratitude in some more "practical" or active way. The answer of Jesus not only rebukes the littleness which these censures betrayed, but it instructively vindicates the woman's cordial, unstudied sacrifice; and not hers only, but the offerings of humble loyalty and silent love to him in all time and over all the earth. It is the acceptance, by the Son of God, of lowly and retiring goodness. It is the legitimation and approval of all hearty gifts to the Master, by the Master's voice. It is the eternal benediction of the gospel on despised fidelity and neglected love. . . . We ought not to forget that God may have, that he asks, that he requires of us that there *shall be*, servants of his love as self-denying, as heroic, as resolute, of whom hospital never knew and poetry never sang, right here in these homely houses and these prosaic streets. And to all that sit at his feet and follow in his steps in the spirit of her who poured the fragrant offering on his head, he is ready to speak the same benediction with his infinite love—hiding in it the sure promise of life everlasting. F. D. H.

7. The poor with you always, but not me. The Bible is such a friend to the poor, such an enemy of luxury, prodigality, and mere bodily gratification, that it seems an unnatural thing to have, even in appearance, Judas taking the side of the poor, and Christ standing in their way. But the position of the parties has a deep truth underlying it. Judas the thief takes the side of poverty that he may plunder it; and Christ, who became poor that he might make many rich, teaches that there are more ways of doing good than almsgiving. All heavenly charity is not bound up in bags of flour. "Not that he cared for the poor," is the truth about the one; "because he cared for the poor," is the motive of the other. Try to measure the amount of bread which would have been provided by the three hundred pence with the fragrance that has exhaled from this woman's deed into millions of weary hearts among the poorest of the poor. *Ker.*

8. If Judas could yet have been saved, the Lord's patience and gentleness must have brought him on his knees before him. There he stood, his whole heart before Jesus laid bare. And the Lord does not thrust him out, does not upbraid him with being a hypocrite and a thief, and presently about to become a murderer. He only knocks gently at the door of his heart with the foretelling of his death. It is as if he had said to him: "Mary has made me ready for my burial; and thou, Judas—how canst thou will to make me ready for death?" Judas could bear unmoved the Lord's look, and he went out to betray him. R. B.

She hath done what she could. The whole spiritual meaning of gifts consists in the disposition of the giver. Distinctions of weight and measure, standards of value, calculations of outlay, vanish before that simple and royal touchstone in the breast. Christ's eye falls, not on the box of ointment, but it falls on Mary's secret, inmost soul. That being sound, all is sound. She believes, she trusts, she loves; therefore "she hath done what she could." Out of that deep and rooted affection all manner of obedient fruits must grow, in time, as surely as love is the willing servant of the beloved. **To anoint it for my burial.** Her gift, he seems to add, is an unconscious embalming before my agony. These most sacred impulses of divine reverence are greater than any common almsgivings. Let each have its due. Whoso loveth me will love my poor, and serve them in the time and place. Let the heart be fastened personally on me as a living Redeemer, and Christian duties will soon fall into their order, and abound. F. D. H.——"For my burying"—clearly, therefore, his condemnation and burial were near at hand. This was another death-blow to all false Messianic hopes. No earthly wealth, no regal elevation could be looked for by the followers of one who was so soon to die. F.

9. Jesus is surrounded by men looking joyously forward to days and years of success and triumph. But he knows what they do not—that on that day week his body will be lying in the new-made sepulchre. And he accepts the anointing at Mary's hand as preparing his body for the burial. With serene eye he looks down into the future, and abroad over the earth, and speaks of it as a thing of certainty that this gospel—the gospel of glad tidings of salvation in his name—was to be preached throughout the whole world. H.——We cannot but be struck

with the majesty of this prophetic announcement; conveying by implication the whole mystery of the gospel which should go forth from his death as its source—looking forward to the end of time when it shall have been preached in the whole world—and specifying the fact that this deed should be recorded wherever it should be preached. A.——While the victories of many kings and generals are lost in silence, and many who have founded states and reduced nations to subjection are not known by reputation or by name, the pouring of ointment by this woman is celebrated throughout the whole world. Time hath passed away, but the memory of the deed she did hath not waned away. *Chrys.*——Fourteen hundred years have passed and gone since in the great church of St. Sophia at Constantinople Chrysostom uttered these words, but still wider and wider is the tale of Mary's anointing of her Master being told, the fragrance of the ointment spreading, yet losing nothing of its sweetness; such fresh vitality, such self-preserving power, lodging in a simple act of pure and fervid love. H.

J. 9, 10. Lazarus is mentioned throughout the incident as forming an element in the unfolding of the hatred of the Jews which issued in the Lord's death. Notice the climax, from mere connecting mention in verse 1, then nearer connection, verse 2, to his being the cause of the Jews flocking to Bethany in verse 9, and the joint object with Jesus of the enmity of the chief priests in verse 10. A.

11. Believed on Jesus. An intellectual conviction that Jesus must be the Messiah. This was the state of mind in which many hundreds of Jews were before the crucifixion, the resurrection, and the day of Pentecost, convinced but not converted, persuaded that Jesus was the Christ of God, but afraid to confess him. Hence on the day of Pentecost many hundreds of Peter's hearers were prepared to believe. J. C. R.——What served further to nurture in the breasts of the high-priests, the lawyers, and the Pharisees the design to put Jesus to death, appears in the transaction of the following day, viz., the entrance into Jerusalem. Accordingly, in the incidents of these first two days of the great week we perceive the human cause of the sufferings and death of Jesus. C. B.

Section 118.—Public Entry into Jerusalem.

MATTHEW xxi. 1–9. MARK xi. 1–10. LUKE xix. 29–40. JOHN xii. 12–19.

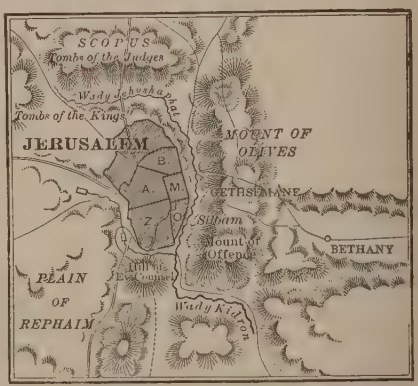
J. 12 ON the next day much people that were come to the feast, when they heard that Jesus
13 was coming to Jerusalem, took branches of palm trees, and went forth to meet him.
L. 29 And it came to pass on the next day, when they drew nigh unto Jerusalem, when he
was come to Bethphage and Bethany, at the mount called *the mount* of Olives, Jesus
30 sendeth forth two of his disciples, saying unto them, Go ye your way into the village
over against you; in the which at your entering straightway ye shall find an ass tied,
and a colt tied with her whereon yet never man sat: loose *them*, and bring *them* hither
Mk. 3 unto me. And if any man say unto you, Why do ye this? Thus say ye unto him, The
4 Lord hath need of them; and straightway he will send them hither. And the disciples
that were sent went their way, and did as Jesus commanded them, and found the colt,
even as he had said unto them, tied by the door without, in a place where two ways
L. 33 met: and they loose him. And as they were loosing the colt, the owners thereof that
34 stood there said unto them, Why loose ye the colt? And they said unto them, even as
35 Jesus had commanded, The Lord hath need of him; and they let them go. And they
brought the ass and the colt to Jesus, and they cast their garments upon the colt; and
they set Jesus thereon.
M. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,
5 as it is written, Tell ye the daughter of Zion, Fear not, behold, thy King cometh unto
J. 16 thee, meek, and sitting upon an ass, and a colt the foal of an ass. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they
that these things were written of him, and *that* they had done these things unto him.
17 The people therefore that was with him when he called Lazarus out of his grave, and
18 raised him from the dead, bare record. For this cause the people also met him, for that
they heard that he had done this miracle.

L. 36 And as he went, a very great multitude spread their garments in the way; and others
37 cut down branches off the trees, and strewed *them* in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen. And the multitudes that went before, and that followed, cried, saying,
38 Hosanna to the Son of David! Blessed is he, the King of Israel, that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest! Peace in heaven, and glory in the highest!
39 And some of the Pharisees from among the multitude said unto him, Master, rebuke
40 thy disciples. And he answered and said unto them, I tell you that if these should hold
J. 19 their peace, the stones would immediately cry out. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

THE next morning he took up his sorrowful journey again, and moved slowly toward the Temple. As the Passover, with its sacrifices, was just at hand, companies of pilgrims, driving sheep for the altar, would be seen in the highways, all gathering up from the four quarters, to the centre of the nation's faith. Among them goes the Lamb of God—the one sacrifice—final, perfect, and sufficient, whom these typical altars of thousands of years had heralded with their banners of smoke and flame. The day to see that marvellous fulfilled Scripture, that the *Lamb should be slain* in the fulness of ages and yet slain *from* the foundation of the world, is, at last, close by; "the hour" of which he so often spoke, as if all reckonings of days, in the knowledge of history, ran to and from that central point of time. But then he is not only Sacrifice and Priest; not only Prophet and Fulfilment; but another of his comprehensive characters is Kingship. So, in token of that royal office whereby he is to reign forever, he must enter the city of his sacrifice with kingly honors, in meekness, to die, yet in majesty, to triumph. F. D. H.

J. 12. Much people that were come to the feast. Josephus estimates the numbers present on a Passover occasion at about three millions, little short of half the population of the two provinces. The number of lambs slain is stated to have been 256,500. H.——**Heard that Jesus was coming.** Jesus of Nazareth had now, for three years, assumed the character of a public teacher; his wonderful works were generally acknowledged; all considered him an extraordinary being; but whether he was the Messiah still hung in the balance. And now the Passover rapidly approached; the roads from all quarters were crowded with the assembling worshippers. Not only the great mass of the inhabitants of Palestine, but many foreign Jews thronged from every quarter—from Babylon, Arabia, Egypt, from Asia Minor, Greece, and Italy, probably even from Gaul and Spain. Through all this concourse of the whole Jewish race, animated more or less profoundly with the same national and religious feelings, rumors about the appearance, the conduct, the pretensions, the language of Jesus, could not but have spread abroad, and be communicated with unchecked rapidity. H. M.

L. 29. Bethphage and Bethany. Of Bethphage, "the house of figs," no trace has been discovered. Bethany has continued, beyond question, on the eastern slope of Mount Olivet, screened from sight of Jerusalem by the crest of the hill, stands the little mountain hamlet, containing little more than twenty houses, scattered irregularly in a labyrinth of narrow lanes and ruinous walls: a shrivelled and decaying place. H. B. T.



He determines to enter Jerusalem publicly, with such circumstance as would openly announce his claim to be the Messiah. G.——Jesus was now in cir-

cumstances to come forward in his Messianic character, as king, after having demonstrated, by his doctrine and walk, for three years, of what kind his kingdom was. The style in which he made his entrance was such as must have proved to every reflective spectator that he had no intention, at least at his first advent, to act the part of an earthly monarch, but only that of the King of hearts. C. B.

35. He had seldom if ever before used this mode of travelling, one not having any special dignity in our eyes, but one that highest dignitaries in the East, kings and princes, prophets and priests, might not unsuitably, upon the most important occasions, make use of. H.——**M. 4, 5. As it is written.** Five hundred years before, the prophet Zechariah had foretold that the King of Zion would one day appear "riding upon an ass." At the time of the prophecy, there were no kings in Jerusalem. The kingdom had ceased at the captivity. **J. 16. Remembered they had done these things.** Long after the triumphant entry, the disciples found that they had been unconscious actors in a mighty accomplishment of Scripture. A thought for us all. During the greater part of our lives, many of God's purposes on earth are being carried on through us and by us, without our being conscious of it. J. C. R.

L. 36. A very great multitude. 37. That went before and that followed. Two vast streams of people met on that day. The one poured out from the city, and, as they came through the gardens whose clusters of palm rose on the southeastern corner of Olivet, they cut down the long branches, as was their wont at the feast of Tabernacles, and moved upward toward Bethany with shouts of welcome. From Bethany streamed forth the crowds who had assembled there the previous night. The two streams met midway. Half of the vast mass, turning round, preceded; the other half followed. A. P. S.——And when the two streams of people met—those who had accompanied him from Bethany, and those who had come to meet him from Jerusalem—they left him riding in the midst, and some preceding, some following him, advanced, shouting "hosannas" and waving branches, to the gate of Jerusalem. **At the descent of the Mount of Olives.** There, through the clear atmosphere, rising out of the deep, umbrageous valleys which surrounded it, the city of ten thousand memories stood clear before him, and the morning sunlight, as it blazed on the marble pinnacles and gilded roofs of the Temple buildings, was reflected in a splendor which forced the spectator to avert his glance. F.

38. They hail him as their Messiah, their King. He does now what he never so fully did before: he accepts the title, he receives the homage. All is true, then, that they had been thinking and hoping. It is openly and avowedly as Christ their king that he is about to go into Jerusalem. Then let all the honors that they can give him be bestowed. It is but little of outward pomp or splendor they can throw around this regal procession. They cannot turn the narrow mountain-path into a broad and covered roadway for their king, but they can strip off their outer garments, and cast them as a carpet beneath his feet. They can cut down leafy branches from the olive-trees and strew them in his way. Royal standards they have none to carry, they have no emblazoned flags of victory to wave. No choice instruments of music are here, through which practised lips may pour the swelling notes of joy and triumph; but they can pluck the palm-tree branches (nature's own emblems of victory) and wave them over his head, and they can raise their voices in hosannas round him. He allows all this, receives it all as seemly and due. Swelling in numbers, freer and more animated in its expressions, the procession moves on till the ridge of the hill is gained, and the city begins to open to the view. The mighty multitude breaks out into acclamations of praise; those going before and those following after vie with one another, and fill the air with their hosannas—applying to Jesus, and this entry into Jerusalem, passages that all understood to relate to the Messiah. H.——The transient popularity of Jesus arose from the enforced admiration of his commanding demeanor, and the notoriety of his wonderful works; but it was no doubt supported in the mass of the populace by a hope that even yet he would conform to the popular views of the Messiah's character. Their present brief access of faith would not have stood long against the continued disappointment of that hope. And it was no doubt by working on the reaction of this powerful feeling that the Sanhedrim were able so suddenly to change the prevailing sentiment. H. M.——The angelic hymn which was earliest sung in heaven in honor of the Saviour's birth, is reëchoed by the band of disciples as he approaches Jerusalem for the last time before the close of his work. B. F. W.

40. The stones would cry out. Hitherto the Lord had discouraged all demonstrations in his favor. On this one occasion he seems to yield his whole soul to the wide and deep acclaim with a mysterious satisfaction, regarding it as *so necessary* a part of the regal dignity in which as Messiah he for this last time entered the city, that if not offered by the vast multitude, it would have been *wrung out of the stones* rather than be withheld. B.——In the mouth of any other, even the greatest of *men*, these words would have been an unjustifiable self-exaltation; uttered by *him*, they showed the weighty import which he gave to his manifestation. Christ's conduct in this respect, moreover, shows

that such an entry into Jerusalem formed part of his plan. N.

Christ undertakes a plan, universal in extent, perpetual in time; viz., to unite all nations in a kingdom of righteousness under God; laying his foundations in the hearts of the poor, as no great teacher had ever done before, and yet without creating ever a faction, or stirring one partisan feeling in his followers. He is never warped by the expectation of his friends; always in a balance of truth, swayed by no excesses, running to no oppositions or extremes; clear of all superstition, and equally clear of all liberalism; presenting the highest doctrines in the lowest and simplest forms; establishing a pure, universal morality, never before established; and, with all his intense devotion to the truth, never anxious, perceptibly, for the success of his doctrine. Finally, to sum up all in one, he grows more great and wise and sacred, the more he is known, and this, we say, is Jesus, the Christ; manifestly not human, not of our world. H. B.

Receive Christ as the disciples received him, as the true God and eternal life. Sages of the earth, he is the key of your problems; troubled spirits, your peace; lovers of wealth, your true treasure; he is the word which solves the enigma of life and conquers the power of death. Without him, wandering through life between an unknown past and a gloomy future, by turns the sport of our passions and our reason, a prey to infinite desires which nothing can satisfy, reduced laboriously to construct poor imitations of happiness, tired of living and afraid to die; above all, afraid to be judged, we must approach, without guide or support, that frightful limit where the earth gives way under our feet. Looking, then, to the Finisher of our salvation, rejoicing in his advent, scattering at his feet tears and palms: these tears shall be wiped away by a divine hand; these palms shall become our crown in the city of peace, when, quenching our thirst at the fountain of all perfection and felicity, we shall repeat the acclamations of the ancient believers, "Blessed be the King that cometh in the name of the Lord! Peace in heaven, and glory in the highest!" A. V.

Section 119.—Weeps over the City. The Fig-tree cursed.

Sunday and Monday.

Matthew xxi. 10, 11, 14–19. Mark xi. 11–14. Luke xix. 41–44.

L. 41 And when he was come near, he beheld the city, and wept over it, saying, If thou
42 hadst known, even thou, at least in this thy day, the things *which belong* unto thy
43 peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep
44 thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.

M. 10 And Jesus entered into Jerusalem, and into the temple. And when he was come
11 into Jerusalem, all the city was moved, saying, Who is this? And the multitude said,
14 This is Jesus the prophet of Nazareth of Galilee. And the blind and the lame came
15 to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and say-
16 ing, Hosanna to the Son of David, they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
17 And when he had looked round about upon all things, and now the eventide was come, he left them and went out of the city into Bethany with the twelve: and he lodged there.

Mk.12 Now on the morrow, in the morning as he returned from Bethany into the city, he was
13 hungry. And seeing a fig-tree afar off in the way, having leaves, he came to it, if haply he might find anything thereon: and when he came to it, he found nothing thereon but

14 leaves only; for the time of figs was not *yet*. And Jesus answered and said unto it, Let no fruit grow on thee henceforward: no man eat fruit of thee hereafter for ever. And his disciples heard *it*. And presently the fig-tree withered away.

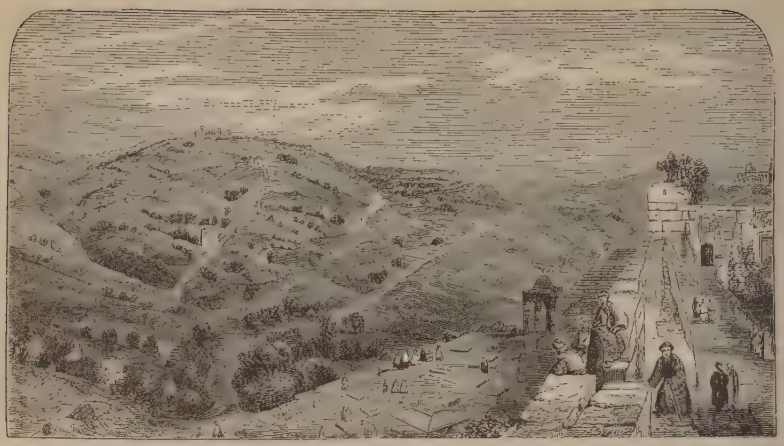
When we conceive him surveying on the one hand the multitudes of giddy, thoughtless, infatuated beings around him, engrossed with the affairs of the passing hour, trifling with the grandest concerns in the universe—gay, sportive, careless, hurrying on to the verge of life; and then, on the other hand, turning to behold the dread futurity, the awful gulf of ruin flaming forth the wrath of the Almighty God against the impenitent—is there not in this an explanation that may well appall the sinner, of the compassion, the grief, the yearning expostulations of Jesus? It was an awful testimony to the grandeur of the event that was taking place when, at the death of Jesus, the sun in heaven was darkened, and the solid earth beneath was rent; but surely it testifies to a still more terrible catastrophe, when the face, not of the sun, but the sun's Creator, is overshadowed—when, not the material earth is moved, but the spirit of him who made it is rent with anguish. Surely it is impossible for imagination to conceive a more awful measure of the guilt and danger of sin than the grief of Jesus. C.

Though there are three paths from the mount to the Holy City, the triumphal entry was by that round the southern base of Olivet. Paths, like wells, are in the East the most unchanging of human institutions. It is little more than fifteen furlongs. Bethany stands in a shallow hollow, scooped out of the shoulder of the hill. The path follows this till the descent begins at a turn where the first view of the temple is caught. First appeared the castles and walls of the City of David; and immediately afterward the glittering roofs of the temple, and the gorgeous royal arcade of Herod, with its long range of battlements overhanging the southern edge of Moriah. H. B. T.——The triple temple of Jerusalem—the lower court standing on its magnificent terraces, the inner court raised on its platform in the centre, and the temple itself rising out of the group and crowning the whole—must have formed, when combined with the beauty of the situation, one of the most splendid architectural combinations of the ancient world. *Fergusson.*

L. 41. As they approached the shoulder of the hill, where the road bends downward to the north, Jerusalem in its glory rose before them. The City of God, seated on her hills, shone at the moment in the morning sun. Straight before stretched the vast white walls and buildings of the temple, its courts, glittering with gold, rising one above the other; the steep sides of the hill of David crowned with lofty walls; the mighty castles towering above them; the sumptuous palace of Herod in its green parks, and the picturesque outlines of the streets. Over all rested the spell of a history of two thousand years; and the mystic Holy of Holies linked the seen to the invisible. The whole scene was overpowering to Jesus. He was crossing the ground on which, a generation later, the tenth Roman legion would be encamped, as part of the besieging force destined to lay all the splendor before him in ashes. Knowing the future as he did, his heart was filled with indescribable sadness. G.

Forgetting his own momentary glory, he beheld only the mighty misery of the rebellious people. He knew what lay beneath that fair exterior; the queenly city, overflowing that very hour with streams of pilgrims, that Zion of the prophets, was an accursed city, which had not "known the day of her visitation." Glory and suffering are with him always inseparable, and in this triumphant King of Zion we behold the man of sorrows! *De P.*——He had dropped *silent* tears at the grave of Lazarus; here he wept aloud. All the shame of his mockery, all the anguish of his torture, was powerless, five days afterward, to extort from him a single groan, or to wet his eyelids with one trickling tear; but here, all the pity that was within him overmastered his human spirit. F.

42. "In this thy day, when, all his other messengers rejected, the Father has sent forth his own Son to thee—if thou in thy day hadst known the things belonging to thy peace spoken so often, so earnestly by him." The sentence is cut short. For a moment the bright vision rises of all that Jerusalem might have been had she but known the time of her visitation. The pause, the tears, the lament over the doomed city, must have produced a deep impression on those around. How little could they understand the meaning of what Christ said, or the source of the emotion he displayed! One thing was clearly shown: the absence of all anticipation on the part of Jesus of any present individual success and triumph. How impressively are we here taught that the day of grace, the opportunity of return to and reconciliation with God, has its fixed limits,



Mount of Olives.

narrower often than the day of life! Apparently Jerusalem's day of grace extended for years beyond the time when he uttered the words of doom, and let fall the tears of sympathy. Miracles were wrought in her streets, exhortations and remonstrances addressed to her children; but to that all-seeing eye before which the secret things of God's spiritual kingdom lie open, the things belonging to her peace were from that time hid from her eyes. The door was shut, the doom was sealed. H.

43, 44. Sternly, literally, terribly, within fifty years, was that prophecy fulfilled. F.——**A trench**—rampart: first of wood, and, when this was burnt, a built wall, four miles circuit, built in three days—so determined were they. This "cut off all hope of escape," and consigned the city to unparalleled horrors. B.——Who save he to whom the future was as the present could have spoken as Jesus did of the days when the enemy should cast a trench, and raise a mound, and compass it round, and keep it in on every side? Josephus tells us how to the very letter all this was fulfilled—how at an early stage of the four months' siege, Titus, the Roman general in command, summoned a council of war, at which three plans were discussed: to storm the city, or to repair and rebuild the engines that had been destroyed, or to blockade the city and starve it into surrender. The third was the method adopted, and by incredible labor, the whole army engaging in the work, a wall was raised, which compassed the city round and round, and hemmed it in on every side. H.

Thy children within thee. While Titus was completing his preparations at Cesarea, almost the whole Jewish population left in the desolated country districts flocked to Jerusalem, to keep the Passover of A. D. 70, just one generation after that Passover at which they had refused their day of visitation and cut off the Messiah. Her children were still within her when, after an attempt to storm the city, the siege was converted into a blockade, and the fugitives, who fled from the unutterable horrors of famine and faction within the walls, perished between the lines, or were crucified in attitudes of cruel mockery to deter imitators. S.——**Even with the ground.** The Romans burnt the most extreme parts of the city, and dug up the foundations of the walls, reserving only three towers, and a part of the wall, as a memorial of their own valor, and for the better encampment of the soldiers. Afterward, we read in the Jewish Talmud, and in Maimonides, that Terentius Rufus, who was left to command the army, did with a ploughshare tear up the foundation of the temple; thereby signally fulfilling the prophecy of Micah 3 : 12. Eusebius too affirms that it was ploughed up by the Romans, and that he saw it lying in ruins. So literally were our Saviour's words accomplished, in the ruin and desolation of the city and of the temple! G. T.——Titus did not wish to sacrifice the temple—nay, he made every possible effort to save it—but he was forced to leave it in ashes. He did not intend to be cruel to the inhabitants, but the deadly fanaticism of their opposition so extinguished all desire to spare them, that he undertook the task of wellnigh exterminating the race—of crucifying them by hundreds, of exposing them in the amphitheatre by thousands, of selling them into slavery by myriads. Josephus tells us that, even immediately after the siege of Titus, no one, in the desert waste around him, would have recognized the beauty of Judea. F. (Read Section 185.)

M. 15. Even in the temple itself, the children prolong the acclamations; and as the sick, the infirm, the afflicted with different maladies are restored at once to health or the use of their faculties, the same uncontrolled acclamations from the younger part of the multitude are renewed with increasing fervor. H. M.——Pleasant ever to the eye of Jesus was childhood with its charm of freshness, simplicity, buoyant freedom and open ardent love and trust, and sweet ever to his ear the strains of juvenile devotion, but never so pleasant as when he saw these bands of children clustering round him in the temple; never so sweet as when—no others left to do it—they lifted up their youthful voices in those hosannas, the last accents of earthly praise that fell upon his ear. H.

16. Have ye never read? Psalm 8: 2. This Psalm is frequently cited in the New Testament of Christ. In understanding such citations as this, we must bear in mind that the external fulfilment of a prophecy is often itself only a type and representation of that inner, deeper sense of the prophecy which belongs to the spiritual dealings of God. A. ——He did not finish the passage, but left it to them to supply the words, "that thou mightest still the enemy and the avenger." N. A.

We must imagine the agitation and tumult of the crowded city, or we shall be unable fully to enter into the beauty of the calm and unostentatious dignity with which Jesus pursues his course. He preserves the same equable composure in the triumphant procession into the temple, and in the hall of Pilate. At every step he feels himself more inextricably within the toils. Yet he moves onward with the self-command of a willing sacrifice, intimating that his death was necessary, to secure indescribable benefits for his followers and for mankind. Yet there is no needless exasperation of his enemies; he observes the utmost prudence, though so fully aware that his prudence can be of no avail; he never passes the night within the city. And it is only by the treachery of one of his followers that the Sanhedrim at length make themselves masters of his person. H. M.

Mk. 13. A fig-tree having leaves. There is a kind of tree which bears a large green-colored fig that ripens very early. I have plucked them in May, from trees on Lebanon, a hundred and fifty miles north of Jerusalem, and where the trees are nearly a month later than in the south of Palestine; it does not, therefore, seem impossible but that the same kind *might* have had ripe figs at Easter, in the warm, sheltered ravines of Olivet. The reason why he might seek fruit from this particular tree at that early day, was the ostentatious show of *leaves*. The fig often comes with or even before the leaves, and especially on the early kind. If there was no fruit on this leafy tree, it might justly be condemned as barren. W. M. T. ——In walking along this same Bethany road we came upon just such a precocious fig-tree. It was, in all likelihood, the very road on which our Lord had travelled; it was the same week in the year, for it was the Passover week when we were on Olivet; and while in general the few fig-trees that we saw were showing little more than the first signs of life, there was one more favorably placed, which was several weeks in advance of all the others, all green with foliage, and with ripe fruit underneath it. We plucked a branch and brought it home with us. The large leaves had shrivelled, but the fruit was still sweet, two months afterward. *A. Thomson.*

13, 14. The fig-tree was the type of the Jewish people (L. 13: 6–9). They had the law, the temple, all rites of worship, the externals of righteousness; but bore none of its fruits. *Andrews.*—— Yesterday, he had bewailed the foreseen desolation of Israel, as having been unfaithful to her covenant promises, and about to frustrate her covenant hopes. To-day, he teaches the same fact by symbols. The tree is Israel. He—the same who planted it in times of old—goes to it, expecting the fruit which its fair appearance warranted; but finding none, he pronounces judicially upon it the sentence of destruction. K.——They had a divine revelation to guide them, by which they were distinguished from all nations; they had the worship of God established among them; they had the appearance of sanctity and religion, but all was outside show, hypocrisy, and dissimulation, without any solid and substantial goodness: they had nothing besides leaves, and therefore, by a just judgment, that which they had was to be taken from them. *Jortin.*

Our Lord had already spoken the parable of the fig-tree that bore no fruit. This miracle was but the acted parable. Here was an opportunity in their very path of enforcing, by a visible sign proceeding from himself, one of the most important truths he had striven to teach them. He condemned the tree to become in appearance that which it was in fact—a useless thing. *McD.*——Christ did not attribute moral responsibilities to the tree, when he smote it because of its unfruitfulness, but he did attribute to it a fitness for representing moral qualities. All our language concerning trees, a *good* tree, a *bad* tree, a tree which *ought* to bear, is exactly the same continual transfer to them of moral qualities, and a witness for the natural fitness of the Lord's language—the language indeed of an act, rather than of words. He did not, like Moses and Elijah, make the assertion of God's holiness and his hatred of evil at the cost of many lives, but only at the cost of a single unfeeling tree. His miracles of mercy were unnumbered, and on men; his miracle of judgment was but one, and on a tree. It was punished not

for being without fruit, but for proclaiming by the voice of those leaves that it had such—not for being barren, but for being false. And this was the guilt of Israel, a guilt so much deeper than the guilt of the nations. The other trees had nothing, but they did not pretend to have anything; this tree had nothing, but it gave out that it had much. So was it severally with Gentile and with Jew. The Gentiles were bare of all fruits of righteousness, but they owned it; the Jews were bare, but they vaunted that they were full. T.——And as the fruitless tree, failing to realize the aim of its being, was destroyed, so the theocratic nation, for the same reason, was to be overtaken, after long forbearance, by the judgments of God, and shut out from his kingdom. N.

The tree was a fit type of that premature outward show of devotion with which he was even now welcomed by the people, the fruit of whose "Hosannas" would soon be "Crucify him!" and it was on such a deceitful show that his sentence really fell. In any case, let us remember that he was the Lord of the creation; and this, his only miracle of destruction, furnished a most emphatic warning to the people who had often been described as trees of the Lord's planting, but as often warned that they would be rooted up, if they bare no fruit worthy of repentance. S.——And should the great Creator desire to deal with any barren human spirit as he dealt with that barren fig-tree, what has he to do in order to punish it for its barrenness? He has but to desert that spirit, and call away after him as he goes all those powers and influences that had been at work there so long and so fruitlessly, to leave it finally and forever to itself. Poor, solitary, forsaken spirit, cut off from God, and cast adrift upon a wild and shoreless sea, with thine own vulture passions in thee, let loose from all restraint, to turn upon thee and torture thee, and prey upon thee forever! What darker, drearier hell than that? The soul breeding within it the worm that never dies; itself kindling the fire it cannot quench. H.

Section 120.—Cleansing of the Temple. Lesson of the Withered Tree.

Monday and Tuesday.

Matthew xxi. 12, 13, 20–22. Mark xi. 15–26. Luke xix. 45–48; xxi. 37, 38.

Mk. 15 And they come to Jerusalem. And Jesus went into the temple of God and began to
cast out them that sold and bought in the temple, and overthrew the tables of the
16 money-changers, and the seats of them that sold doves; and would not suffer that any
17 man should carry *any* vessel through the temple. And he taught, saying unto them, Is
it not written, My house shall be called, of all nations, the house of prayer? but ye have
18 made it a den of thieves. And he taught daily in the temple. But the chief priests,
and the scribes, and the chief of the people heard, and sought how they might destroy
him; and could not find what they might do: for they feared him, because all the
19 people were very attentive to hear him, and were astonished at his doctrine. And
when even was come, he went out of the city.

L. 37 And in the day-time he was teaching in the temple; and at night he went out, and
38 abode in the mount that is called *the mount* of Olives. And all the people came early
in the morning to him in the temple, for to hear him.

Mk. 20 And in the morning as they passed by, when the disciples saw the fig-tree dried up
21 from the roots, they marvelled, saying, How soon is the fig-tree withered away! And
Peter, calling to remembrance, saith unto him, Master, behold the fig-tree which thou
22 cursedst is withered away. And Jesus answering, saith unto them, Have faith in God.
23 For verily I say unto you, That if ye have faith, and doubt not, ye shall not only do this
which is done to the fig-tree; but also whosoever shall say unto this mountain, Be thou
removed, and be thou cast into the sea; and shall not doubt in his heart, but shall be-
lieve that those things which he saith shall come to pass; it shall be done, *and* he shall
24 have whatsoever he saith. Therefore I say unto you, What things soever ye desire
when ye pray, believe that ye receive *them*, and ye shall have *them*; and all things ye

25 shall ask in prayer, believing, ye shall receive. And when ye stand praying, forgive, if
ye have ought against any: that your Father also which *is* in heaven may forgive you
26 your trespasses. But if ye do not forgive, neither will your Father which *is* in heaven
forgive your trespasses.

THOUGH Jesus taught that prayer is influential as a direct appeal to our Father in heaven, he also announced *certain conditions* upon which prayer, to be efficacious, must proceed. The object prayed for must be in harmony with the divine wisdom as seeing, and the divine love as choosing always that which is best for the suppliant. Mere importunity ought not to procure for us anything which, upon the whole, is not for our good. Prayer must be offered in faith; not as an experimental essay with Providence, nor for the manipulation of our own feelings; but with the earnest conviction that the thing we pray for will be bestowed, if, on the whole, this is best for us, and if, under all the circumstances, this is wisely possible. In praying for temporal benefits we should have in view chiefly the spiritual benefit to be attained through freedom from worldly anxieties. By the virtue that is lodged in the prayer of faith, whosoever will may approximate himself to God in character. "This is the will of God, even your sanctification." J. P. T.

15, 16. For the convenience of the Jews from a distance who wished to offer sacrifices, booths had been erected in the temple-court, in which everything necessary for the purpose was kept for sale, and money-changers were also allowed to take their stand there; but, as might have been expected from the existing corruption of the Jewish people, many foul abuses had grown up. The merchants and brokers made everything subservient to their avarice, and their noisy huckstering was a great disturbance to the worship of the temple. N.——The second cleansing of the courts of the temple appears to have taken the custodians of the holy place as much by surprise as did the first. They made no attempt to interrupt it, nor did they interfere with Jesus in the use to which he turned the courts that he had cleansed. He remained to keep guard over the place, not suffering any man to carry even a common vessel across the court, which the Jews had turned into a common thoroughfare. He remained for hours to occupy it unchallenged; the people flocked into it, and he taught them there. All this while the priests and the Levites, the rulers and the temple-guard, are looking on bewildered, their earlier antipathy kindled into a tenfold fervor of hate. H.

17. My house shall be called the house of prayer. All the sacrifices which were offered from the beginning of the world, all the incense of the tabernacle, all the smoke of the altar, were the vehicles of prayer, intercession, and atonement. Prayer ever was, and ever will be, the vital part of religion: without it there is no religion. The devotion of the congregation upon earth is preparatory to the felicity of heaven; and he must pray with Christians in this vale of tears, who would join in the worship of angels in the sanctuary above. *An.*

As once near the beginning, so here at the close of his great work of life, the Son of God cleanses his Father's house, with holy and indignant zeal, of its secular profanations. What does the purifying mean? It means that every true, right work in this world must begin and end with the reverent acknowledgment of God our Father; it means that in every Christian life, of man or woman, youth or child, large and clean and unobstructed place must be made for prayer; it means that business must be marked off from worship with a fully drawn and definite line, not suffered under any pretext or apology to take more than its share of time or thought, or to intrude into the sanctuary, or to do what is just as bad—hold men out of the sanctuary. It means that neither outwardly, in sordid acts, nor inwardly, in selfish, exclusive, uncharitable dispositions, are we to make our Father's house a house of merchandise. F. D. H.

18. At the rebuke and the quotation, the baffled scribes and high-priests retire to mature their plans, to wait for the morrow, and see what it will bring forth. So closed the last day but one of the active ministry of Jesus. H.

20. Trees were made for *men*; they have no volition, and therefore cannot sin, and have no feeling of punishment. And this barren fig-tree, withered by Christ's word, bears fruit forever in the garden of Scripture by the warning it gives against hypocritical ostentation and luxuriant unfruitfulness. Our Lord was going to his crucifixion, and he therefore confirmed the minds of his disciples by this assurance of his power. W.

23. Say to this mountain, Be thou removed. It was a common saying among the Jews, when they intended to commend any of their doctors for dexterity in solving difficult questions, that he was a rooter up of mountains. In allusion

to this adage, Christ tells his disciples that if they had faith they might say to a mountain, Be thou removed and be thou cast into the sea, and it should be done; that is, in confirmation of the Christian faith, they should be able to do the most difficult things. *Burder.*——**Shall not doubt.** *Whoever does not make a difference* between great and lesser miracles, or hesitate because he thinks the miracle too great, but really believes that God can do it, and has commissioned him to do it, shall undoubtedly succeed. *It shall be to him whatever he may say*, i. e., command or predict in God's name and by his authority. J. A. A.——We accept it then as true to its whole extent, that at that time, and as to these men, there was no miracle of power needful or useful for the furtherance of their apostolic work, which their faith, had it been perfect, might not have enabled them to accomplish.

Prayer, it has been said, moves the arm that moves the universe. But it is faith which gives to prayer the faculty of linking itself in this way with Omnipotence, and calling it to human aid. And so you find that Jesus couples faith and prayer together. Wonderful words, assigning an absolutely unlimited efficacy to faith and prayer—but words of truth and soberness, notwithstanding the compass of their embrace, if we remember that true faith will confide in God or Christ only for that as to which he invites and so warrants its confidence; and true prayer will ask for that alone which is agreeable to the will of God, and will promote the spiritual and eternal good of him upon whom it is bestowed. These are the conditions—natural and reasonable—which underlie all that Christ has said of the power of faith and prayer. H.——From the nature of the case put by our Lord—that they might wish a *mountain* removed—it is quite plain that what he designed to teach was the great lesson that *no obstacle shall be able to stand before a confiding faith in God.* And certainly when one thinks of the "mountains" that have already been "removed and cast into the sea" by the victorious faith of Christ's disciples—the towering paganisms of the old world which have fallen before the Church of Christ—we may well exclaim of all other obstacles whatever to the triumphs of the cross, "*Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.*" B.

24. What ye desire, ye shall have. Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When stayeth prayer? When desire groweth cold. *Aug.*——**All things ye ask, believing, ye shall receive.** Not, believing *that ye shall receive* what ye ask, but, believing *in God* as a *faithful promiser* who will *answer your prayer;* it may be, by giving the thing asked, or by giving something elsé which *he* sees more desirable and better for you. The *spirit in you, of faith*, is the thing upon which the *receiving* turns. *Without* this, no receiving. *With* this, always a receiving, either the object asked, or something better. J. G. B.——Who, it may be said, ever received all the blessings he prayed for? But this is answered by asking again, Who ever, when he prayed, believed that he received what he asked for in the full meaning of our Saviour's words? For by such belief it should seem that he meant full trust in him, and entire submission to his will. Any person thoroughly willing to let God choose for him, would in reality always believe that he receives of God what he prays for. For he would be more sure of God's love and disposition to do the very best for him, than of his own love for himself. Therefore, how earnestly soever he may feel and utter any particular wish, it will always be tempered with this conviction that, however God may appear to deny him, yet the blessing he asks for will come somehow, in a way which God knows to be better. *Keble.*

25, 26. To prevent the obvious inference from the fulfilment of his malediction against the fig-tree, Jesus mingles with his promise of power to his apostles to perform acts as extraordinary, the strictest injunctions to the milder spirit inculcated by his precept and his example. These prayers were to be for the forgiveness, not for the providential destruction, of their enemies. H. M.——**When praying, forgive.** Our Lord has reference to the twelve apostles still; and after stating the necessity of faith and of believing prayer in working miracles, reminds them that the same moral dispositions were required in this as in all other prayer, particularly specifying that forgiving temper which he may have seen to be especially deficient in some of them. J. A. A.——The connection between the two is so constant, invariable, that neither can you ever find the humble, contrite heart, which sues for mercy at the throne of grace, without finding there also the meek and gentle spirit that goes forth forgivingly toward others; nor do you ever meet with such free, full, generous forgiveness of others, as from those who have themselves partaken of the pardoning grace of God. H.

Section 121.—His Authority questioned. The Two Sons.

The Temple. Tuesday.

MATTHEW xxi. 23–32. MARK xi. 27–33; xii. 1. LUKE xx. 1–9.

Mk. 27 AND on one of those days they come again to Jerusalem: and when he was come
into the temple, it came to pass, as he was walking, as he taught the people and
preached the gospel, there came unto him the chief priests, and the scribes, and the
L. 2 elders of the people: and spake unto him, saying, Tell us by what authority doest thou
3 these things? or who is he that gave thee this authority? And Jesus answered and said
unto them, I will also ask you one thing, which, if ye tell me, I in like wise will tell you by
4 what authority I do these things. The baptism of John, whence was it? from heaven, or
5 of men? answer me. And they reasoned with themselves, saying, If we shall say, From
6 heaven; he will say unto us, Why then believed ye him not? But if we shall say,
Of men, we fear the people: all the people will stone us, for they all be persuaded
7 that John was a prophet indeed. And they answered and said unto Jesus, We cannot
8 tell whence *it was*. And Jesus answering said unto them, Neither tell I you by what
authority I do these things.

Mk. 1 And he began to speak unto them *and* to the people by parables. But what think ye?
M. 28 A *certain* man had two sons; and he came to the first, and said, Son, go work to-day
29 in my vineyard. He answered and said, I will not: but afterward he repented, and
30 went. And he came to the second, and said likewise. And he answered and said, I
31 *go*, sir: and went not. Whether of them twain did the will of *his* father? They say
unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans
32 and the harlots go into the kingdom of God before you. For John came unto you in
the way of righteousness, and ye believed him not; but the publicans and the harlots
believed him: and ye, when ye had seen *it*, repented not afterward, that ye might
believe him.

SIN may have its enormity measured in speculation without being bitterly repented of and forsaken. God and his ways may be justified without being loved. The plan of salvation through atoning blood may be saluted as a grand solution of a stupendous moral problem, without being made the stay of hope; welcomed as a relief to reason, but not applied as a healing power to the wounded heart. "The head can as easily amuse itself with a living and justifying faith in the blood of Jesus, as with any other notion." As of the doctrines, so also of the duties of our religion. These duties may be objects merely of belief, arrayed in well-ordered systems, and acknowledged to be the proper code of life, without being actually reduced to practice. The study of God's word, the keeping of holy time, prayer and praise, a clean heart and a clean life, with self-denying exertions, in all feasible and hopeful ways, for the good of others, may all be clearly recognized as Christian duties, without being discharged. The most sacred duty may thus decay into a dogma, asking only to be believed. "I go, sir," answered the son in the parable, "but went not." R. D. H.

---

27. The teachings contained in Sections 121–127 were all given publicly in the temple on Tuesday. They constitute the close of Christ's public ministry. Tuesday, the 4th day of April, was by far the most eventful in the life of Christ, prior to his passion and death. When he first entered the temple, it was evident that systematic plans had been formed to silence him. Pharisees, Sadducees, and Herodians united against him; assumed to be his disciples; mingled their questions with those of honest inquirers; endeavored to entrap him into answers that should arouse popular prejudice or embroil him with the Roman government. L. A.

Chief priests, scribes, elders. Of these three sections of the Sanhedrim, the first was composed of priests (perhaps heads of the twenty-four

classes, not deposed high-priests); the second, of expounders and transcribers of the law; the third, of the heads of the principal families of Israel. E.——The chief priests, the learned scribes, the leading rulers, representatives of all the constituent classes of the Sanhedrim, were there, to overawe him—whom they despised as the poor ignorant prophet of despicable Nazareth—with all that was venerable in age, eminent in wisdom, or imposing in authority in the great council of the nation. F.——The qualifications for membership of this court, as stated by Jewish writers, are curious. They must be religious, and learned in arts and languages. They must have some skill in physic, arithmetic, astronomy, astrology, and be acquainted with what belonged to magic, sorcery, and idolatry, that they may know how to judge of them. They must be without maim or blemish of body; men of years, but not extremely old, because such are commonly of too great severity; and they must be fathers of children, that they might be acquainted with tenderness and compassion. When Judea became a Roman province, the Sanhedrim either, as is more likely, assumed for the first time, or recovered, its station as a kind of senate or representative body of the nation; possessed itself of such subordinate functions of the government as were not actually administered by the Roman procurator. It is the *Sanhedrim*, under the name of the *chief priests, scribes, and elders of the people*, who take the lead in all the transactions recorded in the gospels. Jesus Christ was led before the Sanhedrim, and by them denounced before the tribunal of Pilate. H. M.

L. 2. They demanded of him his warrant for thus publicly assuming the functions of rabbi and prophet, for riding into Jerusalem amid the hosannas of attendant crowds, for purging the temple of the traffickers, at whose presence they connived. F.——Their question seems a fit and fair one. They are the constituted keepers of the temple, of the only public building of the city that the Romans have left entirely under Jewish control. There has been a manifest invasion of the territory committed to their guardianship, of the offices that they alone are held competent to discharge; for who is this that, being neither priest nor Levite, nor scribe nor elder, deals with the sacred place as if it were his own? H.

4. The Baptism of John, whence? The Sanhedrim had heard two years before (J. 1 : 19) from the mouth of the Baptist an indirect answer to the very question they were now proposing; meet, then, was it that they should first declare the estimation in which they held him who had so answered them. E.——If they had recognized the divine mission of John, they must also have acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of him, and bore witness to having seen the Holy Spirit descend and rest upon him. A.

7. We cannot tell. It was ignorance in a sphere wherein ignorance was for them inexcusable. They, the appointed explainers of the law—they, the accepted teachers of the people—and yet to be compelled, against their real convictions, to say, and that before the multitude, that they *could not tell* whether a man of immense and sacred influence, a man who acknowledged the Scriptures which they explained, and carried into practice the customs which they reverenced—was a divinely-inspired messenger or a deluding impostor! F.——They could at least have told what they themselves believed. They could, but dared not; and so by this piece of cowardice and hypocrisy they forfeit the title to have any other or fuller satisfaction given them as to the nature and origin of that authority which Jesus exercised, beyond that which was already in their hands. H.

8. Neither tell I you. An answer, not to their outward words, "*We know not*," but to their inward thoughts, "We will not tell." A.——He well knew—as the form of his answer showed—that their "*do not know*" was a "*do not choose to say*." Since, however, their failure to answer clearly absolved him from any necessity to tell them further of an authority about which, by their own confession, they were incompetent to decide. F.

Mk. 1. Our Lord now becomes himself the assailing party, and commences that series of parables, in which his adversaries might see themselves, the impurity of their hearts, their neglect of the charge laid upon them, their contempt of the privileges afforded them, the aggravated guilt of that outrage against himself which they were already meditating in their hearts. T.——In this series of parables and discourses of our Lord with his enemies, he develops, more completely than ever before, his hostility to their hypocrisy and iniquity—and so they are stirred up to compass his death. A.

M. 28. A certain man had two sons. Here, as at L. 15 : 11, are described, under the image of two sons of one father, two great moral divisions of men, under one or other of which might be ranged almost all with whom our blessed Lord came in contact. In one are included all who have sought a righteousness through the law, and by the help of it have been kept in the main from open outbreakings of evil. In the second class are contained all who have thrown off the yoke, openly and boldly transgressed the laws of God, done evil with both hands earnestly.

31. The Lord immediately makes the application of the words which have been reluctantly wrung from them, "*Verily, I say unto you, that the*

publicans and harlots go into the kingdom of God before you." When he says, they "go *before* you," or take the lead of you, he would indicate that the door of hope was not yet shut upon them—the others indeed had preceded them, but they might still follow, if they would. T.——True repentance saves the greatest sinners; a false righteousness does but blind and harden the worldly-wise the more. Men recover more easily from gross disorders than from a false righteousness and secret pride, which corrupt the whole life and lull the sinner asleep. Q.

32. Ye repented not, that ye might believe him. It was the treatment given to John and to his ministry that Jesus had been setting forth in the conduct of the two sons to their father. They, the chief priests and elders of the people, were the second son; and those publicans and harlots, who repented at the preaching of the Baptist, were the first. H.——When the Baptist came unto them "*in the way of righteousness*," and summoned to earnest repentance, to a revival of God's work in the hearts of the entire people, then many of those hitherto openly profane were baptized, confessing their sins; and like the son who at first contumaciously refused obedience to his father's bidding, "*repented and went;*" while, on the other hand, the real unrighteousness of the Pharisees, before concealed under a show of zeal for the law, was evidently declared: professing willingness to go, they yet "*went not.*" T.

In its modern application, the parable teaches, not that there is more hope for a flagrant sinner than for a virtuous man, but that the flagrant sinner *who forsakes his sins* enters the kingdom of heaven before the orthodox and moral man *who clings to his sins*. The first son is commended, not *because of the daring wickedness of his reply*, but *because he regretted it and showed his regret by his action*. The second son is *not condemned for his answer*, but *in spite of it*, and because, having promised obedience, he refused to render it. L. A.

Section 122.—The Faithless Husbandmen.

The Temple. Tuesday.

MATTHEW xxi. 33–46. MARK xii. 1–12. LUKE xx. 9–19.

M. 33 HEAR another parable: There was a certain householder, which planted a vineyard,
and hedged it round about, and digged a winepress in it, and built a tower, and let it
Mk. 2 out to husbandmen; and went into a far country for a long time. And at the season,
when the time of the fruit drew near, he sent to the husbandmen a servant, that he
3 might receive from the husbandmen of the fruit of the vineyard. But the husbandmen
4 caught *him*, and beat him, and sent *him* away empty. And again he sent unto them
another servant; and at him they cast stones, and wounded him in the head; and they
beat him also, and entreated *him* shamefully, and sent *him* away empty. And again he
5 sent a third; and they wounded him also, and cast him out. And again he sent another;
L. 13 and him they killed, and many others; beating some and killing some. Then the lord of
the vineyard, having yet one son, his well-beloved, said, What shall I do? I will send
my beloved son: it may be they will reverence *him* when they see him. Therefore he
M. 38 sent him also, last of all, unto them. But when the husbandmen saw the son, they
reasoned among themselves, saying, This is the heir; come, let us kill him, and let us
39 seize on his inheritance, and *it* shall be ours. And they caught *him*, and cast him out
40 of the vineyard, and slew *him*. When the lord therefore of the vineyard cometh, what
L. 16 will he do unto those husbandmen? He shall come and miserably destroy those wicked
men, and will let out *his* vineyard unto other husbandmen, which shall render him the
fruits in their seasons. And when they heard *it*, they said, God forbid.
17 And Jesus beheld them, and said, Did ye never read in the scriptures this that is writ-
M. 42 ten, The stone which the builders rejected, the same is become the head of the corner:
43 this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you,
The kingdom of God shall be taken from you, and given to a nation bringing forth the

44 fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomso-
ever it shall fall, it will grind him to powder.
45 And when the chief priests and the scribes and Pharisees had heard his parables, they
perceived that he had spoken against them; and the same hour they sought to lay hands
46 on him; but they feared the multitude, because they took him for a prophet. And they
left him, and went their way.

The guilty consciences of the chief priests and Pharisees addressed, felt instinctively that in these parables he had pointed to them. The vineyard of God, separated from the wilderness of heathenism, was clearly Israel. The husbandmen were the priests, rabbis, and Pharisees, to whom he had left his vineyard, with the charge to tend it, and to render him duly its fruits. The servants sent were the prophets, from their first appearance in the distant past to John the Baptist. They had been despised, beaten, martyred. Only one could follow them—the last and highest representative of God, who should have commanded respect even from murderers—his only and well-beloved Son, the Messiah; who had come, not as the nation fancied, to bring them political glory and earthly prosperity, but to receive the fruits which, kept back for hundreds of years, could no longer be left unrendered. But Jesus, the Messiah, had long foreseen his fate. He had had it before his eyes every hour since his public entry to Jerusalem. He, the rightful heir of the vineyard, had been received by the husbandmen with jealous eyes and deadly purposes. The revolt he had come to end had grown rampant. It had risen from a refusal to render the fruits, to a rejection of their dependence and a daring resolution to take the vineyard into their own hands: to cast out God in casting out him whom he had sent. The fierce anger of God could not long delay. The rebels, smitten by his wrath, must perish. The vineyard must pass into other hands. But "the others" could only be the heathen whom Israel despised. Loyal to the Son whom Israel had rejected and slain, disciples and followers gathered from other nations, would be intrusted with the inheritance. Changing the figure, these would willingly accept, as the foundation and chief corner-stone of the new kingdom of God, him whom the first builders—of whom those now before him were the representatives—had rejected. Was there any doubt that God would transfer that kingdom to those thus loyal to his Son? G.——By the great Architect he had been laid of old in Zion, the chief foundation of the great spiritual edifice to be reared out of the ruins of the Fall. For many a generation he had been a stone of stumbling and a rock of offence. All these wrongs of the past he passively had borne, and now in his own person he is to submit to reproach and suffering and death; but the hour that was to see him exalted because of this, and proclaimed to be the head of the corner, was to see him coming also in judgment. H.

---

33. He looks back to the treatment which these men's forefathers had given to messenger after messenger of the Most High, and he looks forward to that which they, fit sons of such sires, were about to give himself; and bringing the past, the present, and the future into the picture, he tells of a vineyard, well fenced, well furnished, let out to husbandmen. H.——One of the few instances—perhaps the only one—in which an image of the Old Testament is almost exactly repeated in the discourses of Christ. A. P. S.

The explanation of the hedging round the vineyard is suggested by passages like Ephes. 2 : 14, where the law is described as "the middle wall of partition" between the Jew and Gentile. By their circumscription through the law, the Jews became a people dwelling alone, and not reckoned among the nations. That law was a hedge at once of separation and of defence. Outwardly also Judea, through its geographical position, was hedged round—on the east by the river Jordan and the two lakes, on the south by the desert and mountainous country of Idumea, on the west by the sea, and by Anti-Libanus on the north—for so, observes Vitringa, had God in his counsels determined, who willed that Israel should dwell alone. T.

Built a tower. These watch-towers are sometimes as high as forty or fifty feet. Those which I examined had a small door near the ground, and a level space on the top, where a man could sit and command a view of the plantation. Some of the towers near Hebron are so built as to serve as houses; and, during the vintage, it is said that the inhabitants take up their abode in them in such numbers as to leave the town almost deserted. H. B. H.——**Let it out to husbandmen.** These must be the spiritual leaders and teachers of the people, while the vineyard itself will then naturally signify the great body of the people, who were to be instructed and taught, to the end that, under

diligent cultivation, they might bring forth fruits of righteousness, and so realize the idea of the kingdom of God.

Mk. 5. The servants, that is, the prophets, and other more eminent ministers of God in his theocracy, *were sent*, being raised up at particular times, having particular missions. The patience of the householder is thus brought out and magnified that it may set forth the yet more wonderful forbearance and long-suffering of God: "Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate" (Jer. 44 : 4). "Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets who testified against them, to turn them to thee, and they wrought great provocations" (Neh. 9 : 26). The whole confession made in that chapter by the Levites is in itself an admirable commentary on this parable. T.

L. 16. He will come and destroy. Our Lord here makes his coming coincide with the destruction of Jerusalem, which is incontestably the overthrow of the wicked husbandmen. **They said, God forbid.** The people, in whose hearing the parable was delivered. A.——**M. 42.** Jesus wishes by this quotation to carry on as it were the prophecy of the parable; to show what would be the doom inflicted upon the perpetrators of that dark deed, the murder of the Father's only and well-beloved Son. H.——The passage forms an exact parallel with this parable. The builders answer to the husbandmen: they were appointed of God to carry up the spiritual building, as these to cultivate the spiritual vineyard. The rejection of the chief corner-stone answers exactly to the denying and murdering the heir. The reason why he leaves for a moment the image of the vineyard, is because of its inadequacy to set forth one important part of the truth which was needful to make the moral complete, namely this, that the malice of the Pharisees should not defeat the purpose of God—that the Son should yet be the heir—that not merely vengeance should be taken, but that he should take it. Now this is distinctly set forth by the rejected stone becoming the head of the corner, on which the builders stumbled and fell, and were broken—on which they were now already thus stumbling and falling, and which, if they set themselves against it to the end, would fall upon them and crush and destroy them utterly. T.

43, 44. Our Lord here returns to the parable, and more plainly than ever before announces to the Jews their rejection of God. The "vineyard" is now the "kingdom of God." The *nation* here spoken of is not the Gentiles in general, but *the Church of the truly faithful.* **This stone.** A reference to Isa. 8 : 14, 15, and Dan. 2 : 44, and a plain identification of the stone there mentioned with that in Ps. 118. The *stone* is the *whole kingdom and power of the Messiah summed up in himself.* **Whosoever shall fall on.** He that *takes offence*, that *makes it a stone of stumbling*, "shall be broken;" "but on whomsoever it shall fall," as its enemy, *it shall come in vengeance*, as prophesied in Daniel, "it shall dash him in pieces." A.——They fall on the stone who are offended at Christ in his low estate. They on whom the stone falls are those who set themselves in self-conscious opposition against the Lord; who, knowing what he is, do yet to the end oppose themselves to him and to his kingdom. These shall not merely fall and be broken; for one might recover himself, though with some present harm, from such a fall as this; but on them the stone shall fall as from heaven, and shall grind them to powder. T.

Section 123.—The Marriage Feast, and the Wedding Garment.

The Temple. Tuesday.

MATTHEW xxii. 1–14.

1, 2 AND Jesus answered and spake unto them again by parables, and said. The kingdom
3 of heaven is like unto a certain king, which made a marriage for his son, and sent forth
his servants to call them that were bidden to the wedding: and they would not come.
4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have
prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready:
5 come unto the marriage. But they made light of *it*, and went their ways, one to his
6 farm, another to his merchandise. And the remnant took his servants, and entreated
7 *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and
he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were
9 not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to
10 the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
11 And when the king came in to see the guests, he saw there a man which had not on
12 a wedding garment: and he saith unto him, Friend, how camest thou in hither, not
13 having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer dark-
14 ness: there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

In Theophylact's words, "the entrance to the marriage feast is without scrutiny, for by grace alone we are all called; but the life of those that have entered, hereafter shall not be without scrutiny: the King will make a very strict examination of those who, having entered into the faith, shall be found in filthy garments"—a most needful caution, lest any should abuse the grace of God, and forget that while they were freely called, they were yet called unto holiness. What this guest lacked was righteousness. He had not, according to the image of Paul, "put on Christ;" in which putting on of Christ, both faith and holiness are included. By faith we recognize a righteousness out of and above us, and wherewith our spirits can be clothed, which righteousness is in Christ, who is the Lord our Righteousness. A time arrives when every man will discover that he needs this covering, this array for his soul. It is woe unto him, who like this guest only discovers it when it is too late to provide himself with such; and then suddenly stands confessed to himself in all his moral nakedness and defilement. The fact of his being but one, brings the matter home to every man: "So diligent and exact will be the future scrutiny, that not so much as one in all that great multitude of men shall on the last day escape the piercing eyes of the Judge." T.

The crown of the Saviour is still incomplete; the marriage feast of the Lamb is not yet full: the Comforter is still gathering jewels for that crown, and calling guests to that feast; and we may be among those jewels, in the number of those happy guests. *Hare.*

1–14. The whole scheme of these words is a figurative description of God's vouchsafing to the world the invaluable blessing of the gospel, by the similitude of a king, with great magnificence solemnizing his son's marriage, and with equal bounty inviting all about him to that royal solemnity—together with his severe animadversion, both upon those who would not come, and upon one who did come in a very unbeseeming manner. R. S.——The appearance of the householder (of the previous parable) as the king, announces that the sphere in which this parable moves is the New Testament dispensation—is the kingdom, announced before, but only actually present with the coming of the king. That last was a parable of the Old Testament history; even Christ himself appears there rather as the last and greatest of the line of prophets and teachers, than as the founder of a new kingdom. In that, a parable of the law, God appears demanding something from men; in this, a parable of grace, God appears more as giving something to them. There, he is displeased that his demands are not complied with—here, that his goodness is not accepted; there he requires, here he imparts. And thus, as we so often find, the two mutually complete one another; this taking up the matter, where the other left it. T.

2. The kingdom of heaven resembles the marriage feast itself in all its parts—the preparation, the invitation, the acceptance of the invitation, and the participation. C. B.——It entered quite into the circle of Jewish expectations, that the setting up of the kingdom of the Messiah should be ushered in by a glorious festival. The two favorite images under which the prophets of the old covenant set forth the blessings of the new, and of all near communion with God, that of a festival, and of a marriage, meet and interpenetrate each other in the marriage festival here.

3, 4. The invitation first went forth at the constitution of the Jewish nation, and ran through all their history. It was taken up and repeated by each succeeding prophet, as he prophesied of the crowning grace that should one day be brought to Israel in the actual presence of its Lord and King, and summoned the people to hold themselves in a spir-

itual readiness against that day. Yet they never did more than thus bid the guests, for they only spoke of good things to come. The actual calling of "*them that were bidden*" pertained not to them. John the Baptist was the first in whose time the kingdom was actually present, the wedding feast prepared, the king and the king's son manifested, and the long-invited guests summoned. By the first band of servants I should certainly now understand John and the apostles in their first mission—that which they accomplished during the lifetime of the Lord.

4. Let us not miss in the parable or in its application the infinite grace which gives to the guests the opportunity of coming to a better mind, and making good their first contempt. "*Tell them which are bidden*," so tell them that they cannot mistake, that every anterior preparation is made, and that now "*all things are ready*." And exactly thus was it with the apostles after the crucifixion; how willing were they to look upon all that was past in the mildest possible light! thus Peter, "And now, brethren, I wot that through ignorance ye did it"—how did they refuse to dwell upon the past sin, urging rather the present grace! **6. Slew them.** So there are ever in the world two kinds of despisers of the gospel of God: some who take the trouble perhaps of saying, "I pray thee have me excused"—others in whom it excites feelings of a positive enmity. T.

7. He sent forth his armies. This points out in the plainest terms the Roman armies under Vespasian and Titus, which, not many years after this was spoken, besieged Jerusalem, and destroyed the city, with an immense number of its inhabitants. P.——This bringing in of armies, this mention of a city and its destruction, teaches us to connect the parable of the marriage feast with that of the wicked husbandmen; both intended to set forth the terrible punishment of the Jewish people—the taking of the kingdom from them, and the giving it to others. H.——**Their city.** It is *their* city, not any longer the city of the great King, who owns it no more for his own. With a similar threatening Christ says, "*Your* house is left unto you desolate." T.——The occurrence of this seventh verse before the opening of the feast to the Gentiles is strictly exact; for although the gospel was preached to the Gentiles forty years before the destruction of Jerusalem, yet the final rejection of the Jews and the *substitution of the Gentiles* did not take place till that event. A.

9. As many as ye find, bid to the marriage. At all seasons and in all forms goes forth the proclamation of a God who still waiteth to be gracious, the invitation of the ever-merciful King to the whole multitude of his subjects. His offer is universal, for he would be absolved before heaven and earth when that offer is despised. Man's own reason shall have to acknowledge that man, if condemned, was not unwarned; that if he did not come to God, it was not that God did not come to him. Conscience, overpowered on earth, shall assume a terrible activity in the world of punishment; and in the abode of ruin itself, the miserable attestation shall be uttered, of the long-suffering of God, of neglected mercies whose remembrance shall produce the deepest bitterness of its despair. W. A. B.

10. Gathered together all. Allusion is here made to the calling in of the Gentiles to the privileges of the gospel, after they had been rejected by the Jews. This was first done by Peter in the instance of Cornelius, and afterward extended to the Gentiles at large by him and the other apostles. And in this invitation, no exceptions, no distinctions were to be made. All that they found, both good and bad, men of all characters and descriptions, were to have the offer of salvation, even the very worst of sinners. F.

11. Had not on a wedding garment. The wedding garment, it is thought, was a robe, which it was usual for the master of the feast to furnish for those guests who were unable to provide themselves with it. We find traces of this custom in classical writers, and even in modern entertainments in the East. It was highly indecorous and offensive to intrude on the festivity of the feast without this garment. P.——Besides the separation between those who come and those who refuse, it shall be also tried at the last who among the actual comers have walked worthy of their vocation and who not; and according to this rule there shall be a second sifting and separation. We have had the judgment on the avowed foe; that on the false friend is yet to find place. It was the servants' work to gather in the guests to the heavenly banquet; but it is not *their* office to separate finally and decisively between the worthy partakers and the unworthy intruders. The garment which distinguishes these from those is worn, not on the body, but on the heart: and only "the Lord trieth the hearts." T.

12. How camest thou? It is implied that it was owing to his own culpable carelessness, as well as to his own disregard of what was due to the king, that he appeared without a wedding garment. D. K. D.——We may and ought, when God calls, to *come as we are;* but we may not, if we would see his face and enjoy his last feast, *remain* as we are. *Stier.*

Speechless? It is the terrible silence of conviction. Hardly the most thoughtless have failed to be struck with the force and significancy of this part of the representation. Of all the multitude of excuses that now pass current to justify the world's forgetfulness of its Maker, not one rises to his lips.

W. A. B.——He did not feel that he had anything to say for himself; with no plea to allege for his contemptuous behavior, he stood self-condemned, and judgment therefore immediately proceeded against him. Within the palace was light and joy, but without it was cold and darkness—into this the unworthy guest, with no power of resisting the fulfilment of the decree, for his hands and feet were first bound, was to be cast. T.——Not for us is it to sound those depths of despair, that flame unquenchable, that worm undying, that wall impassable, those mournings unpitied, that future without hope and without end. The faculties of man must be enlarged for even the conception of such misery as that. If there be a glory too bright for human eye to gaze on, there is an anguish too dark for human eye as yet to penetrate.

If this little, dream-like life, slipping so rapidly away through our hands, can never again be repeated, but all we do must *now* be done, and all we are to be *forever* we *now* must learn to be; if nothing crosses the grave with any man but the garb of the soul that he bears to the court of the heavenly King; if God gives us ample opportunity for making our calling and election sure, so that every excuse shall then be vain, and every culprit speechless: can any infatuation equal the infatuation of those who, knowing all this to be certain, can yet defer this mighty work? W. A. B.

Section 124.—Question about the Tribute Money.

The Temple. Tuesday.

Matthew xxii. 15-22. Mark xii. 13-17. Luke xx. 20-26.

M. 15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.
L. 20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might catch him in, *and* take hold of, his words; that so they might deliver him unto the power and authority of the
M. 16 governor. And they send unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any one, for thou regardest not the person of men.
17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?
18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?
19 Shew me the tribute money. And they brought unto him a penny.
20 And he saith unto them, Whose *is* this image and superscription?
21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are
22 God's. When they had heard these words, they marvelled, and left him, and went their way.

Christ is never a radical, never a conservative. He will not allow his disciples to deny him before kings and governments, he will not let them renounce their allegiance to Cæsar. He exposes the oppressions of the Pharisees in Moses's seat, but, encouraging no factious resistance, says, "Do as they command you." His position as a reformer was universal; according to his principles almost nothing, whether in Church or state or in social life, was right, and yet he is thrown into no antagonism against the world. With a reform to be carried in almost everything, he is yet as quiet and cordial, and as little in the attitude of bitterness or impatience, as if all hearts were with him, or the work already done; so perfect is the balance of his feeling, so intuitively moderated is it by a wisdom not human. H. B.

L. 20. The Herodians were not a religious sect, but a political party, who began to grow eminent in the days of Herod the Great, as favoring his claims, and those of his patrons the Romans, to the sovereignty of Judea. This party, having begun in the time of Herod, may well be supposed to have continued long afterward in favor and power, by the indulgence of the Herods, and influence of the Romans. *Percy.*——It was their principle to promote intimacy with the Roman power by flattery and unlimited submission; and, above all, by introducing into Judea the usages and customs of the Roman people. This union with idolatry, on the ground of worldly policy, was probably the leaven against which our Lord cautioned his disciples, as it involves hypocrisy. J. A.——**The Pharisees with the Herodians.** 'Twas a well-arranged combination: religious hypocrisy and political craft, hierarchical prejudice and royalist sympathies; each party scarcely tolerating the other except for temporary and special purposes, and yet both of them, for the time and the occasion, working harmoniously together, concurring in the proposal of the most perplexing and dangerous question that could then have been devised—the tributary relations of a conquered to a conquering people. E.

M. 17. Tribute to Cesar. The reigning Cesar was Tiberius, the step-son and successor to Augustus, the first emperor. The tax was based upon property or income, of which a report was exacted from every Jew. J. G. B.——The systematic and direct taxation of the country by Rome was an inextinguishable subject of hatred and strife between the rulers and the ruled. The Jewish law recognized taxes and free gifts only for religious objects; and, according to the rabbis, the very holiness of the land rested on every field and tree contributing its tithe, or gift of wood, to the temple. How, it was asked, could this sacredness be maintained, if a heathen emperor received taxes from the sources consecrated by these tithes and gifts to Jehovah? G.

Shall we give, or shall we not give? No door seems open to evade or to decline an answer. A simple affirmative or a simple negative must be given. On either side, the difficulty and the danger to Jesus seem nearly equal. If he shall say it is lawful to give tribute to Cesar, his favor with the people is gone; his pretensions to be the Messiah are scattered to the winds. Should he say that it is not lawful, they have but to report him to Pilate as a stirrer-up of sedition, and prove their charge by his own declaration made in the presence of the people. H.——**19.** While the people stood round in wondering silence they brought him a denarius, and put it in his hand. On one side were stamped the haughty, beautiful features of the Emperor Tiberius, with all the wicked scorn upon the lip; on the obverse his title of *Pontifex Maximus!* F.

21. Things which are Cesar's. Putting it in this general form, it was impossible for sedition itself to dispute it, and yet it dissolved the snare. **And to God.** How much there is in this profound but to them startling addition to the maxim, and how incomparable is the whole for fulness, brevity, clearness, weight! B.——By this singular reply the hypocrisy and inconsistency of his questioners are at once exposed. The mere payment of the tribute is but a secondary matter after all. The true question was, Should the Roman rule be submitted to or not? was it or was it not lawful to bear the foreign yoke? This question the Jewish people and these Pharisees, their most influential leaders, had so far decided. They had yielded to and accepted the foreign yoke. There was this manifest token of subjection, that Roman money was circulating among them as the common and accepted coin of the realm. H.——The very word which he used conveyed the lesson. They had asked, "Is it lawful to *give?*" He corrects them, and says, "Render"—"*Give back.*" It was not a voluntary gift, but a legal due; not a cheerful offering, but a political necessity. It was perfectly understood among the Jews, and was laid down in the distinctest language by their greatest rabbis in later days, that to accept the coinage of any king was to acknowledge his supremacy. By accepting the denarius, therefore, as a current coin they were openly declaring that Cesar was their sovereign. But Jesus could not leave them with this lesson only. He added the far deeper and weightier words—"*and to God the things that are God's.*" To Cesar you owe the coin which you have admitted as the symbol of his authority, and which bears his image and superscription; to God you owe yourselves. F.

Far from separating political from religious obligation, or accepting the question in the *alternative* form, our Lord returns an answer which shows that it was not a question for either yea or nay; that obedience to Cesar and duty to God were not things to be put in competition with each other. E.——His answer taught them that their obligations to Cesar were not inconsistent with their duties to God; on the contrary, that the latter constituted the basis of the former. At the same time, it reminded them of a duty to which they were most unfaithful, viz., *to give truly to God what is God's; as man, bearing the stamp of his image, belongs to him, and should be dedicated to him.* And the "giving to God what is God's" not only affords the basis, but also fixes the just limitations of the civil obligations growing out of relations brought about by divine providence. N.——Christ defined in principle the distinction of man's life as it regards religion, and man's life as

it concerns society; the bounds, in fact, of Church and state. Cesar has no right to intervene, with his laws and material force, between the soul of man and his God. And the faithful worshipper of God is bound to fulfil toward Cesar the duties which the necessity of the maintenance of civil order imposes. The independence of religious faith, and at the same time its subjection to the laws of society, are alike the sense of Christ's reply to the Pharisees, and the divine source of the greatest progress ever made by human society. Everywhere before Christ, religions were national local religions, which established between nations, classes, individuals, enormous differences and inequalities. Everywhere, also, before Christ, man's civil life and his religious life were confounded, and mutually oppressed each other. But in this catholicity of religious faith, in this independence of religious communities, we recognize new and sublime principles, and see in them flashes from the light of heaven, that God caused first to beam forth from the life and teaching of Jesus Christ. F. G.

Thus this answer establishes the limits, regulates the rights, and distinguishes the jurisdiction of the two empires of heaven and earth, of the spiritual and temporal powers. Q.——It affirms that in rendering to Cesar the things that righteously are Cesar's, we can never be keeping from God the things that righteously are God's. And if the things that are God's be duly and fully rendered, Cesar shall get what is his as one of the very things that God requires at our hands. The second precept, in fact, embraces the first as the greater covers the less. H.

"Render unto God the things that are God's." Have you ever taken pains to think how much ground of your heart and your life that covers? What are these "things that are God's?" What share has He; what rights of ownership, creation, preservation; what title, what claims, in your bodily strength, in your time, in your real or personal estate, in your mind and its education, in your tongue and its speech, in your business and its profits, in your social influence and its motives, in your home happiness and the fruits of it? In your habitual way of estimating these things, and talking about them, do you treat them as His, in any sense—His so as to be used for him—His to be left with you or taken away from you as may be his perfect will—His to be accounted for to him? Or is it the habit of your mind to regard them all as your own, in some exclusive and self-gratifying way, as if your rights in them would never be invaded—as if no hand but yours could be laid upon them? F. D. H.

Section 125.—Question about the Resurrection.

The Temple. Tuesday.

Matthew xxii. 23–33. Mark xii. 18–27. Luke xx. 27–39.

L. 27 Then the same day came to him certain of the Sadducees, which say that there is no
28 resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die and leave *his* wife *behind him*, and leave no children, that his brother should
M. 25 marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left
L. 30 his wife unto his brother: and the second took her to wife, and he died childless: and
31 the third took her likewise; and in like manner the seven also; and they left no chil-
32, 33 dren, and died. Last of all the woman died also. In the resurrection therefore, when
34 they shall rise, whose wife shall she be of the seven? for they all had her to wife. And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? The children of this world marry, and are given
35 in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, when they shall rise from the dead, they neither marry, nor
36 are given in marriage; but are as the angels of God which are in heaven. Neither can they die any more; for they are equal unto the angels; and are the children of God,
37 being the children of the resurrection. And as touching the resurrection of the dead, that the dead are raised, even Moses shewed. Have ye not read in the book of Moses

that which was spoken to you by God, how in the bush God spake unto him saying,
38 I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? God is not
the God of the dead, but of the living: for all live unto him. Ye therefore do greatly
39 err. And when the multitude heard *this*, they were astonished at his doctrine. Then
certain of the scribes answering said, Master, thou hast well said.

As Christ deduces from the covenant relationship in which God stood to the patriarchs the preservation of their entire being, and the clothing it with a deathless immortality, even so from the relationship in which Jesus stands to all who are in vital union with him, does the Apostle Paul draw the very same conclusion. In taking their nature on him, in bearing their sins, in dying that they might live, Jesus took their whole humanity, and so identified it with his own being, that as in him they live, with him they must rise again, his life and his resurrection involving theirs. Mysterious incorporating union with Jesus Christ! that begins with the simple act of trust and love which binds our weak, sinful spirit to our Redeemer, and brings us into such close fellowship with God, that we can hear him say to us, "I am thy God, even as I was the God of Abraham, and Isaac, and Jacob, and of the faithful in all ages!"—what a linked array of incalculable blessings does it carry in its train! This among the rest: that he shall change these bodies of ours and make them like to his own glorious body; and associate them as meet companions of the purified spirits of heaven. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." H.

Though constituting a powerful party, it is not till the closing scene of the Saviour's life that the Sadducees appear to have taken any active part against him. They looked with contempt upon what they regarded as the groundless beliefs and superstitious practices of the great bulk of their countrymen. In common with them they believed indeed in the divine origin of the Jewish faith. They admitted the divine authority of the laws and institutions of Moses. But they rejected that oral tradition which had grown up around the Mosaic revelation, which had come to be regarded as of equal authority with it. They accepted the other books of the Old Testament, but there seems good reason to believe that they held the Pentateuch in preëminent esteem. Into their religious creed the Sadducees would admit nothing which Moses had not directly announced. The freethinkers or rationalists of their age and nation, they were incredulous as to any other existences or powers influencing human affairs beyond those that lay open to the observation of their senses. They did not—as professed disciples of Moses they could not—repudiate the agency of God as exerted in the creation and government of the world. But they limited that agency to a general supervision and control which left full scope to human volition and effort. So far as their professed faith would let them, they were materialists. They could not deny that beings called angels had occasionally, in the history recorded by Moses, appeared to take some part in earthly affairs. But, disbelieving in the existence of any other spirit save that of the Supreme, whatever their explanation of these angelic manifestations, it was one that left them at liberty to deny that there was any separate order of beings called angels standing between men and God. They said that there was "no resurrection, neither angel, nor spirit" (Acts 23 : 8). They believed in the soul of man only as exhibited in and by the body which enshrined it; with that body it perished at death. The future state, a world of rewards and punishments hereafter for the things now done in the body, was but a dream.

34. Do ye not err? His charge against them is not one of hypocrisy, but of error, that error having a twofold source: 1. Their ignorance of the meaning of the Scriptures, of that very book of Moses from which they had quoted; 2. Their ignorance of the power of God, particularly of the way in which it should be exercised in effecting that resurrection which they denied. H.——With them, as with the Pharisees, he struck at the root, and traced their errors to ignorance of the Scriptures and of the omnipotence of God. Had they known the Scriptures, he showed them, not only in the letter, but the spirit, they could not fail to see a necessary connection between the faith revealed there and the doctrine of an eternal, individual life for man. Had they known the omnipotence of God, they would not have supposed that the forms and relations of the present life must be preserved in the future; God could bestow the new existence in a far different, nay, in a glorified form. N.——Had they not been

ignorant of the power of God, they would not have imagined that the life of the children of the resurrection was a mere reflex and repetition of the life of the children of this world. In that heaven beyond the grave, though love remains, yet all the mere earthlinesses of human relationship are superseded and transfigured. F.

36. As the angels. The saints after the resurrection partake of the immortality of the angels. They will then have no more passions, no more occasion for food, and no more fear of dying, than pure spirits. They will have no other father but the Father of the world to come, who will restore life to the members as he has restored it to the Head, by the eternal and immortal Spirit working in them. They will no longer have anything of the life of Adam, but will be wholly regenerated to a new life, and become entirely the children of God both in soul and body. Q.——**They are equal unto the angels.** The highest angels in heaven are God's ministers and messengers, and are glorious and happy in their obedience: and the very meanest of the sons of men, if not wanting in the duties of their present station, whatever it be, will be advanced to the same likeness. The lowest offices in God's service become the steps of our highest advancement. *Ogden.*——**Children of God, children of the resurrection.** The Father, who has regenerated, has regenerated that he may immortalize. Sooner shall he yield his heavenly throne than hold it and forsake us; sooner shall God be no longer God, than the children of God fail to be the children of the resurrection. W. A. B.——But children of a blessed resurrection, of the resurrection unto life, we can only be by becoming now the children of God. H.

37. Hitherto Jesus has encountered the *objection* of the Sadducees *against* the resurrection; he now brings forward the positive proof *for* it. **I am the God of Abraham,** etc. Unless Abraham, Isaac, and Jacob had survived their decease, God could not at the time of Moses have called himself *their* God, still less could he have adduced his relationship to them as the reason why he was pleased to succor the Israelites. C. B.——If these words are to be understood in any way worthy of God, then must the fathers still exist as *persons*, as their *names* indicate, inasmuch as He thus speaks of them. *Stier.*

38. God is not the God of the dead. By a clear inference from the words of Scripture, our Saviour here shows that although the bodies of Abraham, Isaac, and Jacob, had long been in their graves, yet their souls had survived, and were at that moment in existence. P.——The words are "I am," not "I was;" therefore God was then the God of those three patriarchs; therefore those patriarchs were still living and endowed with intelligence, somewhere or other, when God declared he was still their God; that is, they were alive as to their souls. Thus the Sadducees, who denied the separate subsistence of souls or spirits, were confuted at once, and that by a very clear and plain text, produced even from the books of Moses. *Waterland.*

The Sadducees denied the immortality of the soul, as well as the resurrection of the body. Our Lord's answer is directed against both errors. The words "I am thy God" imply a covenant. There is another side to them: "Thou art mine" follows upon "I am thine." When God therefore declares that he is *the God* of Abraham, etc., he declares *their continuance*, as the other parties in this covenant. It is an assertion that could not be made of an annihilated being of the past. And notice also that Abraham's body, having on it *the seal of the covenant*, is included in this. Thus the burden of the law, "*I am the Lord thy God*," contains in it the seed of immortality and the hope of the resurrection. A.——Our Lord teaches us to find immortality and a resurrection in the Old Testament, but he teaches us to find it in the spirit rather than in the letter, to look for it, not as *a* revelation, but as implied in and underlying all revelation. He shows us how inevitably a resurrection follows, from the very recognition of that relation between God and man of which Moses speaks. If the eternal God has made men his friends, if he has taken them into covenant with himself, and declared to them his counsel, if he has given them their names, singling out his friends from the world, and vouchsafing in infinite grace to call himself their God, then he does not mock them with fleeting hopes and transitory promises. He does not bid them stay themselves on him for threescore years and ten, and then cast them into the abyss of annihilation. Even a human father would not let the day come, if he could help it, when his child should cease to know and love him; even a human friend would never cast from him the friend whose heart was bound up in his own. Much less does the eternal Father and the eternal Friend, much less does he whose name is life and love, suffer his children and his friends to perish. God is not a man that he should lie or change. His is an everlasting love. And because he calls the man his friend, because he calls himself the God of the individual, singled out by name, therefore the whole man must survive the shock of death. And so it was that the saints of old "confessed that they were strangers and pilgrims" here, and "desired a heavenly country, and looked for a city which hath foundations whose builder and maker is God." *Perowne.*

All live unto him. That is, for him and in his sight, all men continue to exist even after death.

Only for us are the departed really dead. The purpose of this addition is further to illustrate the proof of the resurrection. C. B.——Would it have been possible that he should deign to call himself the God of dust and ashes? How new, how luminous, how profound a principle of Scriptural interpretation was this! The Sadducees had probably supposed that the words simply meant, "I am the God in whom Abraham and Isaac and Jacob trusted;" yet how shallow a designation would that have been, and how little adapted to inspire the faith and courage requisite for an heroic enterprise! To what, if there were no resurrection, had their trust come? To death, and nothingness, and an everlasting silence, after a life so full of trials that the last of these patriarchs had described it as a pilgrimage of few and evil years! But God meant more than this. He meant—and so the Son of God interpreted it—that he who helps them who trust him here, will be their help and stay for ever and ever, nor shall the future world become for them "a land where all things are forgotten." F.

The reserve of our Saviour concerning the future state should be well observed, because it repels all suspicion of enthusiasm; for enthusiasm is wont to expatiate on the condition of the departed above all other subjects, and with a wild particularity. The Koran is half made up of such descriptions. *Paley.*

Section 126.—The Scribe's Question. The Two Commandments. Christ's Question.

The Temple. Tuesday.

MATTHEW xxii. 34–46. MARK xii. 28–37. LUKE xx. 40–44.

M. 34 BUT when the Pharisees had heard that he had put the Sadducees to silence, they
Mk.28 were gathered together. And one of them, a lawyer and one of the scribes, came, and having heard them reasoning together, and perceiving that he had answered them well, asked *him a question*, tempting him, and saying, Master, which *is* the first
29 commandment of all, the great commandment in the law? And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; the Lord our God is one Lord:
30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first and great commandment.
31 And the second *is* like unto it, *namely* this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these. On these two commandments
32 hang all the law and the prophets. And the scribe said unto him, Well, Master, thou
33 hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all the whole burnt
34 offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

M. 41 While the Pharisees were gathered together, Jesus asked them, while he taught in the
42 temple, How say the scribes that Christ is the son of David? What think ye of Christ?
43 whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in spirit call him Lord? For David himself saith by the Holy Ghost, in the
44 book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, till I make
45 thine enemies thy footstool. David therefore himself calleth him Lord; how is he then his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*. And the common people heard him gladly.

JESUS teaches that a divine unity pervades the law, a unity that cannot be broken; all its separate commands resting upon a common, immutable basis; also connected in spirit and obligation, that you

cannot truly obey one without obeying all, nor break one without breaking all. Looking at the law in this oneness of character, Jesus points to the two requirements of love to God and love to one another as containing the sum and substance of the whole. First we are called upon to love the Lord as our God, with all our heart. It is not a mere faith in his divinity, a bare acknowledgment of his sovereign right, a studious observance of prescribed forms of worship, the presenting of offerings and sacrifices, that is required. Nothing but the supreme love of the heart can meet this great demand. All idolatrous self-love, creature-love, world-love, must be renounced in order that this first and greatest of the commands be kept. And thou shalt love thy neighbor *as thyself:* a mode and measure of loving others which can be truly obeyed only when love to God has predominated over natural self-idolatry; for if a man love himself supremely, he can love no other as he loves himself. You cannot love the God of love as he requires, without loving your neighbor also.

"What think ye of Christ? whose son is he? How can he be David's son and David's Lord?" These last words of our Lord's public ministry, which filled the temple courts of old, and found there no reply, are they not still going forth wherever the gospel of his grace is preached, waiting a response? Nor can any fit response be given till we see and acknowledge that in him, our Saviour, there meet and mingle all divine and human attributes—David's Lord in his divinity, David's son in his humanity; till we own him, and cleave to him as at once our elder brother, and our Lord and our God; the morning star that heralds the bright, the cloudless, the unending day. H.

Mk. 28. The rabbinical schools, in their carnal, superficial spirit of word-weaving and letter-worship, had spun large accumulations of worthless subtlety all over the Mosaic law. Among other things they had wasted their idleness in fantastic attempts to count, and classify, and weigh, and measure all the separate commandments of the ceremonial and moral law. They had come to the conclusion that there were 248 affirmative precepts, being as many as the members in the human body, and 365 negative precepts, being as many as the arteries and veins, or the days of the year: the total being 613, which was also the number of letters in the decalogue. They arrived at the same result from the fact that the Jews were commanded (Num. 15 : 38) to wear fringes (*tsitsith*) on the corners of their *tallith*, bound with a thread of blue; and as each fringe had eight threads and five knots, and the letters of the word *tsitsith* make 600, the total number of commandments was, as before, 613. Now surely, out of such a large number of precepts and prohibitions, *all* could not be of quite the same value; some were "light," and some were "heavy." But which? and what was the greatest commandment of all? F.——Is it a ceremonial or a moral precept? This was a disputed point among the Jewish doctors; some contending for the law of circumcision, others for that of sacrifices, and others for that of the phylacteries. And though it was a rule among them, that the law of the Sabbath was to give place to that of circumcision, yet they were not agreed as to the rest, which was the principal precept; only in general they were inclined to give the preference to the ceremonial part. D.

29. Hear, O Israel. This every devout Jew recited twice every day, and they do it to this day, thus keeping up the great ancient national protest against the polytheisms and pantheisms of the heathen world, the great utterance of the national faith in one Living and Personal God. **30. Love.** Had the essence of the divine law consisted in deeds, it could not possibly have been expressed in a single word; for no one deed is comprehensive of all others embraced in the law. But as it consists in an affection of the soul, one word suffices to express it—but only one. Love is an all-inclusive affection, embracing not only every other affection proper to its object, but all that is proper to be done to its object; for as love spontaneously seeks to please its object, so, in the case of men to God, it is the native well-spring of a voluntary obedience. It is, besides, the most personal of all affections. One may fear an event, one may hope for an event, one may rejoice in an event; but one can love only a person. It is the tenderest, the most unselfish, the most divine of all affections. Such, then, is the affection in which the essence of the divine law is declared to consist. **Soul**—i. e., feeling, or what we call warmth: **mind**—intelligence, in opposition to a blind devotion, mere devoteeism: **strength**—intensity. In other words, with all our powers. Thus, one single word—love—expresses all that the law of God fundamentally demands. And as God is to be the object of this love, so he will have a sincere, fervid, intelligent, energetic love. And he will have these in their most perfect exercise: he will have the love of "all our heart"—in perfect sincerity; he will have the love of "all our soul"—in the utmost fervor; he will have the love of "all our mind"—in the fullest exercise of an enlightened reason; and he will have the love of "all our strength"—with the whole energy of our being! B.

This is the first and great commandment. And it is so: In antiquity, being as old as the world, and engraven in our very nature. In dignity, as directly and immediately respecting God. In excellence, being the commandment of the new covenant, and the spirit of the divine adoption. In justice, because it alone renders to God his due, prefers him before all things, and secures to him his proper rank in relation to them. In sufficiency, being sufficient of itself to make men holy in this life, and happy in the other. In fruitfulness, because it includes all the other commandments, and is the root of them all. In virtue and efficacy, because by this alone God reigns in the heart of man, and man is united to God. In extent, leaving nothing to the creature which it does not refer to the Creator. In necessity, being indispensable. In duration, as being never to be discontinued on earth, and to continue eternally in heaven. Q.——The reply was at once our Lord's final triumph over error, and the very central truth of all his doctrine. Heedless of their refinements, he marks that as the first and great commandment which is the sum and root of all the rest, LOVE TO GOD; created as a principle in the *heart*, imbuing the *soul*—the whole nature of the living man, formed into a sound doctrine by the *mind*, and carried out practically with all his *strength*. It deserves remark, that the *tongue*, which is so often the only instrument of professing love to God, is not here mentioned. To complete the lesson, and to leave no room for perverse distinctions between duties to God and man, our Lord makes the second commandment, the necessary result and complement of the first. S.

31. Love to God issuing in love to man—love to man, our brother, resulting from love to our Father, God—on these two commandments hang all the law and the prophets. F.——Love to God is the grand leading principle of right conduct, the original source and fountain from which all Christian graces flow; from which the living waters of religion take their rise, and branch out into all the various duties of life. A man without any religion may act laudably by chance; his virtue may break out sometimes in sudden temporary gleams; but whoever wishes to be habitually and uniformly good, must have the vital principle of piety working at his heart, and by a constant regular warmth producing constant and regular fruits of righteousness. P. ——All human conduct, however it affects our fellow-man, has supreme respect to the known will of God. All truth and honesty, all just and kind dealing toward man, have their vital spring in the heart's homage and obedience to God. And all injustice and deceit, all unkindness and wrong toward men, have their secret source in the heart's disobedience and rejection of God. Simply recognizing this cardinal fact of human action, in the sore remembrance of his blood-guiltiness toward Uriah, David said, Against thee, *thee only*, *have I sinned*. And it is this double foundation truth that Christ asserts in the Judgment-allegory by the words, *Ye did it*, and, *Ye did it not—unto me!* J. G. B.——The love of God never can be inconsistent with the love of our neighbor. In all cases where our duty toward our neighbor is clear and plain, we may be certain that our duty to God concurs with it. *Sherlock.*

Is like: as demanding the same affection—love. **As thyself:** therefore, *not* "with all thy heart," etc. Thus, this is a condemnation of the idolatry of the creature. As *sincerely* "as ourselves" we are to love all mankind, and *with the same readiness to do and suffer for them*, as we should reasonably desire them to show to us: the golden rule. **All the law.** It is the whole law of human duty, *simple*, *brief*, *comprehensive*, and *unchangeable*. It is inconceivable that God should require from his rational creatures anything *less*, or in substance anything *else*, under any *dispensation*, in any *world*, at any *period*. And this incomparable summary of the divine law belonged to the Jewish religion; and this could, therefore, be none other than a God-given religion. B.

If our Saviour could say, that the sum of the Jewish religion, as delivered by Moses and the prophets, did consist in those two things, the love of God and the love of our neighbor, much greater reason have we to say, that the religion which he taught may be summed up in these two duties. For in the Jewish law there were many precepts which concerned indifferent matters, and did not seem to have any immediate reference to loving God and our neighbor, but in our Saviour's institution there is hardly one thing recommended to us that is not either an instance wherein we are to express our love to God and our neighbor, or a means whereby we may be furthered in the practising of those duties; or an argument, motive, and encouragement, to excite us to the practice of them. It is the design of all his *doctrines* to give us right notions of God and our neighbor; to teach us how excellent God is in himself, and how kind, how gracious to us; and, therefore, what infinite reason we have to love and serve him; and to love and serve all mankind, who are our neighbors, for his sake. It is the design of his *precepts*, to give rules in what manner, and in what degree, we are to express our love to God and our neighbor; and to oblige us, under the highest penalty, not to fail in these matters. It is the design of his *promises*, to encourage us in the constant and sincere performance of these duties, by offering greater assistances, and proposing greater rewards to the performance of them, than mankind had ever yet heard of. And, lastly, it was the de-

sign of his whole life and conversation in the world, to give us a true pattern and example of love to God and man, in all the several instances wherein it is our duty to express it. *Sharp.*

33, 34. The scribe showed that he had read the Scriptures to some advantage by summarizing some of those grand free utterances of the prophets which prove that love to God and love to man is better than all whole burnt-offering. F.——This was the last lesson of positive doctrine that our Saviour taught in public. He had begun his ministry by declaring that he came to fulfil the law and the prophets: he closed it by announcing that "Love is the fulfilling of the law." Scarcely less interesting than the truth itself is the effect it had on the hearers. The very scribe who had proposed the question, seeing the harmony of the answer with Scripture, and catching a glimpse of its spiritual meaning which all his learning had never given him before, was the first to confess its truth in words worthy of being adopted as the Christian creed, and with a heartiness which called forth from Jesus the reply, "Thou art not far from the kingdom of God." S. ——And in this he intended no more and no less than the words themselves conveyed. Had he considered an earnest moral striving. such as this man expressed, to be sufficient, he would have acknowledged him as not only *near* but *in* the kingdom of God. He tells him, however, that he is on the way to it, because he was freed from the Pharisaic delusion of the righteousness of works, and knew the nature of genuine piety; and could, therefore, more readily be convinced of what he still lacked of the *spirit* of the law, which he so well understood. N.

This scribe had seen through that external sanctimoniousness which was cultivated all around him with such sedulous care. But he had not yet come to see all that the first and greatest of the law's commands required, nor to feel how far short of its requirement his obedience had fallen. He wanted the humble, contrite heart; and so Jesus says to him, "Thou art not far from the kingdom of God;" not far from, but yet not in; nearer by many a step than those who are going about to establish a righteousness of their own before God, but still not across the border-line of that kingdom which we must enter in the spirit of penitence and faith. H.——This man had hold of that principle in which law and gospel are one. He stood, as it were, at the door of the kingdom of God. He only wanted (but the want was indeed a serious one) repentance and faith to be *within* it. The Lord shows us here that even outside his flock those who can answer discreetly, who have knowledge of the *spirit* of the great command of law and gospel, are nearer to being of his flock than the formalists; but then, as Bengel adds, "If thou art not far off, enter; otherwise it were better that thou wert far off." A.

There are circumstances and associations in life that still bring some men closer to the gospel than others. There are dispositions of mind and attitudes in certain persons toward it which make us very anxious that they should take but one decided step, which cause us to wonder why, when they are so near, they go no further. They speak so discreetly about religious things, and have so amiable and reverent a spirit, that we feel as if Christ would still single them out, as he did this scribe, and say tenderly, regretfully—may we not add hopefully?—"Thou art not far from the kingdom of God." We have all of us met with persons who had a perfection of human grace and attractiveness about them, like the fragrance of a flower, that comes without consciousness or effort. They are wild flowers of nature that with the inclosure of Christ's garden and the hand of divine culture would put on a rare beauty. The sight of them makes us long to see them in the only safe soil, and they have an affinity for it which brings them near. . . . While in this mixed and imperfect world it is impossible to exclude all harsh and cold things from the kingdom of God, we may aim at having all naturally beautiful things included in it, and at having the graft of heaven inserted in the best of earth. This is certain, that when what is best in nature does enter in, it will be the first to confess that its own was poor and worthless compared with the new aim which God sets before it. Its seeming is made real, and its real rises to a height unthought of before. Its sense of rightness puts on a transparent purity, and its kindliness a tenderness of sympathy, that make such a character become one of the most beautiful things our world can look upon. But, while the human graces and virtues may bring a man at times close to the boundary of the kingdom, there is still a limit between, which is of vast importance in the inner life, and which shows itself more openly as time advances. It is as if a man were standing on the shore, close to where a ship is moored. There is but a line between, and a step may cross it. But the one is fixed, the other moves, and all the future of existence depends on that step—new lands, a new life, and God's great wide world. In the spiritual sphere to stand still is to fall away, to be left on that shore, doomed to decay and death. To pass into God's kingdom is to move with it, not only up to the grandeur of his universe, but into the heritage of himself. . . . Whether the scribe whom our Lord here addressed finally entered the kingdom we are not told. We may hope that, like Nicodemus, he was led on to a full decision, and that perhaps, "when a great company of the priests became obedient to the faith" (Acts 6 : 7), he was of the num-

ber. It may be for a good reason that the result is concealed, to fill us with a salutary awe when symptoms are so favorable, and to urge us to bring them to an undoubted issue. *Ker.*

M. 41-44. Warned by the discomfiture of all the parties in dispute with Jesus, the Pharisees appear to have stood wavering and uncertain how to speak or act. Jesus seizes the opportunity of still further weakening their authority with the assembled multitude. In his turn, he addresses an embarrassing question as to the descent of the Messiah. H. M.——**How then doth David call him Lord?** Could Abraham have called Isaac and Jacob and Joseph, or any of his own descendants near or remote, his *lord?* If not, how came David to do so? There could be but one answer—because that Son would be divine, not human—David's son by human birth, but David's Lord by divine subsistence. F.——Christ quoted the Psalm in order to unfold the higher idea of the Messiah as the Son of God, and to oppose, *not* the idea that he was to be Son of David, but a one-sided adherence to this, at the expense of the other and higher one. As he had before used Psalm 82 : 6 to convince the Jews on their own ground that it was no blasphemy for him to claim the title "Son of God" in the highest sense, so now he used Psalm 110 to convince them that the two elements were blended together in the Messianic idea. W.——The Jews admitted that these were prophecies touching the Messiah. But the bright vision that had floated for ages before the eyes of the people was that of a king who was to raise the Jewish commonwealth to supremacy over the nations; the vision of an earthly, visible, world-wide monarchy to be set up by the son of David; a vision clung to with an enthusiastic devotion which ennobled them as a nation, and had crowned with glory their last wars with the Romans, but which sunk them into spiritual blindness, and kept them from understanding the very prophecies upon which it was founded. It was this vision, baseless as it was bright, which Jesus seeks to dissipate by putting to them his pointed inquiry: "If Christ be David's son, how could he at the same time be David's Lord?" The true key to that announcement in the 110th Psalm, and to many similar prophecies, was wanting to the Jews so long as the true and proper divinity, as well as the true and proper humanity, of their Messiah remained unperceived and unacknowledged. H.

45. They could not answer, because they would not answer. And they would not answer, because they could not answer without confessing that the Christ of the Hebrew Scriptures must needs be both God and man. R. D. H.——The only possible answer was that full admission of the spiritual nature of the kingdom of Christ, which would have identified him in all points with Jesus, and rather than confess this, their obstinate silence rejected the last opportunity of offered grace. S.——**46. Heard him gladly.** The multitudes appear almost always to have gladly received our Lord, except when instigated to a contrary course by his enemies, the ruling and hierarchical party, the *Jews* of John's gospel. E.

Section 127.—Denunciations against the Scribes and Pharisees.

The Temple. Tuesday.

MATTHEW xxiii. 1-39. MARK xii. 38-40. LUKE xx. 45-47.

M. 1, 2 THEN spake Jesus to the multitude, and to his disciples, saying, The scribes and the
3 Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, *that* observe
4 and do: but do not ye after their works: for they say, and do not. For they bind
heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they
5 *themselves* will not move them with one of their fingers. But all their works they do
for to be seen of men: they make broad their phylacteries, and enlarge the borders of
6 their garments. Beware of the scribes, which love to walk in long robes, and love the
7 uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the
8 markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is
9 your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon
10 the earth: for one is your Father, which is in heaven. Neither be ye called masters:
11 for one is your Master, *even* Christ. But he that is greatest among you shall be your

12 servant. And whosoever shall exalt himself shall be abased; and he that shall humble
himself shall be exalted.
13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of
heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are
14 entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour
widows' houses, and for a pretence make long prayers: therefore ye shall receive the
15 greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass
sea and land to make one proselyte; and when he is made, ye make him twofold more
16 the child of hell than yourselves. Woe unto you, *ye* blind guides! which say, Whoso-
ever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of
17 the temple, he is a debtor. *Ye* fools, and blind! for whether is greater, the gold, or the
18 temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing;
19 but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools, and blind!
20 for whether *is* greater, the gift, or the altar that sanctifieth the gift? Whoso therefore
21 shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall
22 swear by the temple, sweareth by it, and by him that dwelleth therein. And he that
shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise,
and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and
24 faith: these ought ye to have done, and not to leave the other undone. *Ye* blind
25 guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Phari-
sees, hypocrites! for ye make clean the outside of the cup and of the platter, but within
26 they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is*
27 within the cup and platter, that the outside of them may be clean also. Woe unto you,
scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed
appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.
28 Even so ye also outwardly appear righteous unto men, but within ye are full of
29 hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! Because
30 ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say,
If we had been in the days of our fathers, we would not have been partakers with them
31 in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are
32 the children of them which killed the prophets. Fill ye up then the measure of your
33 fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?
34 Wherefore, behold, I send unto you prophets, and wise men, and scribes; and *some* of
them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and
35 persecute *them* from city to city: that upon you may come all the righteous blood shed
upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of
36 Barachias, whom ye slew between the temple and the altar. Verily, I say unto you,
All these things shall come upon this generation.
37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are
sent unto thee, how often would I have gathered thy children together, even as a hen
38 gathereth her chickens under *her* wings, and ye would not! Behold, your house is left
39 unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say,
Blessed *is* he that cometh in the name of the Lord.

CHRIST'S voice, as heard on earth, was not always one of gentleness and love. Never were severer epithets employed, never more terrible denunciations uttered, than those heaped upon the heads of the Pharisees. Yet no mingling here of sinful human passion, no absence even of love. Lightning lurks amid the warm soft drops of the summer shower; a consuming fire may come out of the very heart of love. Christ is the world's great Saviour; he is also the world's great Judge. It was as our Saviour he came down to this earth, and gentle and still indeed was the voice in which that office was discharged. But lest we should misinterpret, and imagine that his spirit was too soft ever to kindle into wrath, once

and again, as here, he assumes the office of the Judge and speaks with a startling sternness. Compare for contrast Christ's farewell to his friends, and his farewell to his enemies: the one composed of words of comfort, closing in that sublime intercessory prayer which he left behind him as a type of his advocacy for us in the heavenly places; the other composed throughout of terrible denunciations, types and preludes of those awful judgments which he shall pronounce and execute upon the finally impenitent. And what does all this teach us but that the religion of Jesus Christ has a twofold aspect? If here it speaks peace, there it speaks terror; if to some it has nothing but words of tenderness and encouragement, to others it has nothing but words of warning and of woe.

And yet it is not in tones of wrath that the last accents of this farewell of our Lord to his enemies fall upon our ear. The fire of righteous indignation that burns within him cannot but go forth. But under that fire the inner heart of Jesus at last dissolves into tenderness. Pity, infinite pity, pours her quenching tears upon it, and with another look and in altered tone, in which the compassion of the God-head reveals itself, he exclaims, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, and ye would not!" The willingness is all with him, the unwillingness with us. May the very thought of this take our unwillingness away; that at the last our house be not left desolate, that it be no other than the home that he hath prepared for all who love him. H.

HERE we read our Lord's final outpouring of just indignation on the false and profligate teachers who had long led on the people, like the blind leading the blind, to the ruin they were soon to consummate. The woes denounced on the "scribes and Pharisees, hypocrites," by the voice of God's own Son in his holy temple, in the character of a judge, and as a foretaste of the last judgment, stand in a striking contrast to the blessings uttered on humble disciples from the mount, just as the crimes that called them down were the very opposite to the virtues there inculcated: saying and not doing—binding grievous burdens for other men's shoulders, while they would not so much as touch them—loving all marks of outward honor, even in the house where God only should be honored, and displaying all forms of ostentatious devotion, while their lives were full of rapacity and vice; converting proselytes to the law, only to make them twofold more the children of hell than themselves—frittering away the most solemn obligations, and at the same time extenuating the greatest crimes, by their false casuistry—cleansing the outside of cup and dish, which reeked within with abomination that they swallowed as their daily food—their hypocrisy could find no fitter image than the whited sepulchres, which they were so fond of garnishing without, while the mass of corruption was still festering within. At last the utterance of wrath dies away in tones of the greatest pity, as he repeats his lamentation over Jerusalem, and her doom of desolation till his coming. S.

5. Phylacteries. These had their origin from the law, Deut. 6 : 8. "Thou shalt bind them (the divine precepts) for a sign upon thine hands, and as frontlets between thine eyes." This precept, which enjoined a constant remembrance of God's law, the Jews in later times interpreted literally. Hence they fastened to their foreheads, and on their left arms, portions of the law written upon parchment scrolls, and called them in their own language *prayers*. But in Greek they were named phylacteries or watch-posts, from their use, which was to put them in mind to keep the divine precepts. M.——The Jews bound them on the forehead and on the left arm, or the left side near the heart, to remind them that the law should be in the heart and in the head. The Pharisees made these broad for ostentation. J. P. T.——**The borders.** The fringes which the Jews were commanded to wear (Num. 15 : 38) as a mark and memorial of their being God's peculiar people, to be distinguished from other nations. These too the Pharisees enlarged for purposes of vanity and ostentation. *Hammond.*

5-7. The Pharisees were more than a sect. They were emphatically the popular party, which had the ear of the Jewish public. It was a matter both of principle and policy to multiply the external signs by which they were distinguished. Tassels on their dress; scrolls and small leather boxes fastened on their forehead, head, and neck, inscribed with texts of the law; long prayers offered as they stood in public places; rigorous abstinence; constant immersions: these were the sacramental badges by which they hedged themselves around. A. P. S.——The salutations in the market-place, the reverential kiss offered by the scholars to their master, or by rabbis to each other, the greeting of Abba, father, the long robes with the broad, blue fringe, all these go to make up the picture of a scribe's life. Drawing to themselves, as they did, nearly all the energy and thought of Judaism, the close hereditary caste of the priesthood was powerless to compete with them. Unless the priest became a scribe also, he remained in obscurity. The

order, as such, became contemptible and base. For the scribes there were the best places at feasts, the chief seats in synagogues. S. (Section 180.)

8. One is your Master. Or *Teacher*. Probably not *Christ*, as supplied here, but the Holy Spirit. If this be so, we have God, in his Tri-unity, here declared to us as the only Father, Master, and Teacher of Christians; the only one, in all these relations, on whom they can rest or depend. They are all *brethren:* all substantially equal; none by office or precedence nearer to God than another; none standing between his brother and God. A.——**9.** The prohibition, *Call no man your father*, forbids the exercise of *spiritual authority over the conscience*, and equally forbids the disciples of Christ from submitting to such authority. It condemns both the ambition which seeks authority over the conscience, and the spiritual indolence which yields to such claims in order to avoid the necessity of personal search for the truth. This prohibition is interpreted by such passages as Rom. 14 : 4, 10, 12; 1 Pet. 5 : 3; Gal. 2 : 5; 2 Cor. 10 : 1. L. A.

One is your Father. In all the labors of his life, in his teaching and in his cross, one grand design was to reveal to men what God really was, that they might be constrained to return to him The question, therefore, is inexpressibly momentous, What does *Jesus* say concerning God, how does *he* represent the relation in which he stands to intelligent beings? Only one reply can be given to this question, Jesus reveals God as *the Father of souls.* The human spirit is the offspring, the immediate and direct offspring, of the Ever-living Spirit. It is capable of bearing and does bear, and it is the only thing that bears or is capable of bearing, a resemblance to God. When we have said that God *created* the heavens, the earth, and all material things, we have exhausted all of which the subject admits. But it is not simply true that he *created* minds also, *He is the Father of minds* and of nothing else. Y.

11. Your servant. It may serve to show how little the letter of a precept has to do with its true observance, if we reflect that he, who of all heads of sects has most notably violated this whole command, calls himself, "Servus servorum Dei"—*Servant of the servants of God!* A.

13-29. And then, solemnly and terribly, he uttered his eightfold "*Woe unto you, scribes and Pharisees, hypocrites,*" scathing them in utterance after utterance with a flame which at once revealed and scorched. And does not Jewish literature itself most amply support the charge brought against the Pharisees by Jesus? "Fear not *true* Pharisees, but greatly fear *painted* Pharisees," said Alexander Jannæus to his wife on his death-bed. "The supreme tribunal," says R. Nachaman, "will duly punish hypocrites who wrap their *talliths* around them to appear, which they are not, true Pharisees." Nay, the Talmud itself, with unwonted keenness and severity of sarcasm, has pictured to us the seven classes of Pharisees, out of which *six* are characterized by a mixture of haughtiness and imposture. F.——It is not alone the hypocrisy of Jerusalem which is denounced. In this marvellous picture, every line of which is drawn in ineffaccable colors, the Pharisaism of every age sees its own image. Wherever are found formal worship, false devotion, proud scorn of the small ones of the world, inordinate self-estimation—wherever virtue is only a fiction, the holy imprecations of Christ resound with their solemn severity. It is not offended holiness only which speaks, it is also love—the true charity which cannot suffer that which kills the soul. ——*De P.* These terrible denunciations were not uttered against gross and scandalous sins, but against *hypocrisy*, which in his view was the most grievous of all sins. In the whole course of his ministry he had been opposed, hindered, denounced, threatened, by the men who professed to be their religious guides. Under the veil of piety they were covetous, exacting, tyrannical, extortionate. J. P. T.

15. To make one proselyte. Proselytes were, in the time of our Lord, a numerous body. Some were proselytes of the gate only (as they were called); and had simply pledged themselves to renounce all idolatry, and to worship the true God. This class had all heard of the coming of Messiah, and had generally little sympathy with Jewish prejudice. Others were proselytes of righteousness. These took upon themselves all the obligations of the Mosaic law, and joined in offering sacrifice in the outer court of the temple to the God of Israel. The Pharisees took great pains to make these proselytes, and were aided by the fading authority of the old religions, and the reverence in which the God of the Jews was held even by the heathen. As these teachers had no true idea of their religion, they could impart none. Their converts, therefore, only changed their superstition, and became twofold more the children of hell than before. They were ever among the bitterest enemies of the Christian faith. J. A.

23, 24. Ye pay tithe. Ye are superstitiously scrupulous and precise in things of smaller moment; but matters of great and eternal obligation, justice and equity, mercy and charity, faithfulness and truth toward God and men, ye wholly slight and neglect. S. C.——**Strain at a gnat.** Better rendered in the old English translation, "strain *out* a gnat." The custom prevailed all over the East of passing wine through a strainer, that no gnats or flies might get into the cup. *Pearce.*——**Camel.** The largest animal known to the Jews, as opposed to the *gnat*, the smallest insect—both alike unclean.

B.——They worshipped the letter, but misconceived the essence of Scripture: treated morality as a trifle, and trifles as the only religion. In trifles the most exact minuteness was required, but in greater matters the principles of morality were boldly undermined or surrendered. The tithing of mint, dill, and cummin—mere garden-herbs—was vital, but grave questions of right and wrong were treated with indifference. This moral prudery, which strained the wine before drinking it, lest a fly might have fallen into it and made it unclean, but made no trouble of swallowing a camel, was the hypocritical righteousness against which Jesus directed his bitterest words. G.

27, 28. Whited sepulchres. As an occupied tomb was regarded as unclean, it was the custom to whiten the sepulchres, both for appearance' sake, and as a ready warning against the defilement that would come by touching them. So these characters of fair and polished outward sanctity should rather be shunned than admired; for they harbored nothing but death and corruption within. J. P. T.——The hierarchy of Judaism had become, in fact, what Jesus openly declared them—whitewashed sepulchres—pure to the eye, but with only death and corruption within. They had proved that they were so, by rejecting him, because he demanded moral and religious reform. Wedded to the false and immoral, they rather killed him than let him lead them back to God. G.——**29–32.** Against what are his terrible denunciations pointed? Not against either skepticism or infidelity. Not against those sins, to which one or other of the passions prompt when allowed unbridled sway. It is among those making the largest professions of piety, priding themselves on their position and the respectability of their lives, that Jesus discovers the materials for the severest denunciations that ever came from his lips. **33-36.** Christ's feet are upon the pavement of the earthly temple, but he speaks as from the throne of heaven. A vision of judgment is to be revealed. As he reveals it, he almost unconsciously realizes his own position as Judge. H.

37. O Jerusalem, etc. It is the very heart of God pouring itself forth through human flesh and speech. It is this incarnation of the innermost life and love of Deity, pleading with men, bleeding for them, and ascending only to open his arms to them and win them back by the power of this story of matchless love, that has conquered the world, that will yet "draw all men unto him," and beautify and ennoble humanity itself! **As a hen her chickens.** Was ever imagery so homely invested with such grace and sublimity as this, at our Lord's touch? And yet how exquisite the figure itself—of protection, rest, warmth, and all manner of conscious well-being in those defenceless, dependent little creatures, as they creep under and feel themselves overshadowed by the capacious and kindly wing of the mother-bird! How significant all this of what Jesus is and does for men! Under his great mediatorial wing would he have "gathered" Israel. B.

In all the superhuman beauty of the character of Jesus, nothing is more affecting and impressive than the profound melancholy with which he foretells the future desolation of the city, which before two days were passed was to reek with his own blood. In fact, there was an intimate moral connection between the murder of Jesus and the doom of the Jewish city. It was the characteristic disposition of the people that now morally disqualified them "from knowing the things which belonged to their peace," which forty years afterward committed them in their deadly and ruinous struggle with the masters of the world. Christianity alone could have subdued or mitigated that stubborn fanaticism, which drove them at length to their desperate collision with the arms of Rome. As Christians, the Jewish people might have subsided into peaceful subjects of the universal empire. They might have lived, as the Christians did, with the high and inalienable consolations of faith and hope under the heaviest oppressions; and calmly awaited the time when their holier and more beneficent ambition might be gratified by the submission of their rulers to the religious dominion founded by Christ and his apostles. They would have slowly won that victory by the patient heroism of martyrdom, and the steady perseverance in the dissemination of their faith, which it was madness to hope that they could ever obtain by force of arms. But the same vision of worldly dominion, the same obstinate expectation of a temporal deliverer, which made them unable to comprehend the nature of Christ's redemption and kingdom, continued to the end to mingle with their wild and frantic resistance. H. M.

38. Your house is left desolate. When Christ had risen, the temple, though still retaining to the eyes of the Jews its old glory, had lost it to the spiritual and instructed disciples. Its sacrifices were unmeaning after the great oblation of Golgotha. Its veil was rent at the crucifixion, and its holy place made common. In prospect of this event Christ disowned it: "*Your* house is left unto you desolate." It was still rich in marble, and purple, and gold; but its Great Inhabitant was gone, and it was a *temple* no more. J. A.——The day of his earthly life and of his ministry was about to close: dark night was already casting its gloom over the temple, the city, the nation, the world. Thus Jesus departed from the temple, never to return. The holy and beautiful house was left desolate. Z. E.——And has not that denunciation been fear-

fully fulfilled? Never was a narrative more full of horrors, frenzies, unspeakable degradations, and overwhelming miseries, than is the history of the siege of Jerusalem. (Section 185.) Never was any prophecy more closely, more terribly, more overwhelmingly fulfilled than this of Christ. The men going about in the disguise of women with swords concealed under their gay robes; the rival outrages and infamies of John and Simon; the priests struck by darts from the upper court of the temple, and falling slain by their own sacrifices; "the blood of all sorts of dead carcasses—priests, strangers, profane—standing in lakes in the holy courts;" the corpses themselves lying in piles and mounds on the very altar slopes; the fires feeding luxuriously on cedar-work overlaid with gold; friend and foe trampled to death on the gleaming mosaics in promiscuous carnage; priests, swollen with hunger, leaping madly into the devouring flames, till at last those flames had done their work, and what had been the Temple of Jerusalem, the beautiful and holy house of God, was a heap of ghastly ruin, where the burning embers were half slaked in pools of gore. And did not all the righteous blood shed upon the earth since the days of Abel come upon that generation? Did not many of that generation survive to witness and feel the unutterable horrors which Josephus tells? F.

Section 128.—The Widow's Gift. Greeks seek Jesus. Voice from Heaven.

The Temple. Tuesday.

Mark xii. 41–44. Luke xxi. 1–4. John xii. 20–36.

Mk. 41 And Jesus sat over against the treasury; and he looked up, and beheld how the people
cast money into the treasury: and he saw the rich men casting in their gifts, and many
42 that were rich cast in much. And he saw also a certain poor widow; and she came and
43 threw in two mites, which make a farthing. And he called *unto him* his disciples, and
saith unto them, Verily I say unto you, that this poor widow hath cast more in than all
44 they which have cast into the treasury: for all these have of their abundance cast in
unto the offerings of God: but she of her penury did cast in all that she had, *even* all
her living.

J. 20 And there were certain Greeks among them that came up to worship at the feast.
21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him,
22 saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again, An-
23 drew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that
24 the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of
wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth
25 much fruit. He that loveth his life shall lose it; and he that hateth his life in this
26 world, shall keep it unto life eternal. If any man serve me, let him follow me; and
where I am, there shall also my servant be: if any man serve me, him will *my* Father
27 honour. Now is my soul troubled; and what shall I say? Father, save me from this
28 hour: but for this cause came I unto this hour. Father, glorify thy name. Then came
there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.
29 The people therefore that stood by, and heard *it*, said that it thundered. Others said,
30 An angel spake to him. Jesus answered and said, This voice came not because of me,
31 but for your sakes. Now is the judgment of this world: now shall the prince of this
32 world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me.
33, 34 This he said, signifying what death he should die. The people answered him, We have
heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man
35 must be lifted up? Who is this Son of man? Then Jesus said unto them, Yet a little
while is the light with you. Walk while ye have the light, lest darkness come upon
36 you: for he that walketh in darkness knoweth not whither he goeth. While ye have
light, believe in the light, that ye may be the children of light.

These things spake Jesus, and departed, and did hide himself from them.

If I be lifted. It was mentioned as a contingency then. It is a reality now. Christ has been lifted up, and for eighteen centuries he has been drawing all men, men of all ranks and all lands unto himself. It is not merely Christ that is to draw men—not Christ with his heart of love and look of pity—not Christ in all the excellence of his character, not the wonder of his miracles, and the completeness of his daily works. It is Christ lifted up—Christ agonizing—bleeding, dying on Calvary. It was Christ on the cross that stayed nature in her course, that caused her to clothe herself in darkness, that made the rocks rend and the earth quake. Christ controlled nature always as her Lord, but it was not till he hung upon the cross that nature came to weep in sympathy with him, and send forth her cry of agony in response to his own. As it was Christ lifted up that caused such manifestations then in nature, so it is Christ lifted up that has exerted such wondrous influence since. When we feel the power of our sins, when we look bodingly to death and its darkness, and to judgment and its terrors, it is Jesus on the cross that attracts us. It is the cross that concentrates within itself all the elements of power that can draw a ruined race. J. D.

Mk. 41. His terrible denunciation of the scribes and Pharisees having been delivered, Jesus passes into a court of the temple called the Court of the Women. On one side of this court stood the thirteen large chests, with openings shaped like trumpets, into which the free-will offerings of the people were thrown. Over against them Jesus seats himself, watching the passers-by. . . . The strong emotions of righteous indignation passed out of his breast, he sits quietly down, all trace of anger gone from his countenance, and asks his disciples to notice the poor widow's act. H.——**Beheld how the people.** *Was watching:* The original indicates that he was purposely observing the people, studying their action and characters. Christ still keeps like watch in his Church. L. A.——As temple-offerings are needed still, for the service of Christ at home and abroad, so "looking down" now, as then "up," he "sees" who "cast in" and how much. Christ's standard of commendable offering is not our superfluity but our deficiency—not what will never be missed, but what costs us some real sacrifice, and just in proportion to the relative amount of that sacrifice. B.——God will not refuse the poor offerings of the poor; but he will not accept the poor offerings of the rich. *Medley.*

43, 44. Hath cast in more. He made use of this incident to impress them again with the truth, so often and variously illustrated by him, that it is the *heart* which fixes the character of actions; that the greatest gifts are valueless without pure motives; the smallest, worthy, with them. The same principle was set forth in his saying that great and small acts were alike in moral worth, if done *in his name.* N.——This widow's mite, which had noiselessly dropped into the alms-box, deserved more attention than the stones and ornaments of the temple. It was not a mite, but an invisible act of the mind which the alms had made visible. There was something great in this action, greater than the temple, with its stairs, its peristyles, its arches and colossal walls. A. V.

The loving soul, which makes itself a willing sacrifice, is the true temple of God, the altar whence pure incense rises to heaven. Compared with this spiritual beauty, what are those sumptuous marble porticoes? Nothing could be a stronger expression of the broad contrast he had established between true religion and false. On the one hand was Pharisaism doing its good works to be seen of men, worshipping and serving only itself, under the show of the service of God; on the other hand, the religion of the heart, sweet and lowly charity. *De P.* ——He wished to teach forever the great lesson that the essence of charity is self-denial; and the self-denial of this widow in her pauper condition was far greater than that of the wealthiest Pharisee who had contributed his gold. F.——She had found out how to render unto God the things that are God's, not stinting herself to those offerings which cost her nothing. As she drew back her empty hand, and went away to toil for more, what countless riches Christ poured into her everlasting keeping—"She hath cast in more than they all." New measurements, new standards of value, new reckonings of much and little, high and low, humble and exalted, strong and weak, the gospel brings. F. D. H.

She has cast in more than they all together—more, not in money value, but in moral worth. And what else, by giving such world-wide circulation to her act and his sentence on it, did Jesus mean, than to give a world-wide circulation to the truth, that in his sight it is the motive which gives its true character to the act; that greatness consists not in the doing of great acts that every eye must see and every tongue may praise, but in doing what may be little things—so small that they shall escape all human notice, and so insignificant that none may think them worthy of praise; but doing them in a great spirit, for a great and noble and holy end? H. ——Christ even now beholds, with no less attention, the visible hand and the invisible heart, both of the rich and poor. We must desire to be seen by no other eyes but those of Christ, if we desire to re-

ceive the invisible reward of charity, and not the empty reward of vanity. Not eminent actions are great in the sight of God; but those which are done with a true Christian heart—a heart thoroughly sensible of its own poverty, which offers to God whatever it is, whatever it does, and whatever it possesses, and yet always believes it scarce offers to him anything at all. Q.——Let none of the Lord's poor think they are shut out from the prizes of beneficence. The million that, silent, patient, loving, shine on in quiet deeps to God, but never to this world—for them waits the crown of heaven's gold, if not that of earth's. That God with whom they walk and work in holy secret, meek and solitary, with no note of man, with look to him only—in the light and love of that God they shall forever live, forever shine. *Post.*

J. 21. We would see Jesus. Chaldeans from the East had sought his cradle; these Greeks from the West came to his cross. Who they were we know not. F.——These men, like many God-fearing Gentiles at that time, being weary of their idols, were seeking the true God, and at the great feasts worshipped at Jerusalem in the house of prayer appointed for all nations. R. B.——Just as the setting sun throws the most brilliant rays, illuminating the horizon far and wide, so the glory which beamed forth from the Lord, while standing on the threshold of death, was so marvellously beautiful, that a desire to see him was awakened even in the Gentiles who were from afar; just as he also, in the time of his early dawn, in his childhood, had, through the light of the wondrous star, drawn the wise men from Persia to his cradle, as the first-fruits of the Gentiles. *Gerhard.*

23. The hour is come. Seldom it is that Christ gives us any glimpse of what was passing in his own spirit. With the greater interest we ponder over the few occasions in which the mantle round its inner shrine is partially uplifted. On the very eve of his agony and death, these Greeks, Gentiles, come desiring to see him. In their coming he sees the first-fruits of that rich harvest which the world in all its borders was to yield. The great future of the gospel ages brightens into its full glory before his eye. The time, he knows, is near—he takes this very message from these Greeks as the token of its approach—when the middle wall of partition between Jew and Gentile shall be broken down, wide over the earth the glad tidings of salvation in his name go forth, and men of all peoples, and tongues, and kindreds be gathered into that one fold, of which he is the Shepherd. But between the present and this great result there lay, now very near at hand, his own sufferings and death—the lifting of him upon that cross which is the great means of gathering all men unto him. H.

The Son of man be glorified. The very appearance of these Greeks was to Christ a token that his glorification was at hand. But this glory could not be without suffering first. It seems as if there arose suddenly before his mind, in all its vastness and all its agony, that redeeming work for the whole human race which was now about to reach its consummation in death. J. S. H.——In his glorification are contained: first, the completion of his obedience, carried out even to the death of the cross; secondly, his exaltation to the glory which belonged to him as the Eternal Word, of which he emptied himself to earn it again for the human nature which he had taken unto himself; thirdly, the setting forth of his name as the Saviour of all for whom he has made atonement through his blood, and whom he gathers together into one in his Church through the gospel; so that now, since the accomplishment of his baptism of blood, the streams of the Holy Ghost, as living waters, are flowing forth from the glorified Head of the Church upon all and through all the members. R. B.

24. If it die, it bringeth forth much fruit. The analogy in the vegetable kingdom to illustrate this change from weakness to power is at once patent and beautiful. A grain of seed-wheat, kept dry, remains itself and itself only; but, laid in the warm, moist bosom of its mother earth, it dies; yet dying, it soon rises again to verdure, fruitage, glory. So would be the death of Jesus and its resulting consequences. H. C.——This entire sentence revealed, under a striking figure, the mighty foundation truth, the great principle of the gospel, that Christ's vicarious death (not his life, or miracles, or teaching, but his *death*) was to bring forth fruit to the praise of God, and to provide redemption for a lost world. A passage like this can never be explained by those who regard Christ's death as nothing more than a martyrdom or an example of self-denial. It was something far greater. It is the world's life. J. C. R.——Of the world's great spiritual harvest Jesus is the one seed-corn. He had the life in himself, and might have kept it forever there. But to turn it into the source of life to others he too must obey the law of life, propagating itself and spreading abroad through death. He too must die, that by dying he may bring forth much fruit. H.——Paul, in 1 Cor. 15, applies the simile of the grain of wheat, whose germ of life breaks forth from the enveloping substance which perishes in the earth, to the bodies of Christians. Christ is the *First-fruits* of the harvest of the resurrection; as on the third day he arose (on the very day, too, of the presentation of the first-fruits of the harvest), so at the last day will he rise again in millions of his members, and then the rich fruit of glory will be completely gathered in. R. B.

25. The death of the Redeemer stands by itself, the source of spiritual life to all united to him by faith. And yet there is a sense in which what was true of the head is true also of all the members. They too must take up their cross in turn, and in self-denial and self-sacrifice bear it; they must fill up what remains of his sufferings for his body the Church. H.——To Christ only, in the highest sense, belongs the joy of harvest. But he shares this joy with his true people. They, too, will be accompanied by many brethren, but on this condition, that they learn the law of self sacrifice. The penalty of self-seeking and self-indulgence is, that every selfish man "abideth alone." J. S. H.——More than once did the Lord express, in the same words as he here emphatically repeats, the course of life which those must lead who would follow him. He who withholds the sacrifice of his own life from the living God shall *lose* what he loves more than God, and it will be made manifest that his *love* for his so-called life was in reality a *hating* of his true life; while life eternal is given, not only to martyrs who loved not their lives unto the death, but also to every true follower of Christ who acquiesces in his own will being broken, to every one who willingly stoops to bear the bitter but salutary cross.

26. The Lord himself interprets the simile which in its first sense applies to *his own* course of glorification—through sufferings to glory—as also applying to the course of glorification through which his *servants* are to pass. "It is a faithful saying: For *if we be dead with him*, we shall also *live with him:* if we *suffer*, we shall also *reign with him.*" "*Where I am, there shall also my servant be.*" Wherever Christ is, whether in suffering or in glory, whether here, in this vale of sorrow, or above, in the halls of bliss, there must and there will his servant also be. He follows the Lamb whithersoever he goeth, even to sitting down with him on his throne. R. B.

27, 28. Between what took place visibly, audibly here within the temple, and what happened two days afterward in the solitude of the garden, the correspondence is too close to be overlooked. You have in each case the struggle, the prayer, the triumph, following each other in the same order. H. ——It was the contemplation of a contact of the all-Pure and all-Holy with everything most alien to the divine nature—sin, darkness, and death—that called forth these words, that heightened the agonies of Gethsemane, and found its deepest utterance in that cry of unimaginable suffering which was heard from Golgotha, when all that was contemplated was approaching its appalling realization. E.——**Father, save me from this hour.** It is a real petition, like that in Gethsemane, "Let this cup pass from me." The sentiment conveyed by the prayer, in both cases, is twofold: that only one thing could reconcile him to the death of the cross —its being his Father's will he should endure it—and that in this view of it he yielded himself freely to it. *His recoil is not from subjection to his Father's will; but it shows how tremendous a self-sacrifice that obedience involved.* He first asks the Father to save him from it, and then signifies how perfectly he knows that he is there for the very purpose of enduring it. Only by letting these mysterious words speak their full meaning do they become intelligible and consistent. B.

28. Glorify thy name. When Christ was lifted up from the earth, the glory of God was shown forth even more than in the creation of the world. Then was shown forth the glory of God's holiness. Then was shown forth the glory of God's mercy. Then was shown forth the glory of God's righteousness. Then was shown forth the glory of God's love. *Hare.*——**Then came a voice from heaven.** For the third time does the Father solemnly bear witness to the Son, while for the third time he accepts the sacrifice, as one well-pleasing to him, for which the Son presents himself to him. At his baptism and at his transfiguration on the holy mount, that same Voice had spoken from heaven, "This is my beloved Son, in whom I am well pleased." Since the time of the Lord's ascension the history of the Church has been a fulfilment of the word, "I will glorify it again;" and this will of God to honor his name is accomplished in the case of every Christian who is saved through faith in Christ Jesus. R. B.

31, 32. The course of our Saviour's thought here taken in its connection is grand, sublime. From extreme depression, intense forecasting of woes to be endured, from which human heart and flesh recoil, he rises through prayer—the prayer of deep submission and devotion to the Father's will—to the assurance of glorious triumph. He sees the crisis of this world's great conflict close at hand. He sees his great antagonist, the prince of this world, cast out, dethroned, despoiled. Of his death on the cross, indicated here as being "lifted from the earth," he foresees that it will itself beget an attractive power which will draw men to himself in love and homage. The first effect of being thus "lifted up" will be to him simply torture, heart-darkness, his cup filled with woes; but the after-effects will be the drawing of men away from Satan unto himself, the casting out of his chief antagonist—the great usurper—and the firm enthronement of himself as King and Lord of all. Instead of the word "judgment" in verse 31, I prefer the Greek word itself which comes into our English—*crisis.* It signifies here the hour of destiny, the point where the great, long-pending issues

of the conflict come to their final decision. The battle has been fought—with apparently varying fortunes and probabilities; but now the combat deepens. Satan is doing his utmost and his worst. He has gained entrance into the heart of one of the twelve. "This is his hour and the power of darkness;" he has at length compassed the death of the Son of man. But soon the Crucified One rises a mighty conqueror!—rises, and lo! it appears that his very death on the cross has lifted, not *himself* alone for agony, but *all men* by its moral power of love. All men are lifted and drawn away from the grasp of the devil, and into sweet allegiance to him who hath "loved them and given himself to die for them." H. C.

31. Now is the judgment of this world. The world that "crucified the Lord of glory," considered as a vast and complicated kingdom of Satan, breathing his spirit, doing his work, and involved in his doom, which Christ's death by its hands irrevocably sealed. B.——*The prince of this world* was *cast out* in that all-gracious hour when Christ bare the sin of the world in his body; when through the cross he was lifted up to be, for all sinners redeemed from the power of the devil, the captain of eternal salvation. Through the blood of the Lamb Satan is vanquished by believers, who, though they still have sin, have yet no unforgiven sin, no indulged sin. R. B.

32. "If lifted up," means not only *after that I have been lifted up*, but *through the virtue of that uplifting*. And truly the death of the cross, in all its significance, revealed in the light, and borne in upon the heart, by the power of the Holy Ghost, possesses an attraction over the wide world which breaks down all opposition, assimilates all to itself, and forms out of the most heterogeneous and discordant materials a kingdom of surpassing glory, whose uniting principle is adoring subjection "to him that loved them." B.——The cross is not only the tribunal on which Christ judges the world, and pronounces the sentence of condemnation upon the devil: it is likewise the throne of his mercy toward sinners, the source of all blessings, the cause of our deliverance, the instrument of our salvation, and the meritorious original of an almighty grace, by which he draws all men unto him. Q.

33. Signifying what death he should die. From the first he looked forward to his crucifixion, his being "lifted up," as the appointed termination of his life and ministry. His going out of the world in that manner was in the *plan* of his mission as truly as were his advent, his preaching, his miracles, his life of truth and love. He announced to Nicodemus, as one of the truths he had brought down from heaven, *the necessary vital relation of his death to the salvation of mankind;* and for the key to this doctrine referred him to the lifting of the serpent by Moses as a type of the saving benefit to be derived from his crucifixion. J. P. T. ——From the time that he was lifted up, by his cross, its triumphs and its attractions, Jesus has been bringing all men to him—men of every age, country, character, condition; the wise and simple, the rich and poor, the honored and despised, bond and free. He puts this cross into our hands; he bids us lift it up, he bids us carry it abroad. Ours the outward work of letting all men know who it was that died for them on Calvary, and what it was that by dying for them he has done. His the inward power to work upon the heart, to win it to peace, to love, to holiness, to heaven. H.

34. They were right in holding that "Christ abideth forever." It is the universal doctrine of the Old Testament. They were wrong in not understanding that Christ had to suffer before he reigned. They were wrong in not seeing that the very "law" of which they made so much, pointed to his sacrifice as clearly as to his eternal glory. They forgot that Isaiah says that Messiah is to be "brought as a lamb to the slaughter," and that Daniel speaks of his being "cut off." J. C. R.—— They had conducted Jesus, the Son of man, into Jerusalem as the promised Christ; and now he was speaking of his *removal from the earth*, of his *dying;* this did not square with the notions which they had formed of Christ. *Their* Christ was to *abide forever*, and that *on earth*, as King of a glorious kingdom of Israel. That his dying was the very way to his eternal abiding—*this* was hidden from them. This "Son of man" who was to die could not be Christ. *Then who was he?* The Lord bears with this question; but, without forcing them to understand that which was as yet hidden from them, and which could only be unveiled to them by actual deed preaching it, he addresses to their sluggish unbelieving hearts a loud and earnest summons to awake. R. B.——**35, 36. Yet a little while is the light with you.** Instead of answering their question, he warns them, with mingled majesty and tenderness, against trifling with their last brief opportunity, and entreats them to let in the light while they had it in the midst of them. B. ——He, who through faith in the word which is his light becomes a *child of light*, remains forever united with the light. Such a one even finds the darkness of death illumined by the light of life; for in this light the *crucified one* is transfigured to his views into the *exalted one*. R. B.

Section 129.—Reflections on the Unbelief of the Jews.

JOHN xii. 37–50.

37 BUT though he had done so many miracles before them, yet they believed not on him:
38 that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath
39 believed our report? and to whom hath the arm of the Lord been revealed? Therefore
40 they could not believe, because that Esaias said again, He hath blinded their eyes, and
hardened their heart; that they should not see with *their* eyes, nor understand with
41 *their* heart, and be converted, and I should heal them. These things said Esaias, when
42 he saw his glory, and spake of him. Nevertheless among the chief rulers also many
believed on him; but because of the Pharisees they did not confess *him*, lest they should
43 be put out of the synagogue: for they loved the praise of men more than the praise
of God.

44 Jesus cried, and said, He that believeth on me, believeth not on me, but on him that
45, 46 sent me: and he that seeth me seeth him that sent me. I am come a light into the
47 world, that whosoever believeth in me should not abide in darkness. And if any man
hear my words, and believe not, I judge him not: for I came not to judge the world,
48 but to save the world. He that rejecteth me, and receiveth not my words, hath one
that judgeth him: the word that I have spoken, the same shall judge him in the last
49 day. For I have not spoken of myself; but the Father which sent me, he gave me a
50 commandment, what I should say, and what I should speak. And I know that his
commandment is life everlasting: whatsoever I speak therefore, even as the Father said
unto me, so I speak.

THE moment Christ appeared, he became a judgment, or a judge. There was no visible bench, no formal sentence. He was even anxious to remove the impression that condemnation was his earthly errand. He said, "I came not to judge the world, but to save the world." Nevertheless the judgment comes, and by a law inwrought into all our souls. No one of us can ever be as if Christ had not appeared on the earth. To hear the name of Christ alters the relations of every human being to the highest facts, to God, to eternity. It was not so much any special saying; it was his character, his very nature, that was judicial. As soon as he was manifest, the whole world of men about him fell apart, and souls took their places on the right hand and the left. It was as if that divine presence located instantly every human life on earth. And so he added: "Though I came not into the world to judge it, though that is not my special mission here in the body, but to manifest God to you, yet afterward, in the world to come, and in consequence of that manifestation, judgment will come, solemn, awful, inevitable, sudden as a thief in the night. The word that I speak unto you, that shall judge you."

The question, then, for the individual is this: Do we see Christ? Do we recognize and own our Lord? Whether he has come, where he is, whether he can be found, is not the matter we have to consider; nor whether we belong to him. He has come: he lives: he is visible to the eyes of faith: his life goes forth into the race forever, flowing into all hearts that will open to receive it, making them sons and kings and priests unto God. F. D. H.

37–41. It is the manner of this evangelist alone to record his own reflections on the scenes he describes: but here, having arrived at what was virtually the close of our Lord's public ministry, he casts an affecting glance over the fruitlessness of his whole ministry on the bulk of the now doomed people. B.

38. The first passage which John quotes from Isaiah is taken from chap. 53 : 1. No other passage could he have chosen which strikes so straight at the very heart of the people which rejected their King. It is the well-known chapter of the cross. The prophet foresees and mourns over the unbelief of his people, who knew not the Lamb of God, neither at the place of slaughter, where he suffers, nor on the throne, where he reigns. The *arm of*

the Lord, the glorious power of God, which is *revealed* in the incarnate Word, is *hidden* from this blind people, that they believe not. The Acts of the Apostles, which sets forth Israel's self-hardening against the apostolic preaching of the crucified and risen Christ, closes with these same prophetic words. Such is the awful course of the righteous judgment of hardening, from Esau and Pharaoh down to the last vessel of the wrath which is fitted to destruction. Man *himself hardens* his heart against the gracious voice of *God* which he *hears*—this is his *sin;* afterward he *becomes* hardened, so that he is no longer able to *understand with his heart and to be converted*—this is his punishment. R. B.——It was not because Isaiah spake that they believed not, but because they were not about to believe, that he spake. *Chrys.*——The Lord, by the prophet, did predict, not cause, the unbelief of the Jews. *Aug.*

39. By the great body of the Jews, both rulers and people, his doctrine had been rejected, his authority denied, his Messiahship despised. This result of his mission had been predicted by Isaiah, who, in the strong metaphor of the Hebrew prophets, ascribed to the Lord this hardening, which came of the fact that he brought into the world a stronger, clearer light of conviction, against which men closed their eyes. J. P. T.——**They could not.** Literally, "they were not able." They had no will to believe, and so they had no power. They could have believed, if they would, but they would not, and so they could not. **40. He hath blinded.** Those whom God is said to "harden and blind" will always be found to be persons whom he had previously warned, exhorted, and constantly summoned to repent. And never is he said to give men up to judicial hardness and blindness till after a long course of warnings. One thing must never be forgotten: God "willeth not the death of any sinner." He is willing to soften the hardest heart, to open the blind eyes of the greatest sinner. J. C. R.—— We have this text, than which there is none more terrible, no less than six times quoted in the New Testament. In all places it is given as a reason for the Jews' unbelief in Christ. The Jews first shut their own eyes, and hardened their own hearts. Thus behaving themselves, God judicially gave them up to their own lusts. He did not infuse any malice into their hearts, but withdrew his grace from them. *Poole.*

41. To see the full force of this verse we should read the sixth chapter of Isaiah in its entirety. We should see there a magnificent description of the Lord's glory, before which the seraphim veiled their faces. J. C. R.——It was *Christ's* glory that Isaiah saw, when he saw in the temple the LORD seated on a throne, high and lifted up, surrounded by adoring seraphim; it was *Christ* of whom he spake when he said: "Mine eye hath seen the King, the LORD of hosts." That which it was granted to the Prophet to behold in anticipation, it was vouchsafed to the Evangelist, who here speaks of Christ, to behold in actual reality, full of grace and truth; and accordingly he declares his own experience, as indeed the experience of all God's New Testament children, when he says, "*We saw his glory.*" R. B.

44-50. This seems to be a supplementary record of some weighty proclamations, for which there had been found no natural place before, and introduced here as a sort of *summary and winding up* of his whole testimony. B.——He was come as a light into the world, and the words which he spake should judge those who rejected him; for those words—every brief answer, every long discourse—were from the Father; sunbeams from the Father of lights; life-giving rays from the life eternal. F.——These words are full of allusions to former discourses; indeed, they are a holy summary of those discourses, designed both for the joy of the disciples who abode in his words, and also to guard them against conceiving offence. R. B.

44-46. If to believe in Christ is to believe in the Father, and to see Christ is to see the Father, then Jesus Christ is equal with the Father—very and eternal God. The object of our Lord in these verses was partly to proclaim once more the unity of himself and the Father, and partly to encourage all believers in himself. J. C. R.——As if he had said: Be comforted! Let not your heart be troubled, because ye see me despised above all other men! What I have said is true: every one which seeth the Son and believeth on him, hath everlasting life. For whoever in faith beholds me that man beholds the glory of God.

47, 48. "Wherefore I take you to record this day, that I am free from the blood of all men." This is the meaning of his words. Since all had *heard his words*, all might have believed on him. Now the disobedient and unbelieving *it is not I who judge*, Christ says. Not in *me*, but in *them* lies the cause of this judgment. Not to condemn and judge did the Son of God come into the world, but to redeem and save; but he who *rejects* the Redeemer when he sees him, and *receives not* his words which he hears, sees and hears *himself* his judgment, because he discerns not the word of the Lord. R. B. ——Truth never dies; it lives in itself, it lives in the memory, it lives in the conscience. And the day will come when the truth, no longer hidden by prejudice, nor baffled by passion, shall put forth its judicial, condemning power against the soul that has rejected it. And so the gospel of the Son of God shall be enthroned above the law of Sinai, to judge and condemn the world because of unbelief. J. P. T. ——The word of life, when rejected, irresistibly

thrusts itself upon the unbeliever as a word of judgment unto death. How fearful an expression that is!—he *hath* one that judgeth him. The word—the clear sum of all God's words that he has ever heard—he can never entirely obliterate from his conscience; it clings to his feet wherever he goes, it lies down with him in his bed, it accompanies him to his worldly business and his worldly pleasures, and everywhere it whispers in his ear, "Miserable thou art still!" It whispers now; but at the last day this judging word will sound upon him with the voice of thunder from the lips of that Son of man whose redeeming love he has thrust from him; with unspeakable anguish will he recognize it as the same word to which, in the day of grace, he refused to hearken unto his salvation. R. B.

In the very presence of imminent death, there was the same tranquillity and repose as on the free hills of Galilee, or in the safe retreat of Cesarea Philippi: the same stupendous claims as head of the new kingdom of God, and king over the souls of men, for time and eternity. Within a few hours of crucifixion, and conscious of the fact; in the intervals of mortal contest with the whole forces of the past and present, the wandering Galilean Teacher, meek and lowly in spirit, full of divine pity, alone and poor, the very embodiment of weakness as regarded all visible help, still bore himself with a serene dignity more than human. In the name of God he transfers the spiritual glory of Israel to his own followers; throws down the barriers of caste and nationality; extends the new dominion of which he is head to all races, and through all ages; predicts the divine wrath on his enemies in this world, as the enemies of God, and announces the decision of the final judgment as turning on the attitude of men toward himself and his message. The grandeur of soul which could so utterly ignore the outward and apparent, and realize the essential and eternal; the conscious majesty in the midst of humiliation and danger; the absolute trust that the everlasting future was all his own, could spring in such a heart only because it felt that it was not alone, but that a greater than man was ever with him. Only when we realize him as enjoying unclouded and absolute communion with eternal truth and love—man, but also the incarnate divine—can we hope to solve the mystery. G.

Section 130.—Destruction of Jerusalem foretold.

Mount of Olives.

MATTHEW xxiv. 1–14. MARK xiii. 1–13. LUKE xxi. 5–19.

M. 1 AND Jesus departed from the temple: and as he went out, his disciples came to *him*
to shew him the buildings of the temple. And some spake how it was adorned with
goodly stones and gifts; and one of his disciples saith unto him, Master, see what man-
2 ner of stones and what buildings *are here!* And Jesus answering said unto them, See
ye not all these great buildings? Verily I say unto you, *As for* these things which ye
behold, the days will come, in the which there shall not be left here one stone upon
another, that shall not be thrown down.
3 And as he sat upon the mount of Olives, over against the temple, the disciples Peter
and James and John and Andrew came unto him privately, and asked him, saying, Mas-
ter, tell us, when shall these things be? and what *shall be* the sign of thy coming and
4 of the end of the world, when all these things shall be fulfilled? And Jesus answered
5 and said unto them, Take heed that no man deceive you. For many shall come in my
name, saying, I am Christ; and shall deceive many: and the time draweth near; go ye
6 not therefore after them. And ye shall hear of wars, and rumours of wars. But when
ye shall hear of wars, and commotions, see that ye be not terrified, *and* troubled: for
7 all these things must first come to pass; but the end is not yet. Then said he unto
them, Nation shall rise against nation, and kingdom against kingdom: and great earth-
quakes shall be in divers places; and there shall be famines, and pestilences, and trou-
8 bles; and fearful sights, and great signs shall there be from heaven. These *are* the be-
ginnings of sorrows.

Mk. 9 But take heed to yourselves; for before all these, they shall lay their hands on you, and persecute *you*, and deliver you up to councils, and to the synagogues, and into prisons, to be afflicted; and in the synagogues, ye shall be beaten: and ye shall be brought before rulers and kings for my sake; and they shall kill you: and ye shall be hated of all nations for my name's sake. And it shall turn to you for a testimony against them.
11 But when they shall lead *you*, and deliver you up, settle *it* therefore in your hearts, *and* take no thought beforehand what ye shall speak, neither premeditate what ye shall answer: but whatsoever shall be given you in that hour, that speak ye: for it is not ye
L. 15 that speak, but the Holy Ghost. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
M. 10 And then shall many be offended, and shall betray one another, and shall hate one
Mk.12 another. The brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.
L. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends.
18, 19 But there shall not a hair of your head perish. In your patience possess ye your souls.
M. 11 And many false prophets shall rise, and shall deceive many. And because iniquity
12, 13 shall abound, the love of many shall wax cold. But he that shall endure unto the end,
14 the same shall be saved. And this gospel of the kingdom shall first be preached in all the world, for a witness unto all nations; and then shall the end come.

The developments of Divine Providence filled up the outline of the Divine Word, and no man with the Word of God in one hand and the history of the Jews in the other can fail to see a most minute and perfect correspondence between the two. And so long as the world reads the words of Jesus, and beholds those words fulfilled in Jerusalem still trodden down of the Gentiles, and in the Jews still scattered and homeless among the nations, it has an argument for the infallibility of the founder of Christianity, and for the truth of the religion proceeding forth from him and his teaching, which nothing can gainsay or resist. Out of the dust and ashes of the Holy City, for eighteen hundred years, has risen a voice in attestation of the Messiahship of him who was crucified without her walls; and the people who *denied the Holy One and the Just*, in all their dispersion, have, for an equal period, been proclaiming him their true though rejected Lord. *H. S. Kelsey.*

M. 1. As he withdrew, the gracious presence of God left the sanctuary; and the temple, with all its service, and the whole theocratic constitution, was given over to destruction. B.——**To shew him the buildings of the temple.** That is, to draw his attention to the magnitude, the splendor, the apparent solidity and stability of that magnificent structure. P.——One of them was eager to call his attention to its goodly stones and splendid offerings—those nine gates overlaid with gold and silver, and the one of solid Corinthian brass yet more precious; those graceful and towering porches; those double cloisters and stately pillars; that lavish adornment of sculpture and arabesque; those alternate blocks of red and white marble, recalling the crest and hollow of the sea-waves. **2.** To him the sole beauty of a temple was the sincerity of its worshippers, and no gold or marble, no delicate sculpturing or votive gems, could change for him a den of robbers into a house of prayer. The builders were still busily at work, as they had been for nearly fifty years, but their work, unblessed of God, was destined to be destroyed before it was finished. Briefly and almost sternly Jesus answered, as he turned away from the glittering spectacle, "Seest thou these great buildings? there shall not be left one stone upon another which shall not be thrown down." F.

Josephus tells us that Titus having held a council of his generals, who were for burning the temple, declared that he would by all means save that edifice, as an ornament to the empire. But one greater than Titus had determined and declared that it should be destroyed. Accordingly the soldiers burnt it without paying any regard to his orders. M.——There was scarcely anything more remarkable in this celebrated temple than the stupendous size of the stones of which it was constructed. In the superstructure there were stones of the whitest marble, upward of sixty-seven feet long, more than seven feet high, and nine broad. This circumstance gives peculiar force to our Sa-

viour's prediction here, which was fulfilled almost in a literal sense. For when the Romans had taken Jerusalem, Titus ordered his soldiers to dig up the foundations both of the city and of the temple. The Jewish writers themselves acknowledge that Terentius Rufus, who was left to command the army, tore up with a ploughshare the foundations of the temple, hereby fulfilling the prophecy of Micah, chap. 3 : 12. P.——Titus himself was amazed at the massive structures of Jerusalem, and saw in his conquest of it the hand of God. Thirty-five years afterward that temple sank into the ashes of its destruction; neither Hadrian, nor Julian, nor any other, were able to build upon its site; and now that very site is a matter of uncertainty. F. ——Inasmuch as we are now under a dispensation of forbearance, the thunders of God go softly over the earth: and so gentle is their voice that the ears of most men hear them not. But the downfall of Jerusalem is a gracious admonitory sign written on the page of history, that there is a righteousness of God, which, although it may long retain its thunder, will in the end let it fall, certainly, irresistibly fall, upon the head of the guilty. A. T.

3. Many questions as to the time, the manner, the causes, the consequences of it, would at once arise to trouble the disciples' mind. Their Master, however, is already on his way to the gate which leads out to Bethany, and they follow. Silent all and thoughtful they follow him; they descend into the valley of Jehoshaphat, cross the Kedron, begin the ascent of Olivet, have reached a height which commands the city, where Jesus pauses and sits down—as that accurate narrator Mark informs us, "over against the temple." H.——Jesus paused before passing the ridge of Olivet, and sat down with his disciples, to look back upon Jerusalem for the last time. The sun was setting, and the whole city, with the surrounding valleys and hill-sides alive with the camps of pilgrims, lay beneath him in the evening light. The history of a thousand years, the divine oracles speaking by a thousand voices, the monuments of prophets, patriarchs, and kings, the visitations of angels, miraculous interpositions in judgment and in blessing, from the offering of Isaac and the building of the temple, were present to him, as he looked upon Moriah and Zion, and heard the murmur and the evening songs of a million people gathered within and around the walls of the holy city. Nowhere on earth was it possible to find another scene of such commanding interest as that which lay before the eye of Jesus, when he turned to look upon Jerusalem for the last time. *March.*

It is impossible to conceive a spectacle of greater natural or moral sublimity than the Saviour seated on the slope of the Mount of Olives, looking down almost for the last time on the whole temple and city of Jerusalem, crowded as it then was with near three millions of worshippers. It was evening, and the whole irregular outline of the city, rising from the deep glens which encircled it on all sides, might be distinctly traced. The sun, the significant emblem of the great Fountain of moral light to which Jesus and his faith had been perpetually compared, may be imagined sinking behind the western hills, while its last rays might linger on the broad massy fortifications on Mount Zion, on the stately palace of Herod, on the square tower Antonia at the corner of the temple, and on the roof of the temple fretted all over with golden spikes which glittered like fire; while below, the colonnades and lofty gates would cast their broad shadows over the courts, and afford that striking contrast between vast masses of gloom and gleams of the richest light, which only such an evening scene can display. Nor, indeed (even without the sacred and solemn associations connected with the holy city), would it be easy to conceive any natural situation in the world of more impressive grandeur than that of Jerusalem, seated upon hills of irregular height, intersected by bold ravines, and hemmed in almost on all sides by still loftier mountains; and itself formed in its most conspicuous parts of gorgeous ranges of Eastern architecture, in all its lightness, luxuriance, and variety. The effect may have been heightened by the rising of the slow volumes of smoke from the evening sacrifices, while, even at the distance of the slope of Mount Olivet, the silence may have been faintly broken by the hymns of the worshippers. H. M.

The quiet spot, the evening hour, the serene attitude, his words so lately spoken, all conspire to draw the disciples' thoughts upon the dark and doubtful future. H.——**When shall these things . . . . and what the sign?** The *double* question of the disciples—first, respecting the destruction of Jerusalem, and especially the time when it was to happen, and second, respecting the signs of his advent, and of the end of the world—*required a double answer;* the two parts referring each to one of two events. C. B.——Our Lord's answer to these questions was framed to afford all the information needful to them, or useful for their guidance, but little to gratify a vague curiosity. Neither did he answer their questions categorically, but so intermingled his replies that it required after-knowledge and experience to discriminate more than was actually needful for their safety and warning to know. We can *now* distinguish that he spoke of his coming, not personally, but by the fulfilment of his predictions concerning Jerusalem, and for the final uprooting of that theocracy which had become obstructive to the progress of the gospel; and again of his

final coming to judge the world, of which also they inquired. Much that our Lord said might be applicable to *both* these great events—both these "comings," being in fact comings to judgment; but toward the close, his language grew more distinctly applicable to his final coming to judge the world. K.——Many generations before, the prophet Zechariah, foretelling the final coming and judgment, for which the world is still looking, saw the curtain lifted, and wrote thus: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Now, in most unforeseen coincidence, as the evening shadows gather, the Messiah, standing on that very spot of Olivet, declares to the ages that one solemn prediction which should always keep them in expectation of his reappearing, ending, "Then shall they see the Son of man coming with power and great glory; and he shall send his angels, and they shall gather together his elect from the four winds, from one end of heaven to the other." F. D. H.

Josephus furnishes the best commentary on this chapter. It is a wonderful instance of the care of Providence for the Christian Church, that Josephus, an eye-witness of so great credit, should be preserved to transmit a collection of facts which exactly illustrate this prophecy in almost every circumstance. D.——**6-8.** First come "wars, commotions, rumors of wars; nation set against nation, and kingdom against kingdom:" and the whole East was in a ferment, and Judea in open insurrection, while the armies of Spain and Gaul and Germany, Illyricum and Syria, converged upon Italy, to decide who should succeed to Nero's purple. The throes of inanimate nature seemed to sympathize with the travail of the world—and the histories of the age are full of "famines, pestilences, and earthquakes in divers places." "Fearful sights and great signs from heaven" appeared to mark the very spot at which the great judgment was to descend—a comet shaped like a scimitar hung over the devoted city during the whole year before the war. Other portents are recorded, in the very exaggeration of which we trace how "men's hearts failed them for fear, and for looking after those things which were coming on the earth"—an agitation which found a voice for several successive years in the monotonous cry of the fanatic, Jesus the son of Ananus, "Woe! woe to Jerusalem! Woe! woe to the city and to the temple." "All these were the *beginning of sorrows*." S.

Mk. 9. Every circumstance here mentioned was minutely verified, as appears in the Acts of the Apostles. Their lives were one continued experience of persecution of every kind. They were imprisoned, beaten, brought before councils and kings; many were put to death, were hated of all nations for the sake of Christ; that is, for being called by his name. The very name of Christian exposed them to every species of indignity and cruelty. P.——How fully these particulars were accomplished, we learn also from the Roman historians, Tacitus and Suetonius. M.——**It shall turn to you for a testimony.** God will turn all this to your advantage and his glory. For, by these means, your innocence and sincerity, and their malice, will be made manifest; the doctrine of the gospel will be more inquired into, and more effectually published to the world, and the truth of it more firmly established. S. C. ——This and the succeeding verses indicate four dangers which will assail the Church: persecution from without; apostasy, schism, and controversy from within; false doctrine; and worldliness and consequent backsliding. Each of these dangers came in a small measure upon the Apostolic Church before the destruction of Jerusalem. And in the subsequent history of the Christian Church the reader must look for a larger fulfilment. L. A.

M. 14. Shall be preached in all the world. The fulfilment of this part of the prophecy we learn chiefly from the writings of the New Testament, which inform us that the gospel was preached by Paul in Arabia, and through the vast tract from Jerusalem to Iconium in Lycaonia, and in Galatia, and through all Asia Minor, and in Greece, and round about to Illyricum, and in Crete, and Italy, probably also in Spain and Gaul. Besides, we find him writing to Christians who had never seen his face. Also we have Peter's epistles to the converted Jews in Pontus, Asia, Cappadocia, and Bithynia. Probably the gospel was preached in these and many other countries, by the Jews who sojourned there, and who, having come up to Jerusalem to the Passover, were converted on the day of Pentecost. The Ethiopian eunuch, converted by Philip, would carry it likewise into his country. But whatever way it happened, the fact is certain, that in most of these countries churches were planted within thirty years after Christ's death, or about ten years before the destruction of Jerusalem. Hence we find the apostle telling the Romans (10 : 18), that the sound of the preachers of the gospel *had gone forth into all the world, and their word to the end of the earth.* Hence likewise he tells the Church at Col. 1 : 6, 23, that *the truth of the gospel was come not to them only but to all the world, being preached to every creature.* The preaching of the gospel through the whole world by twelve illiterate fishermen, and the destruction of Jerusalem, were events extremely improbable, and therefore the prediction and accomplishment of them deserve to be particularly taken notice of. M. ——It appears from credible records, that the gospel was preached in Idumea, Syria, and Mesopotamia, by Jude; in Egypt, Marmorica, Mauritania, and

other parts of Africa, by Mark, Simon, and Jude; in Ethiopia, by Candace's eunuch, and Matthias; in Pontus, Galatia, and the neighboring parts of Asia, by Peter; in the territories of the seven Asiatic churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmania, and several eastern parts, by Thomas; through the vast tract from Jerusalem round about unto Illyricum, by Paul; as also in Italy, and probably in Spain and Gaul; in most of which places Christian churches were planted in less than thirty years after the death of Christ, which was before the destruction of Jerusalem. D.

And then shall the end come. The fulfilment of this part of the prophecy we learn from Josephus, who wrote seven books of the wars of the Jews, wherein he described with great exactness this scene of desolation in all its dreadful circumstances; and by a variety of dates showed that it happened about forty years after our Lord's death, consequently immediately after the gospel was preached through the whole Roman Empire. M.——God never sends judgment without previous warning; and there can be no doubt that the Jews, already dispersed over most known countries, had nearly all heard the gospel "as a witness," before the end of the Jewish state. The same principle was repeated and will repeat itself to *the* end. B.

Section 131.—Signs of Coming Destruction.

Mount of Olives.

MATTHEW xxiv. 15–36. MARK xiii. 14–32. LUKE xxi. 20–33.

L. 20 AND when ye shall see Jerusalem compassed with armies, then know that the desola-
M. 15 tion thereof is nigh. But when ye shall see the abomination of desolation, spoken of
by Daniel the prophet, standing, where it ought not, in the holy place (whoso readeth,
16 let him understand), then let them which be in Judea flee into the mountains; and let
them which are in the midst of it depart out; and let not them that are in the countries
17 enter thereinto. And let him which is on the housetop not go down into the house,
18 neither enter to take any thing out of his house; neither let him that is in the field turn
L. 22 back again to take up his garment. For these be the days of vengeance, that all things
23 which are written may be fulfilled. But woe unto them that are with child, and to
Mk. 18 them that give suck in those days! And pray ye that your flight be not in the winter,
neither on the sabbath-day.
19 For in those days shall be great tribulation, such as was not from the beginning of the
L. 23 creation which God created unto this time, no, nor ever shall be. For there shall be
24 great distress in the land, affliction and wrath upon this people. And they shall fall by
the edge of the sword, and shall be led away captive into all nations: and Jerusalem
Mk. 20 shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And
except that the Lord had shortened those days, there should no flesh be saved: but for
the elect's sake, whom he hath chosen, those days shall be shortened.
21 And then if any man shall say unto you, Lo, here *is* Christ; or, lo, *he is* there; believe
22 him not. For there shall arise false Christs, and false prophets, and *shall* shew great
signs and wonders: insomuch that, if *it were* possible, they shall deceive the very elect.
23 But take ye heed: behold, I have foretold you all things. Wherefore if they shall say
M. 26 unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret cham-
27 bers; believe *it* not. For as the lightning cometh out of the east, and shineth even unto
28 the west: so shall also the coming of the Son of man be. For wheresoever the carcass
is, there will the eagles be gathered together.
29 But immediately after the tribulation of those days, there shall be signs in the sun,
and in the moon, and in the stars. The sun shall be darkened, and the moon shall not
give her light, and the stars shall fall from heaven: and upon the earth *shall be* distress
of nations, with perplexity; the sea and the waves roaring; men's hearts failing them

for fear, and for looking after those things which are coming on the earth: for the
30 powers of heaven shall be shaken. And then shall appear the sign of the Son of man in
heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of
31 man coming in the clouds of heaven with power and great glory. And then shall he
send his angels with a great sound of a trumpet, and they shall gather together his elect
from the four winds, from the uttermost part of the earth to the uttermost part of hea-
L. 28 ven. And when these things begin to come to pass, then look up, and lift up your
heads: for your redemption draweth nigh.
29 And he spake to them, *saying*, Now learn a parable of the fig-tree, and all the trees:
30 When the branch is yet tender, and putteth forth leaves, ye see and know of your own
31 selves that summer is now nigh at hand. So likewise ye, when ye shall see all these
things come to pass, know ye that the kingdom of God is nigh at hand, *even* at the
32 doors. Verily I say unto you, That this generation shall not pass away, till all these
33 things be fulfilled. Heaven and earth shall pass away: but my words shall not pass
Mk.32 away. But of that day and hour knoweth no man, no, not the angels which are in
heaven, neither the Son, but my Father only.

THE destruction of Jerusalem may well be called *the coming of the Son of man*, not only in just judgment upon those who had rejected him; not only as a sovereign visits with desolation a rebellious province that has refused all offers of mercy: but as the completion of the first great step in the establishment of his kingdom upon earth. And since this is the most momentous revolutionary epoch in the religious history of the world, that ever was or that ever shall be, it is fitly made, in the rest of the discourse, the type of the "coming of the Son of man in the clouds of heaven with power and great glory," to destroy all that is earthly and corrupt in the Church and world, to "gather his elect from the four winds of heaven," to judge the quick and the dead, and to establish his everlasting kingdom. S.

IT was far from Christ's intention to give them a complete view of the development of the kingdom of God up to its final consummation. He imparted only so much as was necessary to guard them against deception, to stimulate their watchfulness, and confirm their confidence that the end would come at last. Much, indeed, was at that time beyond their comprehension, and could only be made clear by the enlightening influence of the Spirit, and by the progress of events. N.

L. 20. We know that two years before the city was invested by Vespasian, a Roman army under Cestius Gallus approached and invested it. It strangely enough happened that as Titus surprised the city at the time of the Passover, Cestius surprised it during the feast of Tabernacles, when all the male population of Judea was collected in the capital. As the Hebrew converts to Christianity continued to observe the greater ceremonies of their ancient faith up to the time of the fall of Jerusalem, they too would be there along with the rest. They would see Jerusalem compassed with armies, and would know that the time for their flight had come. H.

M. 15. Abomination of desolation. Before the foundations of the second temple were laid, the prophet Daniel had predicted its desolation by the overspreading (or siege) of *abominations*, as an event *following the cutting off of the Messiah*. That word *abomination* had a definite sense to a Jewish ear, denoting the objects of heathen worship. S. ——It is clear that "the abomination of desolation" denotes the Roman army which besieged Jerusalem, and which Daniel, in the place here alluded to, calls "the abomination that maketh desolate." The Roman army is here called an abomination, because upon its standards were depicted the images of their emperor and the tutelary gods whom they worshipped; and idols were held by the Jews in the utmost abhorrence, and called by the very name here used, "an abomination." The word "desolation" is added because this mighty army brought ruin and desolation on Jerusalem. This city, and the mountain on which it stood, and a circuit of several furlongs around it, were accounted holy ground; and, as the Roman standards were planted in the most conspicuous places near the fortifications of the city, they are here said to stand in "the holy place." P.

16. The admonition to "them who were in the midst of Jerusalem to depart out" shows that the "encompassing with armies" here spoken of was

such as in the end would permit the inhabitants to flee out of the city. Cestius Gallus in the beginning of the war invested Jerusalem, and took the lower town, Bezetha. Josephus says, "If he had continued the siege but a little longer, he would have taken the city. But Cestius removed his army; and having received no loss, unadvisedly departed from the city." In this manner the providence of God verified the prophecy of Christ, and interposed for the deliverance of the disciples. Josephus further tells us that, "immediately after Cestius's departure, many of the Jews daily fled from the city, as from a sinking ship." Among these were many Christians, who, remembering this admonition of the Master, foresaw what was to happen. M.——By such warnings the Christians were preserved. Before John of Giscala had shut the gates of Jerusalem, and Simon of Gerasa had begun to murder the fugitives, so that "he who escaped the tyrant within the wall was destroyed by the other that lay before the gates"—before the Roman eagle waved her wing over the doomed city, or the infamies of lust and murder had driven every worshipper in horror from the temple courts—the Christians had taken timely warning. F.——Taking advantage of the space before the siege was formed by Titus, they departed in a body to Pella, a village beyond Jordan, which became the seat of the "Church of Jerusalem" till Hadrian permitted their return. S.

Mk. 18. The siege by Cestius, sent as a warning to them as the after-siege was sent as a punishment to their unbelieving countrymen, occurred in the month of October. Their flight, therefore, was not in the winter. It has been proved that the day on which Cestius, in a panic which never could be accounted for, suddenly called off his troops and retreated from the city, was a Tuesday. Their flight, therefore, was not upon the Sabbath. H.——At the beginning of A. D. 70, when Titus made his appearance, the zealots themselves were divided into two parties: that of John of Giscala and Eleazar, who held the temple and its courts and the Antonia—8,400 men; that of Simon Bar-Gioras, whose headquarters were in the tower Phasaëlus, and who held the upper city, the lower city in the valley, and the district where the old acra had formerly stood, north of the temple—10,000 men and 5,000 Idumeans: in all a force of between 23,000 and 24,000 soldiers, trained in the civil encounters of the last two years to great skill and thorough recklessness. S.

19. Tribulation, such as was not from the beginning of the world. Whoever will turn to the history of this war by Josephus, and there read the detail of the horrible and almost incredible calamities endured by the inhabitants of Jerusalem during the siege, not only from the fire and sword of the enemies without, but from famine and pestilence, and continual massacres and murders from the fiend-like fury of the seditious zealots within, will be convinced that the very strong terms used by our Lord do not go beyond the truth. Indeed Josephus himself says: "No other city ever suffered such miseries, nor did any age, from the beginning of the world, ever breed a generation more fruitful in wickedness than this was." And again: "If the miseries of all mankind from the creation were compared with those which the Jews then suffered, they would appear inferior." The prediction of our Lord, and the accomplishment of it as described by the historian, are exact counterparts of each other, and seem almost to have been written by the same person. Yet Josephus was not born till after our Saviour was crucified; and he was not a Christian, but a Jew. P.——Our Lord wept at the foresight of these calamities; and no humane person can read the relation of them in Josephus, without weeping also. These were the days in which all the calamities predicted by Moses, Joel, Daniel, and other prophets, as well as those foretold by our Saviour, met in one common centre, and were fulfilled in the most terrible manner on that generation. G. T.

L. 24. Captive into all nations. The number of those who perished by sword and famine is stated by Josephus to have been not less than 1,100,000. The number of those that were made captive was 97,000, who were subjected to every kind of cruel treatment, being either sold, or dispersed through the provinces of the Roman Empire, to be torn to pieces by wild beasts. *Hammond.* ——The falling by the edge of the sword is not to be confined to what happened at the siege. It comprehended all the slaughters that were made of the Jews in the different battles, and sieges, and massacres, both in their own land and out of it, during the whole course of the war—such as at Alexandria, where 50,000 perished; at Cesarea, 10,000; at Scythopolis, 13,000; at Damascus, 10,000; at Ascalon, 10,000; at Apheck, 15,000; upon Gerizim, 11,000; and at Jotapata, 30,000. And thus was verified what our Lord told his disciples, that wherever the carcass was, there the eagles should be gathered together. M.

Jerusalem shall be trodden down of the Gentiles. After the Jews were almost utterly destroyed by death and captivity, Vespasian commanded the whole land of Judea to be sold. Jerusalem in particular, with its territory, becoming Vespasian's property, was sold to such Gentiles as chose to settle there. M.——And Jerusalem has never since been in the possession of the Jews. It was first in subjection to the Romans, afterward to the Saracens, then to the Franks, next to the Mame-

lukes, and now to the Turks. Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserved, as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion. G. T.——Palestine was the cradle of the gospel: the Jews the people first divinely appointed to expound it. The destruction—never to be repaired—of their material temple *cut the cords which bound the new faith to its local habitation*, and launched it, under the hand of Providence, on its career of spiritual conquest. H. M.——While every dispersed people mentioned in history has been swallowed up of the nations among whom they were dispersed, without leaving the smallest trace of their ever having existed, the Jews continue, after so many ages, a distinct people in their dispersion. In all countries, by openly separating from the nations who rule them, they have subjected themselves to hatred and derision; nay, they have exposed themselves to death, by bearing about with them the outward marks of their descent. By this unexampled constancy they have preserved themselves a distinct people everywhere. But of this constancy can any better account be given than that it is the means by which God verifies the prediction of his Son? He has declared that when the times of the Gentiles are fulfilled, the Jews shall be converted; and therefore, through the whole course of their dispersion, they must continue a distinct people. If the hand of Providence is not visible in these things, I cannot tell where it will be found. M.

Until the times of the Gentiles be fulfilled. The meaning, in the light of Rom. 11 : 12, 15, is this: Jerusalem shall lie waste until the full completion of the number of converts to Christianity which was to result from the downfall of Judaism, and the universal proffer of the gospel resulting therefrom. J. J. O.——Till the Gentiles have had their *full time* of that place in the Church which the Jews in *their time* had before them—after which, the Jews being again "graffed into their own olive-tree," one Church of Jew and Gentile together shall fill the earth. B.——On any theory of prophetic interpretation, it appears highly probable that in the progress of Christianity, Palestine, no longer under the misrule of barbarians and the blight of false religion, shall become a goodly land, its cities be rebuilt, and a large portion—if not the whole body—of the Jewish people be found in the old home of their fathers, honored amid the family of nations, in proportion as through the ages they have been so generally despised. N. C. B.

Mk. 22. There shall arise false Christs. Our Lord had already cautioned his disciples against believing the false Christs and false prophets who would appear before the siege; and he now warns them against those that would rise up during the siege. This, as Josephus tells us, they did in great abundance, and flattered the Jews with the hope of seeing their Messiah coming with great power, to rescue them from the Romans. And they pretended to show "signs and wonders;" the very words used by that historian as well as by our Lord. P. ——**M. 28. The eagles be gathered.** The meaning is, that as the eagles collect together wherever they find their prey, so shall the Roman armies follow the call of divine vengeance. It is a beautiful allusion to the eagles of the Roman standards. *Newcome.*

29. The sun shall be darkened, etc. These which follow are strong figurative expressions, denoting that the Jewish state should be utterly destroyed. By similar figures we frequently find described in Scripture an utter desolation, and terrible destruction brought upon nations and capital cities. So Isaiah of Babylon, chapter 13; and of the Idumeans, chapter 34; and Ezekiel of Egypt, chapter 32. *Whitby.*——The desolation and calamity here spoken of may be most appropriately referred to the overthrow and complete extirpation of the Jewish people fifty years later under Adrian; when they were sold as slaves, and utterly driven out from the land of their fathers. This was the final war and catastrope of the Jewish nation under the celebrated and mysterious Bar-Cochba, "Son of a Star." The figurative language of these verses (Matt. 24 : 29–31, etc.) is similar to that of many passages in the Old Testament, which refer to civil commotions and historical events, of far less importance than the destruction of Jerusalem and the overthrow of the Jewish state. R.

30. Then shall appear the sign of the Son of man. The Jews many times asked for a sign; now a sign will appear, that he is the true Messiah whom they despised, derided, crucified. He shall give proof of himself, not indeed in any visible form, but in vengeance and judgment, so visible that all the tribes of the earth shall be forced to acknowledge him the avenger. J. L.

Mk. 32. Of that day and hour knoweth no man. This ignorance is made by Christ an argument for watchfulness, as if any day might prove "*the* day," and any hour "*the* hour." The attitude of faith is that of listening for the footfalls of an approaching Redeemer. Christians are described as those who "are waiting for the coming of our Lord Jesus Christ." They are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." It is the obedience of faith, neither to postpone the second advent to a distant future, nor to say that it has actually come, or is coming at a specified date. The Christian should always associate the

future with the coming of his Lord, his actual and visible coming, or some spiritual preparation for it. To his believing outlook every event has something to do with him, and *may* be a precursor of the advent. It is more in accordance with Christian believing and living, to think of the coming of Christ, than of the coming of death. W. I. B.

Not the angels. Here the Son of God is contrasted both with *men* and *angels*. Whoever the Son was, he was distinct from men, and above the angels, being clearly contrasted with both, not here in respect of knowledge, but in degree as being. The gradation is, "no *man*," "no *angel*," not even the *Son*. J. P. T. —**That day knoweth neither the Son.** Christ does not know it as *man*, and it is not his office to declare it as the Son of God. By saying that the angels do not know it, he checked the disciples from desiring to know it. The times and seasons are in the Father's own power, and they are not therefore for the Son to *reveal*. It is in this sense only that he says that they are *not known by him*. W.——The Son here is Christ, considered as the Son of man, as the prophet sent into the world to reveal his Father's will; not as delivering to the world what he as "the Word" knew, but, according to his frequent declarations concerning himself, what the Father which sent him gave him commandment to say. *Whitby.*

What was wanted was a Saviour coming forth out of the Godhead, "very God of very God," at once divine in his nature and human in his sympathies, to restore, to redeem, to rescue man from himself—to heal a fatal alienation, to put lost man and the Holy Father at one again. Who else but God manifest in human flesh was competent to this? While accomplishing it, is it very strange that he should sometimes speak of himself, in this condescending and peculiar office, as *unable* to know or to do certain things as of himself without the Father, with whom he ever dwells in perfect oneness, each in each; or that in this human sojourn he should declare himself dependent on that whole and undivided Deity, that entireness of the Godhead, from which he came forth into the world? For that also, and for all the blessed spiritual comfort, light, strength, hope, assurance, promise, salvation, it gives us, let us be humbly and most devoutly thankful. And let us look reverently up to that Lord and Redeemer who in the beginning "was God"—who left the Father's bosom for our deliverance from the law of sin and death—who hath ascended up where he was before—who has put it past all doubt or question that he and his Father are one, and who with that Father reigns in consubstantial glory, ever one God, world without end. F. D. H.

Section 132.—Transition to His Final Coming. "Watch!"

Mount of Olives.

MATTHEW xxiv. 37–51. MARK xiii. 33–37. LUKE xxi. 34–36.

L. 34 AND take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and *so* that day come upon you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth. But
M. 37 as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the
38 days that were before the flood, they were eating and drinking, marrying and giving in
39 marriage, until the day that Noe entered into the ark, and knew not until the flood
40 came, and took them all away: so shall also the coming of the Son of man be. Then
41 shall two be in the field; the one shall be taken, and the other left: two *women shall*
L. 36 *be* grinding at the mill; the one shall be taken, and the other left. Take ye heed: watch therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. For ye know not
M. 43 what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would
44 not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as you think not the Son of man cometh
Mk. 34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to

M. 45 watch. Who then is a faithful and wise servant, whom his lord hath made ruler over
46 his household, to give them meat in due season? Blessed *is* that servant, whom his
47 lord when he cometh shall find so doing. Verily I say unto you, that he shall make
48 him ruler over all his goods. But and if that evil servant shall say in his heart, My
49 lord delayeth his coming; and shall begin to smite *his* fellow-servants, and to eat and
50 drink with the drunken; the lord of that servant shall come in a day when he looketh
51 not for *him*, and in an hour that he is not aware of; and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Mk.35 Watch ye therefore: for ye know not when the master of the house cometh, at even,
36 or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he
37 find you sleeping. And what I say unto you, I say unto all, Watch.

CONCERNING that great and notable day of which he here spoke, two facts only he announces—the certainty of its coming, and its suddenness. The element of uncertainty in death, in the second advent of Christ, in the day of judgment, is intended, not to excite the imagination to curiosity, but to arouse the conscience to vigilance, and the heart to fidelity. "It is the fundamental law of watchfulness to be *always* watching." Yet the watching is not to be that of anxious waiting, but of faithful doing. Men steeped in worldliness are heedless of death and the judgment to come. They lose the thought of consequences, and grow reckless and unscrupulous as to the methods by which they gratify their desires. But the servant of Christ holds everything in trust for his Lord, and uses time, talents, means, life itself, for his glory. Such fidelity to trust shall be rewarded with confidence and honor from his Lord. But sad and hopeless shall be the doom of such as waste life's opportunities, and live only for self and sin. J. P. T.

M. 37-39. As in the times of Noah, men and women shall be employed in their ordinary work. These verses show us that to the last the elect of God will be mingled in companionship and partnership with the children of this world. They also confirm, by his mouth who is truth itself, the historic reality of the flood of Noah. A.

41. Two women shall be grinding. At Nazareth, we beheld two women grinding at the mill, preparing flour to make bread. Seated on the ground, they held between them two round flat stones. In the centre of the upper stone was a cavity for pouring in the corn, and by the side of this an upright wooden handle for moving the stone. As the operation began, one of the women, with her right hand, pushed this handle to the woman opposite, who again sent it to her companion, thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine. *E. D. Clarke*, 1801.——In the village of Siloam, we heard a sound from one of the houses, which we guessed to be that of a hand-mill on which corn was being ground for the afternoon's meal. We entered and found a young woman seated on the earthen floor, and busily at work with her mill. Interpreting our wishes, she took off the upper circular stone, showed us the iron pivot in the lower stone on which it revolved, and also the hollow slant by which the meal escaped after it was ground. As we were examining it, a second girl entered, and sitting down on the opposite side, and laying hold of the well-worn handle, the little mill went round more rapidly than ever. *A. Thomson*, 1876.

L. 36. Watch . . . . pray. The two great duties which in prospect of trial are constantly enjoined. These warnings, suggested by the need of preparedness for the tremendous calamities approaching, and the total wreck of the existing state of things, are the *general improvement* of the whole discourse, carrying the mind forward to judgment of another kind, and on a grander and more awful scale —not temporal but eternal—when all safety and blessedness will be found to lie in being able to "*stand before the Son of man*" in the glory of his personal appearing. B.——The discourse of our Lord up to this point is to be regarded as a whole, which is here completed; having reference to his coming for the overthrow of Judaism. Our Lord here makes a transition, and proceeds to speak of his final coming at the day of judgment. R.——In the discourse from this point we meet with no signs by which this greater coming of our Lord is heralded. But the whole burden, onward to the description of the judgment (Section 135), is the most

solemn and urgently repeated exhortation to watchfulness, and a constant readiness to meet the Son of man at this his great and final coming. J. J. O.

The judgment over the degenerate theocracy, and the final judgment of the world; the first free development of the kingdom of God, and its final and glorious consummation, correspond to each other: the former, in each case, prefiguring the latter. And so, in general, all great epochs of the world's history, in which God reveals himself as Judge, condemning a creation ripe for destruction, and calling a new one into being; all critical and creative epochs of the world's history correspond to each other, and collectively prefigure the *last* judgment and the *last* creation—the consummation of the kingdom of God. N.

Mk. 34. Left his house. The Christian Church is here compared to a great house or palace left for a time by its Lord and Master, the Son of man. He left his Church at his ascension, and he will return again to take account of it at the general judgment in the end of the world. He comes at the same time to every individual at his death. The Son of man at his departure gave authority to his servants, that is, not merely to the office-bearers of his Church, but to all his servants, authority to transact in his room, to maintain due order in the house, and seek its good. There is meanwhile no other above them in the house, no earthly master, but only the Word of Christ, which under the teaching of his Spirit he has left for their guidance.

To every man his work. *Work is the common duty of all in Christ's house.* The first thing we read of God doing for man when he made him was to assign him work. Before he gave him a right to eat of the fruit of the trees "he put him into the garden of Eden to dress it and to keep it." When man is translated to the heavenly Eden it is not to idleness—"they serve him day and night in his temple." He who made all worlds has said, "My Father worketh hitherto and I work." It would be strange then if the Christian Church, which was intended to be the beating heart to all this world's activities, were exempted from a law so universal. It was for this end that Christ called its members into it—"why stand ye here all the day idle?" and then "gave to every man his work."

The porter to watch. While the mode of labor in the house may vary, there is something common to all who are in it—the duty of watchfulness. The porter must stand at the door of every heart while that heart pursues its work. *To watch* is to do all our work with the thought of his eye measuring it, as of a friend who is ever present to our soul, gone from us in outward form, sure to return, and meanwhile near in spirit—to subject our plans and acts to his approval, asking ourselves at every step how this would please him, shrinking from what would cloud his face, rejoicing with great joy in all that would meet his smile. *Ker.*

M. 45-51. Observe the contrast between the good and the evil servant. The good servant is *faithful*, to his lord and in his trust; *prudent*, in watching for his lord's coming; *beneficent*, using his power as a trust, for others; *patient*, in continuing his well-doing till the coming of his lord; and his blessing is an enlarged honor, and a grander sphere of activity in the future. The evil servant becomes a *practical disbeliever* in Christ's second coming, uses his power to *oppress* his fellow-servants, and to *gratify himself*, finds his *companions* with the self-indulgent, not with the self-denying; and to him judgment comes *suddenly, unexpectedly, without warning*, and with *terrible and final condemnation*, that separates him from the saints, and allots his portion with sinners. L. A.

Mk. 35-37. It was never meant by the framer of the prophecies that any distinct vision of the future should, by help of them, be obtained by us. There is such variety of construction in the different parts, that much must remain of double or doubtful import, till the interpreting event occurs. It has been so with all that section of the prophetic writings of which the fulfilments are already before our eyes. It must be so with all that lies over to be accomplished in the future. But with all the obscurity thus intentionally thrown around the day and the hour of Christ's coming, let us not forget that no obscurity, no uncertainty, hangs around the great event itself; that the same Jesus whom the clouds received out of the apostles' sight shall come again the second time without sin unto salvation. In all that future which lies before us, these are the only two events of which we are absolutely certain: our own approaching death, our Lord's approaching advent. Our faith in the certainty of the one rests on the uniformity of nature; our faith in the other on the sure testimony of our Lord himself—a testimony that we put above the other, for he says, "Heaven and earth shall pass away, but my words shall not pass away." We must all die, and we must all appear before the judgment-seat of Christ. H.—— There is nothing more certain than death; nothing more uncertain than the time of dying. I will therefore be prepared at all times for that which may come at any time, must come at one time or another. I shall not hasten my death by being ready, but sweeten it. It makes me not die the sooner, but the better. *Warwick.*

I say unto all, Watch. Watch, therefore, and pray that we may be able to stand before the Son of man. Nor shall vigilance and prayer be ineffectual. On those who mock at God's threatenings, and reject his promises, on these only the

severity of wrath will fall. But for those who lay these warnings to heart, who dread the pollutions of the world, and flee from sin as from a serpent; who fear God's displeasure more than death, and seek his favor more than life, though much of frailty will to the last adhere to them, yet these are the objects of the Father's mercy, of the Redeemer's love. For these he died, for these he pleads, these he supports and strengthens with his spirit, these he shall lead with him triumphant to the mansions of glory, when sin and death shall be cast into the lake of fire *Horsley.*——Who is he that overcometh, but he that believeth that Jesus is the Christ? and this is the victory that overcometh the world, even our faith—faith in the unseen Saviour; faith in his having lived and died for us on earth; faith in his having passed into the heavens, appearing there in God's presence for us; faith in his future coming to take us to himself. By watchfulness, by prayer, by all good fidelity to our absent Lord, let us nourish this vital principle of faith within us; so that when at last it is said to us, "Behold, he cometh!" the ready answer of our spirit may be, "Even so, come, Lord Jesus!" H.

Section 133.—The Ten Virgins.

Mount of Olives.

MATTHEW XXV. 1–13.

1 THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps,
2 and went forth to meet the bridegroom. And five of them were wise, and five *were*
3, 4 foolish. They that *were* foolish took their lamps, and took no oil with them: but the
5 wise took oil in their vessels with their lamps. While the bridegroom tarried, they all
6 slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom
7 cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.
8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go
10 ye rather to them that sell, and buy for yourselves. And while they went to buy, the
bridegroom came; and they that were ready went in with him to the marriage: and
11 the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to
12, 13 us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

THE purpose of the parable is, as we learn from the Lord's concluding words, to impress upon the members of his Church their need of vigilance. Regarded in one view, it is a warning that they be careful to maintain good works—that they be not satisfied with saying, Lord, Lord, while they do not the things that he says. Regarded under another aspect, it is a warning that they be watchful over their inward state—over their affections; that they seek to have a continual supply of the Spirit of Christ Jesus in their inmost hearts, to approve themselves before God. *They* are like the wise virgins, who foresee a life of toil and self-denial before the kingdom shall come unto them—and who consequently feel that it is not a few warm excited feelings which will carry them successfully through all this—which will enable them to endure unto the end. They feel that principles as well as feelings must be engaged in the work—that their first impulses and desires will carry them but a very little way, unless they be revived, strengthened, and purified, by a continual supply of the Spirit of God.

On the exclusion of the foolish Bengel observes, that there are four classes of persons: those that have an abundant entrance into the kingdom, entering as it were with sails set into the haven; those again that are saved, as shipwrecked mariners reaching with difficulty the shore; on the other side, there are those who go evidently the broad way to destruction, whose sins go before them; while, again, there are those who, though they seemed not far off from the kingdom of God, yet miss it after all. Such were these five foolish virgins, and the fate of these, who were so near and yet fell short, must always appear the most miserable of all. T.

THE parable illustrates *the vigilant and expectant attitude of faith*, in respect of which believers are described as "they that look for him" and "love his appearing." In the last parable it was that of servants waiting for their absent lord; in this, it is that of virgin-attendants on a bride, whose duty it was to go forth at night with lamps, and be ready on the appearance of the bridegroom to conduct the bride to his house, and go in with him to the marriage. This entire and beautiful change of figure brings out the lesson of the former parable in quite a new light. B.

We are to understand by the virgins *all who profess* to be waiting for the Son of God from heaven, and to love his appearing. This they have all in common, that they confess to the same Lord, they profess to have the same hope in him. The numbers make nothing to the case—only the division is essential. They are not distinguished into good and bad, but as the hearers at M. 7 : 25–27, into "*wise*" and "*foolish*," for as a certain degree of good-will toward the truth is assumed there in the foolish from their relation as hearers, and then attempting to build, so here from their going forth to meet the bridegroom. We have them described—the wise, 2 Pet. 1 : 5–8, and the foolish, 2 Pet. 1 : 9.

The customs alluded to hold in full force to the present day, and form as important a part of the nuptial ceremony as they did in ancient times. The bridegroom, accompanied by his friends ("the children of the bride-chamber"), goes at night to the house of the bride, and brings her with pomp and gladness to his own home. She is accompanied from her father's house by her young friends and companions, while other of these, the virgins of the parable, at some convenient place meet and join the procession and enter with the rest of the bridal company into the hall of feasting.

4. Oil in their vessels with their lamps. It is clear that whatever is merely outward in the Christian profession is the lamp—whatever is inward and spiritual is the oil laid up in the vessels. When we contemplate with James faith as the body, and the works as that which witnesses for a vivifying soul, then faith is the lamp, the works the oil in the vessels; but when we contemplate with Paul the works as only having a value from the living principle of faith out of which they spring, then the works are the lamp, and faith the oil which must feed it. Yet in either case, before we have fully exhausted the meaning of the oil, we must get beyond both the works and the faith to the Spirit of God which prompts the works and quickens the faith, and of which Spirit oil is in Scripture the standing symbol.

5. All slumbered and slept. Perhaps by this slumbering and sleeping more may not be meant than that all, having taken such measures as they counted needful to enable them to meet the bridegroom as they would wish, calmly awaited his approach. For had the foolish virgins been in a condition to mark the lapse of time and the gradual waning of their lamps, they would naturally have bestirred themselves before the decisive moment arrived to procure a new supply. And had the wise virgins not slept—had they been represented as watching while the others were sleeping—it would have seemed like a lack of love not to have warned their companions of the increasing dimness with which their lamps were burning, while yet help was possible. T.——Observe the implication: if the Christian has grace in his heart, he is always ready, though asleep; if not, he is unready, though he were wakeful and seemingly watching. Not what death *finds us doing*, but how death *finds us furnished*, is the important question. L. A.

8, 9. Of course the request and the refusal—like the discourse between Abraham and Dives—are only the outer garb of the truth—but of truth how important!—that we shall look in vain from men for that grace which God only can supply. T.

10. They that were ready went in with him to the marriage. The future everlasting blessedness in store for all the true followers of Christ is spoken of here, as so frequently elsewhere, as a royal banquet or feast. "Blessed are they which are called unto the marriage supper of the Lamb." Scene of unrivalled glory, of exhaustless joy; rich and rare the food provided for the guests in the great banqueting hall of immortality! Other viands at other feasts pall on the sated sense; but for those viands upon which the spirits of the blessed shall for evermore be nourished into a growing likeness unto God, the appetite shall ever grow quicker the more that is partaken, and the relish be ever the more intense. H.

13. Now we labor, and our lamps fluctuate among the gusts and temptations of the present world; only let us give heed that our flame burn in such strength, that the winds of temptation may rather fan the flame than extinguish it. *Aug.*

Section 134.—The Talents.

Mount of Olives.

MATTHEW XXV. 14–30.

14 FOR *the kingdom of heaven is* as a man travelling into a far country, *who* called his own
15 servants, and delivered unto them his goods. And unto one he gave five talents, to
another two, and to another one; to every man according to his several ability; and
16 straightway took his journey. Then he that had received the five talents, went and
17 traded with the same, and made *them* other five talents. And likewise he that *had re-*
18 *ceived* two, he also gained other two. But he that had received one, went and digged
in the earth, and hid his lord's money.
19, 20 After a long time the lord of those servants cometh, and reckoneth with them. And
so he that had received five talents, came, and brought other five talents, saying, Lord,
thou deliveredst unto me five talents: behold, I have gained beside them five talents
21 more. His lord said unto him, Well done, *thou* good and faithful servant; thou hast
been faithful over a few things, I will make thee ruler over many things: enter thou
22 into the joy of thy lord. He also that had received two talents came and said, Lord,
thou deliveredst unto me two talents: behold, I have gained two other talents beside
23 them. His lord said unto him, Well done, good and faithful servant; thou hast been
faithful over a few things, I will make thee ruler over many things: enter thou into the
24 joy of thy lord. Then he which had received the one talent came, and said, Lord, I
knew thee that thou art an hard man, reaping where thou hast not sown, and gathering
25 where thou hast not strewed: and I was afraid, and went and hid thy talent in the
26 earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou*
wicked and slothful servant, thou knewest that I reap where I sowed not, and gather
27 where I have not strewed: thou oughtest therefore to have put my money to the ex-
28 changers, and *then* at my coming I should have received mine own with usury. Take
29 therefore the talent from him, and give *it* unto him which hath ten talents. For unto
every one that hath shall be given, and he shall have abundance: but from him that
30 hath not, shall be taken away even that which he hath. And cast ye the unprofitable
servant into outer darkness: there shall be weeping and gnashing of teeth.

WHATEVER we are in capacity, in ability, in position, in means, is the gift of God. Our talents are "*his* goods." The variety of distribution is also from his hand. A period of probation, until Christ's second advent, is appointed for testing character. Every position has its responsibility, and every lot its compensations. In every case there exists a personal trust, and responsibility is measured by the "*several* ability." The award is made, not to absolute or relative success, but to fidelity, which does not depend upon the amount committed to one's care. The trust and the ability to use it create the obligation. Negligence is punished upon its own showing. The plea of inability is false, and the plea of severity contradicts itself. The time and the labor of the slothful servant belonged to his Lord; and his punishment was just, because he did not use for God the gifts that he had received from God. But, while a selfish disregard of the sacred trust of life receives merited punishment, the reward of fidelity transcends all human estimate—the public commendation and welcome of Christ, exaltation with Christ in his joy, and dominion in his kingdom. J. P. T.

THE parable of the pounds (Section 116), though having a prominent point of contact with this, was spoken at a different time and place, and to the multitude as well as the disciples. This, in the innermost circle of his own most trusted followers, of those to whom he was about to confide the carrying forward of the great work which *he* had himself commenced on earth. T.——Christ's voice in this

parable, as in that of the *pounds*, is, not "*Wait* for your Lord," "Love his appearing," but "OCCUPY *till I come*." Blessed is that servant whom his Lord when he cometh shall find, not only *watching*, as in a former parable, but—*working!* B.

14. While the virgins were represented as *waiting* for the Lord, we have here the servants *working* for him: there the inward spiritual rest of the Christian was described—here his external activity. There, by the end of the foolish virgins, we were warned against declensions and decays in the inward spiritual life—here against sluggishness and sloth in our outward vocation and work. That parable enforced the need of keeping the heart with all diligence, this the need of giving all diligence also to the outward work, if we would be found of Christ in peace at his appearing. It is therefore with good reason that they appear in their actual order, that of the virgins first and the talents following, since the sole condition of a profitable outward work for the kingdom of God is that the life of God be diligently maintained within the heart. T.

Delivered unto them his goods. It is from the relationship which of old existed between a master and his slaves that the imagery of this parable is taken. A slave in those days might not only be called to do the ordinary work which fell to the lot of an ordinary domestic: but if he had the talent for it, his master might allow him to engage in trade or to practise in any profession, the master receiving the profits, the slave reaping the benefit of better position and better maintenance. H.——Slaves in antiquity were often artisans, or were allowed to engage in business, paying a fixed yearly sum to their master: or, as here, they had money given them to trade on his account or to enlarge their business, and to bring him in a share of their profits.

15. His ability. The natural gifts are as the vessel, which may be large or small and which receives according to its capacity; but which in each case is *filled*. T.——Our Master is not here personally to assign to us our different places and our different work; he is not here directly to inspect, and at each day's close to make the reckoning with us. But not the less, rather the more, are we under obligation to work for him; for has he not left us to deal with that portion of his goods he has put into our hands as to each of us seemeth best? has he not left us to cultivate each the special talent he has bestowed, in cultivating which we may be still serving him? H.

Christ not only startles the indolent by the inquiry, "Why stand ye here all the day idle?" and by the command, "Work while it is day, for the night cometh wherein no man can work;" but our life in his hands is converted into a lamp which, like the virgins in the parable, we are to keep bright and burning; and into a stewardship, concerning every item of which we are to render him finally a faithful account. Our "every word," our various endowments, whatever they may be, are so many talents which he expects us to multiply by constant use. He will not require the possessor of two talents to account for three, but neither will he permit him to account for one only. The very fact that he possesses two, constitutes his call and his obligation to employ them; nor is he at liberty to set any limits to his endeavors short of those which his means and opportunities prescribe. And as Christian influence multiplies itself by use, he is held responsible, not only for the right employment of his two talents, but for the other two, which that employment would have added to them. J. H.

16. Traded and made other five talents. Whoever, in allegiance to his divine Master, by his diligent use of God's gifts, adds to the spiritual value of his own character, or to the true welfare of his fellow-men, fulfils the part of a faithful servant. The result is a true addition to God's wealth. L. A.——**19. After a long time.** Embraces the whole period intervening between the first and second coming of Christ. T.

21. Neither the toil nor the gain receives notice, but the *fidelity* is commended and rewarded. J. G. B. ——No earthly lord or master ever dealt so generously with those who had tried to serve him, as our heavenly Lord and Master will deal with us, if honestly, sincerely, devotedly, though with all our manifold imperfections, we give ourselves to the doing of his good and holy will. H.——**Enter into the joy.** Leighton's words on this entering into the joy of the Lord are beautiful: "It is but little we can receive here, some drops of joy that enter into *us*, but there *we* shall enter into joy as vessels put into a sea of happiness." T.

24, 25. The good and faithful servant performs his master's will, without arguing concerning it. It is only the wicked and slothful servant who disputes so much, and does nothing. Q.——He did not believe in his lord's forgiving love, and in his gracious acceptance of the work with all its faults, which was done for him out of a true heart and with a sincere desire to please him. This was his wilful and guilty ignorance concerning the true character of the master whom he was called to serve. In his speech, half cowering and half defying, and in this respect a wonderful picture of the sinner's bearing toward God, he shrinks not from attributing to him the character of a harsh unreasonable despot.

26, 27. "*Wicked*," in that he defended himself by calumniating his lord, and "*slothful*," as his whole conduct has shown. Grant me to be such as

thou describest, severe and exacting, yet even then thou art not cleared, for thou oughtest to have done me justice still; and there was a safe way by which thou mightest have done this; and thereby have obtained for me, if not large gains, yet some small but certain return for my moneys.

28. This taking away of the unused talent which will find its complete consummation at the day of judgment, is also in this present time continually going forward. And herein is mercy, that it is not done all at once but by little and little, so that till all is withdrawn there is still the opportunity of recovering all: at each successive withdrawal there is some warning to hold fast what is left, "to strengthen the things which remain that are ready to die." It is true that at each successive stage of the decline, the effort required for this is greater—the strength for it less: but to complain of this is to complain that sin is sin, that it has any curse with it; and however this is the mournful truth, yet it remains always possible till the last spark is extinguished to blow up that spark again into a flame: even the sense of the increasing darkness may be that which shall arouse the man to a serious sense of his danger, and to the need of an earnest revival of God's work in his soul. T.

30. Observe that the same condemnation is visited on the *unprofitable* servant as on the guest without a wedding-garment, the hypocrites, and the workers of iniquity. L. A.——A fearful picture of the condemned sinner; even on his own ground how justly condemned! The opportunities and the place which he had left unused, and has therefore forfeited, God (as his rule is) hands over to another. And not only is the talent forfeited, but the unprofitable servant is himself cast into outer darkness. While within there is joy, and light, and feasting, to celebrate the master's return, the blessedness he might have gained is forever lost. J. A.

Seeing that all are called in their measure to edify one another, that all Christians have a spiritual vocation, and are intrusted with gifts, more or fewer, for which they will have to render an account, the parable is applicable to all. It has relation to all gifts and endowments, as wealth, reputation, ability, which are given to men that they may be sanctified to the Lord and consecrated to his service, and for the use or abuse of which the possessors will have also to render an account. Our English word "*talent*" has come to signify any mental endowments, faculties, or powers whatever, a use which is entirely the growth of this parable. T. ——All receive their native capacities and their opportunities, their characters and their circumstances, from God. He bestows them not as a *gift*, but as a *trust*; and for their use thereof they will be called to account. Our Lord admonishes us that nonuse is a sin as well as misuse, neglect as truly as flagrant disobedience. The whole parable pivots on the words *unprofitable servant*, and it is one of solemn warning to every person who is so living as neither to grow in grace himself nor to edify others. L. A.

Section 135.—Description of the Judgment.

Mount of Olives.

Matthew xxv. 31–46.

31 When the Son of man shall come in his glory, and all the holy angels with him, then
32 shall he sit upon the throne of his glory: and before him shall be gathered all nations:
and he shall separate them one from another, as a shepherd divideth *his* sheep from the
33 goats: and he shall set the sheep on his right hand, but the goats on the left.
34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father,
35 inherit the kingdom prepared for you from the foundation of the world: for I was an
hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger,
36 and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in
37 prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when
38 saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink? When saw
39 we thee a stranger, and took *thee* in? or naked, and clothed *thee?* Or when saw we thee
40 sick, or in prison, and came unto thee? And the King shall answer and say unto them,

Verily, I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into ever-
42 lasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave
43 me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
45 Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did *it* not
46 to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

These blessed of the Father, brethren of the Son, and heirs of the Kingdom, stand amazed that the Son of man, now come in his glory with all the holy angels, should so overwhelm their trifling services with a glorious reward. Nay, they can hardly recollect any service at all. The ministries were so trifling, and were bestowed on objects so inconsiderable, often with such mixture of bad motives, and such deficiency of good, that it amazes them to find every transient item legible in the book of the Judge, now seated upon the throne of his glory. Mark how he receives them, how he gathers up the bruised, withered, scattered flowers which seemed dying in our hands, and makes of them a garland; binds them on his brow as a diadem; points to them before his angels as an honor. The self-condemning disciple sees no beauty or worthiness but in his prince. Conscious of shortcoming, he hears the plaudit, and looks around among the right-hand myriads in quest of him whom it may befit. Not *me*, assuredly. "When saw *I* thee, in sorrow, and ministered to thee!" Yes, *thee*, blushing saint—thee; the Master's eye seeketh thee. What a Master! Who will not love him and serve him! Hear the words of Bishop Andrewes: "There is glory which shall be revealed; for when the Judge cometh, some shall be placed on the right, and shall hear those most welcome words, 'Come, ye blessed.' They shall be caught up in clouds to meet the Lord; they shall enter into gladness, they shall enjoy the sight of him, they shall be even with him. These alone, only these, are blessed among the sons of men." J. W. A.

The same day of which the parables of the virgins, of the talents, and of the pounds specially testify, is the day spoken of here. It is the day of the bridegroom's return. This parable merely gives a more enlarged, grand, and solemn view of what is the main subject of the preceding parables. They all give in detail the *separation* of the wise from the inconsiderate, the righteous from the wicked. D. K. D.

The sublimity of this description surpasses all imagination. Christ, as the Son of man, the Shepherd, the King, the Judge, as the centre and end of all human love, bringing out and rewarding his latent grace in those who have lived in love; everlastingly punishing those who have quenched it in an unloving and selfish life; and, in the accomplishment of his mediatorial office, causing even from the iniquities of a rebellious world his sovereign mercy to rejoice against judgment. J. P. T.——It will heighten our estimation of the wonderful sublimity of this description, when we recollect that it was spoken by the Lord only three days before his sufferings! A.

A large field of reflection is before us—to consider Jesus Christ as a God in his majesty, as a King upon his throne, as a Judge on his tribunal, and as a Shepherd amid his flock, wherein the goats continue mixed with the sheep even to the last day! See here a spectacle very different from that of the cross, where the Son of God, disfigured, forsaken by his disciples, encompassed with his enemies, and seated between two thieves on the throne of his humiliations and ignominies, did in those two exhibit an emblem of the separation here described. Q.

Christ the divine Saviour is one with Christ the divine Judge; nor is there any consideration more appalling to conscious guilt and conscious neglect than this, that it is none other than the Shepherd who yielded life itself for the sheep, that is yet to sit in judgment on that day when justice alone shall be visible on the throne of God! W. A. B.——There is no manifestation of the nature of God, in opposition to sin and in retribution against the incorrigibly ungodly, so calm, determined, decided, severe, and awful, as that which is made in the words and yet will be made in the person of that Man by whom He will judge the world. J. T. D.

31. The Son of man in his glory. The

Humanity of Christ is made prominent in this reference to the judgment, as his Divinity was made prominent in reference to the resurrection. The dead shall hear the voice of "the Son of God"—the divine power and majesty will be most strikingly expressed through the voice that shall raise the dead; but "the Son of man," our representative and glorified humanity in Christ, shall come into view in the solemnities of the judgment. His personal connection with humanity, his experience of its trials and temptations, his sympathy with its sufferings and sorrows, will throw an air of benignity and tenderness over a scene that must of itself possess so much of majesty and awe. The purpose of the incarnation is the moral wonder of earth and heaven—that God entered into humanity to redeem, ennoble, enthrone it; and this sublime wonder of the incarnation will stand out in Jesus, the appointed Judge, *because he is the Son of man*—the unveiling of that awful mystery, the Incarnate God, the Redeeming Man; all angels his servants; principalities, powers, and dominions gathered beneath his throne! J. P. T.

32. As before that final decision the faith of the gospel will have been spread among all nations, so all nations are represented as brought to the bar; but, among these, genuine believers will be separated from those whose fidelity has not been proved by their lives. This representation of the final judgment aims to set forth, most vividly and impressively, the great and fundamental truth, that no faith but that which proves itself by works can secure a title to the kingdom of heaven. N.——To whatever communion they belong, let none fancy they belong to Christ unless they are found working in his service. For them to talk of being saved by faith is to dishonor the gospel and to deceive themselves. Faith without works is dead, and, like all dead things, is an offence. *Guthrie.*

33. There is no intermediate station provided for those who are lukewarm and indifferent, who do not reject the gospel, but give themselves little concern about it: who, instead of working out their salvation with fear and trembling, leave that matter to take care of itself. Those who are not set on the right hand, must go to the left. Those who are not rewarded, are consigned to punishment. P.

34. The King. Here for the first and only time does the Lord give himself this name. A.—— It is *the* King, the King of kings, the Lord of lords, who speaks. Before the assembled universe shall Jesus of Nazareth be enthroned. He who on earth veiled his glory, took no higher title than the Son of man, was content to stand before an earthly judgment-seat and be doomed to die—shall come with power and great glory. He shall come, as we are told in one place, in his own glory; as we are told in another, in the glory of the Father. With all the essential glory which he had with the Father before the world was—with all the additional glory of his triumph over death and hell for us men and for our salvation, shall he be then visibly invested.

Inherit the kingdom! Rejoice, all ye who, following Christ as your great leader and exemplar ever before you, day by day are carrying on this inward warfare. The struggle is not to last forever. The enemies, so many, so powerful, within and without, by whom you are so often overcome, are not forever to haunt and harass and assault. At death they shall cease to have power; and when on that great day you stand on the right hand of the Judge, then shall the full, the perfect, the undivided reign of holiness commence, and every thought, affection, and desire of your heart doing willing homage to the Redeemer, the kingdom shall be yours, Christ shall reign in you, and you shall reign through him. But this kingdom is to come to you by inheritance. It is not one that you are to acquire in virtue of any sacrifices made, any labors undergone, any victories achieved. You must first become children of God by faith that is in Jesus Christ, and, being children, then shall ye be heirs, heirs of God, joint-heirs with Jesus Christ. H.

37. The righteous answer. The commendation bestowed upon the righteous seems to proceed upon the ground of the good works they had done. Did our Lord then teach or imply a doctrine of salvation by works, or of merit? The very statement contradicts that supposition; for they who do such works have no thought of merit in them; they are astonished and overwhelmed at the enumeration: "Lord, *when* saw we *thee?*" What they did was not in the endeavor to merit heaven, but was the acting out of a true love to Christ in dependence upon him. **40. Ye have done it unto me.** Without thought of personal reward, without a calculation of merit, under the promptings of the Saviour's love, they had carried out his spirit in ministering to others. To act in all things from love to Christ denotes that vital union with Christ which qualifies the participant for the felicity of heaven. J. P. T.

It is everywhere taught by him that brotherly love is a peculiar fruit of faith, the very test of its genuineness; we cannot wonder, therefore, to find it made so prominent in this passage. Believers are represented in it as following the impulses of a true brotherly love, founded upon love to Christ, and as manifesting this love in kind acts to their brethren without respect to persons. Yet they attach no merit to their works, and are amazed to find the Lord value them so highly as to consider them *done unto himself.* N.——Even thus will it be in the moment of his awakening, with all that

a Christian has done through his Master's grace in the days of his flesh. How will he find in that hour that nothing had been overlooked, nothing forgotten, of all that had been truly done for Christ! Every hearty prayer and every earnest effort, every struggle with self, every victory over sin, every endeavor to benefit man and to bring honor to God, will then be seen to have borne its proper fruit, and to be blessed with its due recompense of reward. He may say to himself then, How has much come to little, and little come to much! Great may be the surprises which have been enumerated in other kinds, but greatest, perhaps, to a humble Christian, the discovery of his own reward, the discovery that God had marked indeed what man never saw, and crowned with his eternal blessings deeds which the doer had forgotten. *An.*

What thoughts crowd upon us as we listen to such a description of the scenes of the Last Judgment! Lo! he casts his entire cause in the earth upon the love of his people. His own poverty was to have an end, but that of his Church was to take his place. His personal conflict "finished," that of his cause was then only to begin. The whole story of his necessities and endurances from the world, was to be repeated in the Church, which was to "fill up that which was behind of the afflictions of Christ." B.

41. Prepared for the devil and his angels. Even in rejecting from his presence the selfish and the unpitying, the Saviour shows his pity to the end. The kingdom, the salvation, the blessing, were prepared for all who should give themselves to Christ: the curse, the woe, were prepared for the devil; and it is only of their own perversity in sin that any of the human race fall under that condemnation. J. P. T.——From one central will, alienated from the will of God, the Scripture derives all the evil in the universe; all gathers up in a person, the devil, who has most truly a kingdom, as God has—a kingdom with its subordinate ministers—"the devil and his angels." Thus man's sin is continually traced up to Satan; the Scripture not thereby denying that the evil of men is truly *their* evil, but affirming with this, that it has its ground in a yet higher evil. It is their evil, since it is an act of their will which alone gives it leave to enter. T.

41-45. The Judge does not in their case bring forward an opposite kind of actions to confront with those attributed to the righteous. Against the cited deeds of mercy he does not set up as many deeds of selfishness, or unkindness, or cruelty. He puts the whole stress of the condemnatory sentence simply upon the non-performance of the service of love to his brethren, and through them to himself. The great primary requirement, the presence or absence of which fixes the position of each class on the right hand or upon the left of the Judge, is love to Christ, likeness unto him, as tested and exhibited in deeds of kindness done unto his poor, afflicted, suffering children. H.

46. The punishment of the wicked is said to be everlasting, and the reward of the righteous eternal. Everlasting, and eternal, signify the same thing in our language, and are put for one and the same word in the Greek original: wherefore in that passage of Scripture they are to be taken as precisely importing the same thing; because it cannot be supposed, that any writer, much less that Christ, could have two very different senses to the same word, repeated in the same short sentence, without giving the least warning of his change of meaning, or adding any mark of limitation to it in either place of that sentence.—And are not the punishments of the wicked said to be eternal, in terms the most express? Are they not called "everlasting burnings?" Isa. 33 : 14; "everlasting shame and contempt?" Dan. 12 : 2; "everlasting fire?" Matt. 18 : 8; "eternal judgment?" Heb. 6 : 2; "the blackness of darkness forever?" Jude 13. Were these expressions thrown out only to frighten us into our duty with false terrors? Doth God, who forbids us "to do evil that good may come," use equivocal words, and pious frauds, in order to make us honest men, and lovers of truth? *Skelton.*——**Everlasting punishment.** A TRUTH—great, terrible, and certain; planted deep in the nature of God's attributes, and therefore unfathomable as all things are that are of him; but, withal, addressing itself to the simplest and strongest feelings of man—his dread of pain, his horror of shame and misery and death; meeting him at every turn to evil, and casting a fearful shadow across those pleasures which are not of God; and warning that all the temporal results of sin—the ruin of prospects, the destruction of health, the loss of reputation, the early grave—all are but shadows of its overwhelming penalty, when restraining mercy shall have ceased, and the sin and the punishment, passing together into the world of eternity and still bound in inseparable links, shall become themselves alike eternal! W. A. B.

Life eternal. In this and many other passages of a similar nature, we are expressly assured that both our existence and our happiness hereafter will be, in the strictest sense of the word, everlasting. This none but God himself could promise, or, when promised, fulfil. It is more than the utmost sagacity of human reason could discover, more than the utmost perfection of human virtue could claim. Eternal life, therefore, is constantly and justly represented in Scripture as the gift, the

free gift of God, through Jesus Christ; and, were it on this account only, it might be truly said, that life and immortality were brought to light through the gospel. P.

31–46. What claims does "the Son of man" here put forward for himself! He is to come in his own glory; all the holy angels are to come with him; he is to take his seat on the throne; it is the throne of his own glory; all nations are to be gathered before him; the awful separation of the two great classes to be his doing; the word of *decision* on both—"Ye blessed!" "Ye cursed!" and the word of *command* to the one, "Come!" to the other, "Depart!"—"To the kingdom! To the flames!" all this is to be his doing. But most astonishing of all, the blissful or the blighted eternity of each one of both classes is suspended upon his treatment of him—is made to turn upon those mysterious ministrations from age to age to the Lord of glory, disguised in the persons of those who love his name: "Ye did thus and thus unto me—Come, ye blessed! Ye did it not to me—Depart, ye cursed!" In that "*me*" lies an emphasis, the strength of which only the scene itself and its everlasting issues will disclose. Verily, "*God is Judge himself*," but it is *God in flesh*, God in One who is "not ashamed to call us *brethren*." B.

Section 136.—Covenant of the Rulers with Judas. Preparation for the Passover.

Jerusalem.

MATTHEW xxvi. 1–5, 14–19. MARK xiv. 1, 2, 10–16. LUKE xxii. 1–13.

L. 1 Now the feast of unleavened bread drew nigh, which is called the Passover. And it
M. 1 came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye
2 know that after two days is *the feast of* the passover, and the Son of man is betrayed to
be crucified.
3 Then assembled together the chief priests, and the scribes, and the elders of the people,
4 unto the palace of the high priest, who was called Caiaphas, and consulted and sought
5 how they might take Jesus by subtilty, and kill him. But they said, Not on the feast-
day, lest there be an uproar among the people; for they feared the people.
L. 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
4 And he went his way unto the chief priests and captains, and communed with *them* how
5 he might betray him unto them. And when they heard *it*, they were glad, and promised
to give him money. And *he* said *unto them*, What will ye give me, and I will deliver
6 him unto you? And they covenanted with him for thirty pieces of silver. And he
promised, and from that time sought opportunity how he might conveniently betray him
unto them in the absence of the multitude.
Mk. 12 Now the first day of the *feast of* unleavened bread, when the passover must be killed,
the disciples came to Jesus, saying unto him, Where wilt thou that we go and prepare
13 for thee, that thou mayest eat the passover? And he sendeth forth two of his disciples,
Peter and John, and saith unto them, Go ye into the city, and behold, when ye are en-
tered into the city, there shall meet you a man bearing a pitcher of water: follow him
14 into the house where he entereth in. And wheresoever he shall go in, say ye to the
good man of the house: the Master saith unto thee, My time is at hand, I will keep the
passover at thy house: where is the guest-chamber where I shall eat the passover with
15 my disciples? And he will shew you a large upper room furnished and prepared: there
16 make ready for us. And his disciples went forth, and came into the city, and found as
he had said unto them: and, as Jesus had appointed, they made ready the passover.

SCARCELY had Jesus commenced his work, when *covetousness* lifted itself up against him: it everywhere intruded upon his path; it disputed every step that he took. It misunderstood and forsook him, in the

person of the rich young man; it excited his holy anger in the person of the sellers in the temple; it hated him; it railed at him; it persecuted him in the person of the Pharisees; and in the person of Judas it tithed the fruit of his charity for the poor; it begrudged the honor destined to his burial; it betrayed him, it delivered him up, it sold him. Oh, prophetic crime, which casts a sad light upon the future of the Church of Jesus Christ! This same crime of him, who for thirty pieces of silver sold the blood of the Son of God, is the very crime which will show itself most active in depriving men of the ineffable benefit of this shed blood; for covetousness will oppose equally the salvation of the individual, the fidelity of the Church, and the conversion of the world. A. M.

M. 1, 2. Jesus sat down upon the Mount of Olives, over against the temple; and as the shadows of evening deepened in the valley of Kedron, he addressed to his wondering disciples the prophecies and parables preserved in the twenty-fourth and twenty-fifth chapters of Matthew's gospel. It was after he had finished all these sayings that he said to his disciples, "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified." He had previously in his discourse been dealing with a broad and distant future, been sketching the world's history, describing its close—giving no dates, leaving much as to the sequence of events shadowy and undefined. Now he turns to a nearer future, to an event that was to happen to himself; and in terms free of all indistinctness he announces that the day after the next he would be betrayed, and afterward crucified. H.

L. 3. Then entered Satan. But not yet in the full sense. The awful stages of it were these: 1. *Covetousness* being his master-passion, the Lord let it reveal itself and gather strength by intrusting him with "the bag," as treasurer to himself and the twelve. 2. In the discharge of that sacred trust he became "a thief," appropriating its contents from time to time to his own use. Satan, seeing this door into his heart standing wide open, determines to enter by it, but cautiously; first merely "*putting it into his heart* to betray him," suggesting the thought to him that by this means he might enrich himself. 3. This thought was probably converted into a settled purpose by what took place in Simon's house at Bethany. 4. Starting back perhaps, or mercifully held back, for some time, the determination to carry it into immediate effect was not consummated till, sitting at the Paschal supper, "*Satan entered into him*," and conscience, effectually stifled, only rose again to be his tormentor. B.

5. Thirty pieces of silver. The price of a slave that had been slain (Ex. 21 : 32). Thus the prophecy was fulfilled in which it had been particularly specified (Zech. 11 : 12, 13). The sum was equivalent to about fifteen dollars. D.

6. For a man to accuse Christ of nothing and not to complain of him while he betrays him, is to justify Him and to condemn himself. He who nourishes any passion in his heart is in great danger of delivering up Christ to his enemies upon every temptation. When a man hopes for anything from the world, he ought to fear everything from himself. Q.——The life of man furnishes many analogies that may help to clear up the enigmatical conduct of Judas. He who does not follow the impulses of good which he receives, but gives himself up to the selfish propensities which those impulses are meant to counteract, becomes finally and irrecoverably enslaved to them; all things that ought to work together for his good serve for his harm; the healing balm becomes for him a poison. This is the severe judgment upon which our free agency is conditioned; and to it may we apply the saying of our Lord: "*From him that hath not, shall be taken away even that which he hath.*" N.

In the absence of the multitude. The Jews, having an opportunity of seizing Jesus privately in the night, determined to have him examined by the high-priest and condemned by the Roman governor early in the morning, before the people came together. Therefore Judas sought opportunity to betray him in the absence of the multitude. W. G.

Mk. 12. The *15th of Nisan* was the *first day of the feast.* But, as all leaven was scrupulously removed about noon on the 14th, in preparation for the feast, it was not unnatural to call this "*the day*," or as Matthew and Mark have it, "*the first day* of unleavened bread." So Josephus, in one place, makes the 14th of Nisan the first day of the feast, which he elsewhere fixes to the 15th; and he assigns *eight* days as its duration. S. (See variant opinion of Robinson; Section 155, J. 14.)

13. Sendeth forth Peter and John. In sending them before the others, he could easily have indicated where the room was in which they were to meet in the evening. Instead of this he gives them a sign which was to conduct them to it. This way of ordering it, whatever was its real purpose, served effectually to conceal from the others the locality of the guest-chamber, and may have been meant to keep the traitor in the mean time in ignorance. H.

——**A man bearing a pitcher of water.** To bring home water is part of *woman's* work, in the East. So singular would be the sight of a *man* thus

engaged, that our Saviour here gives it as a sign to his disciples, that a man should meet them bearing water, as though in all the throng not more than a single instance of the kind would occur. N. C. B.

14. "*Where is the guest-chamber where I shall eat the Passover?*" the Master saith. It is a personal question, a proposal to the inner life of us all. It is an offer of the one infinite divine blessing, for, in receiving the Master, Christ, the Son of Mary and the Son of God, we receive all the real good there is in earth and heaven. There seems to be in this question just that twofold sound of invitation and authority, offer and command, which is always to be found in the word of the Saviour when he proposes to take up his abode in any of our hearts. He offers to come in if we will suffer him; for the act must be free. He commands us to suffer him, because he has a right there; and though faith holds the key, we cannot keep him out without disobedience to him, and guilt and misery following. This is what our Christian life—part a task and part a delight, part duty and part privilege, part drudging and part festival, part of law and part of grace—must always include, the proportions of the service of obligation and the service of joy constantly varying, according as we have more or less of the Master's own spirit, and live nearer to him. F. D. H.

Section 137.—The Passover Meal. Washes the Disciples' Feet.

The Guest-Chamber.

MATTHEW xxvi. 20. MARK xiv. 17. LUKE xxii. 14-18, 24-27. JOHN xiii. 1-17.

J. 1 Now before the feast of the passover, when Jesus knew that his hour was come that
he should depart out of this world unto the Father, having loved his own which were
in the world, he loved them unto the end.

L. 14 And in the evening when the hour was come, he sat down, and the twelve apostles
15 with him. And he said unto them, With desire I have desired to eat this passover with
16 you before I suffer. For I say unto you, I will not any more eat thereof, until it be
17 fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said,
18 Take this, and divide *it* among yourselves. For I say unto you, I will not drink of the
fruit of the vine, until the kingdom of God shall come.

24 And there was also a strife among them, which of them should be accounted the
25 greatest. And he said unto them, The kings of the Gentiles exercise lordship over
26 them; and they that exercise authority upon them are called benefactors. But ye *shall*
not *be* so: but he that is greatest among you, let him be as the younger; and he that is
27 chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that
serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

J. 2 And supper being ended (the devil having now put it into the heart of Judas Iscariot,
3 Simon's *son*, to betray him); Jesus knowing that the Father had given all things into his
4 hands, and that he was come from God, and went to God; he riseth from supper, and
5 laid aside his garments, and took a towel, and girded himself. After that, he poureth
water into a basin, and began to wash the disciples' feet, and to wipe *them* with the
6 towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith
7 unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I
8 do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou
shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part
9 with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands, and
10 *my* head. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but
11 is clean every whit: and ye are clean, but not all. For he knew who should betray
him: therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down
13 again, he said unto them, Know ye what I have done to you? Ye call me Master, and

14 Lord; and ye say well, for *so* I am. If I then, *your* Lord and Master, have washed your
15 feet; ye also ought to wash one another's feet. For I have given you an example, that
16 ye should do as I have done to you. Verily, verily, I say unto you, The servant is not
17 greater than his Lord; neither he that is sent greater than he that sent him. If ye
know these things, happy are ye if ye do them.

HUMAN characters are always reduced in their eminence, and the impressions of awe they have raised, by a closer and more complete acquaintance. But it was not so with Christ. With his disciples, in closest terms of intercourse, for three whole years; their brother, friend, teacher, monitor, guest, fellow-traveller; seen by them under all the conditions of public ministry, and private society, he is yet visibly raising their sense of his degree and quality; becoming a greater wonder and holier mystery, and gathering to his person feelings of reverence and awe, at once more general and more sacred. And it will be discovered in all the disciples, that Christ is more separated from them, and holds them in deeper awe, the closer he comes to them and the more perfectly they know him. He grows sacred, peculiar, wonderful, divine, as acquaintance reveals him. At first he is only a man, as the senses report him to be; knowledge, observation, familiarity, raise him into the God-man. And exactly this appears in the history, without any token of art, or even apparent consciousness that it does appear—appears because it is true. H. B.

J. 1. He loved them unto the end. It was when he drew near the end that our Lord's love was most severely tested. But, in the most trying circumstances, to the end he said and did everything to maintain and strengthen the confidence of all who had once trusted in him. He interested himself, too, in their condition to the end. In all that he suffered, our Lord could not have been adjudged selfish if it had occupied his thoughts almost to the exclusion of the dangers that surrounded his followers, since he suffered voluntarily in their behalf; but they had his counsel and sympathy and prayers as freely as if he had not been the first to suffer—as if they alone had anything to dread. When assailants, led by Judas, came upon him again after falling backward to the ground in his presence, he was ready to surrender himself, but not his afflicted brethren: "Let these go their way." When a great company followed him on his way to the crucifixion with their lamentations, he turned to them with more pity for their doom than dread of his own. So also he *bore with the inconstancy* of his disciples to the end. Often indeed they had stood in need of his forbearance, and in all his treatment of them on such occasions he showed himself a lenient Master; but as the end drew near they wavered most in their allegiance. If ever their devotion could be grateful to his heart, it was not when the multitude crowded about him with wonder and applause, but rather when he prayed alone in agony and then was treacherously kissed and arrested; yet it was in the conclusion of that very scene, when he was finally in the hands of malignant foes, that "all the disciples forsook him and fled." But he did not forsake them. When Peter thrice denied him, the Master, who had before rebuked his rash violence, only turned and looked upon him, and his silent love broke down the fear and pride of that follower, who now wept the more bitterly because Jesus loved him to the end. But the love that endured so long survived the end, and in itself was without end. It could not die on the cross, nor be stifled in the sepulchre. It rose with him; and again he associated with them, inspired them with new confidence, concerned himself with their wants, and bore with their folly, as in the case of Thomas. And the same love was drawn up to heaven as he ascended, thence to "drop as the rain" and "distil as the dew" upon them, till they ascended to enjoy it unutterably in their abode with him in paradise. To this hour he has never ceased to love his own. He loves them "from everlasting to everlasting." O. E. D.——The few hours that intervened between the end of Christ's public ministry and his arrest were devoted to instructing and comforting his disciples in view of his approaching departure, and the severe conflicts they were to undergo. In these conversations he displayed all his heavenly love and calmness of soul; his loftiness and his humility. N.——From first to last, *his* love was a self-forgetting love, even upon the cross; his love was to the very last a Saviour's love. Instead of thinking of his own sufferings, he thought of the guilt of others. A. T.

L. 14. The supper began with unleavened bread and bitter herbs, which, when the Master and the rest of the company had tasted, one of the younger persons present—generally a child—asked the reason

of what was peculiar in that feast, which introduced the *haggadah*, that is, *the showing forth* or declaration of it (in allusion to which we read of *showing forth the Lord's death*). Then the Master rose up and took another cup, and washed his hands again before the lamb was tasted; and in this interval it is supposed Christ also washed the feet of his disciples. Then, after eating the Passover, followed another cup, which (after having delivered to each a piece of bread) was the sacramental cup at *this* supper. Then, after some discourse, the whole family, having drunk at least a fourth cup, sang some psalms of praise; and so the solemnity ended. A.

15. This passover. Among all the types the Passover holds the foremost place, floating down through the old dispensation to tell of its greatest deliverance, as the Communion has come down to us to tell of the great redemption of the new. It was now about to resign its charge, for it had served its purpose. It had stirred, year by year, the ashes of memory in the Jewish heart, and kindled them into the flame of hope—had taught men to look for a greater prophet than Moses, and to long for a higher salvation than the freedom from Egypt. And now, with this last Passover, it has come. The foreshadowed sufferings of that ancient covenant all meet in his cross, and its promised blessings all flow from it. He is the victim and the offerer, the Passover and the Moses; he endures and does, suffers and saves. He passed through a deeper than Egypt's darkness—was baptized with the baptism of blood—was the slain lamb, and stricken first-born for our sins. He led his chosen to the sea which barred the way, and stretched over it his delivering cross, and it opened, and a way was made through the deep for the ransomed of the Lord to pass over. He is the heavenly manna—the water and the smitten rock—the pillar of defence and light—the ark of the covenant that dries up Jordan's stream—the tree of life that scatters its healing leaves and sheds its fruit through all the goodly land. The divine history of the past now completes its cycle, and this last Passover begins to speak the word of the cross—"It is finished."

Before I suffer! They seem strange words from such lips—from him who had already earned his title to be "the man of sorrows"—who had passed through privation and reproach and grief, and who seems to count all these as nothing to that which lay before him. It is because he is standing on the verge of Gethsemane, and beneath the shadow of his cross, and such words, "before I suffer," tell us that there was an agony of endurance in view which was to cast into the shade all that laid behind him. It is this suffering that makes the death of Christ the centre of gospel truth, and that brings us together to remember him who was bruised for our iniquities. *Ker.*——Clear before the Saviour's eye were all the scenes of the impending midnight hour in the garden, the next forenoon in the judgment-hall, the afternoon upon the cross. A few quiet hours lay between him and his entrance into the cloud. He wished to spend those hours with his apostles, to take his last leave of them, to give his farewell instructions to them. He had never before partaken of the Passover with them. He desired to do it this once. He knew that this was virtually the last Jewish Passover: that with the offering up of himself in the great sacrifice of the following day that long line of Passover celebrations that had run now through fifteen hundred years, down from the night in Egypt when the first-born were slain, was to be brought to its close. He knew that all which this rite prefigured was then to be fulfilled, and that that fulfilment was to issue in the erection of a spiritual kingdom, in which other kind of tables were to be spread, and other kind of wine to be drunk. H.

16. Will not eat. 18. Will not drink. A declaration of the fulfilment of the *Passover rite* in both its usual divisions—the eating of the lamb, and drinking the cup of thanksgiving. Henceforward he who fulfilled the law for man will no more eat and drink of it. **17. The cup.** This is generally supposed to have been the *first* cup in the *Passover* meal, with which the whole was introduced. It has no reference to the subsequent cup in verse 20 (Section 140). *That* was the *institution of a new rite; this*, the *abrogation of an old one*, now about to be fulfilled in the person of the true Lamb of God. A.——"It is to be *your* last as well as mine, *until the kingdom of God come*" (verse 18). It was *the point of transition between two economies and their two great festivals*, the one about to close forever, the other immediately to open and run its majestic career until from earth it be transferred to heaven. B.——Henceforth the Levitical sacrifice was to cease, being transfigured into an evangelical sacrament. W.

24. Spring up how it might, we have the fact that around the first communion-table among the apostles, in the presence of their Master, in the critical and solemn position in which he and they stood, there was actually a quarrel about their individual rights and privileges; a petty ambition, the love of place and power, finding its way into the hearts of those most honored of the Lord, entering to defile the most sacred season and solemnity. H.——This was not the first time that the followers of the meek and lowly one had striven for the highest place. It is a fearful proof of the strong hold which ambition has upon the human heart, that the disciples, after a two years' training in the school of humility, had yet made so little progress, that at

such an hour as this they could feel disposed to begin quarrelling about precedence. R. B.——It showed how little, as yet, even these his chosen followers had entered into the meaning of his life. It showed that, even now, they had wholly failed to understand his many and earnest warnings as to the nature of his kingdom, and the certainty of his fate. Not by mere verbal reproof, but by an act more profoundly significant and touching, he determined to teach to them, and to all who love him, a nobler lesson. F. ——Our Lord showed the greatest kindness in his manner of correcting their false ideas. Having stated the difference between his kingdom and worldly ones, exaltation among his followers depending on their humility, he proposes to them his own example during his intercourse with them, and enforces his words by a most eminent act of humility in washing their feet, a condescension which he exhorts them to imitate in their general conduct toward each other. *Newcome.*

J. 2. Being ended. Rather *having begun.* P. S.——**The devil put into the heart.** Literally "cast." The heart is the seed-plot which Satan sows. Suggestion is one of his chief weapons. The sin of man consists in opening his heart to the suggestion; giving it a place and letting it sink down. This is obvious in the first temptation in Eden. J. C. R.——**3.** Jesus came from God, not leaving him, and went to God, not leaving us. *Bernard.*——**4. Riseth from supper.** He rose from the supper-table before the repast had fully commenced. The guests had taken their half-recumbent positions around the table in the usual Oriental style, reclining upon the left side, resting on the elbow, leaving the right hand free for service in eating, and with feet extended outward. H. C. (See p. 182.)

5. The master of the house had relinquished for the strangers the best apartment of his dwelling, and furnished it as well as he could. He saw that in the room the necessary apparatus for the washing, the basin and the water and the towel, were all provided, but he left it to the guests themselves to see that it was done. But which of the twelve will do it for the others? H.——He into whose hands the Father had given all things, with those same hands washes, not the hands, but the feet of his disciples. *Aug.*——Verily, the heart of man never could have imagined such a scene! All that the world can show that is great and high vanishes into nothing before this lowliness. R. B.—— In this act Jesus became a servant of servants to his disciples. He showed that to serve was the business of his life, and in his view was not to his shame but to his glory. It was an example to illustrate a principle. All that his example meant then, it means now. The real service which the law of Christ demands of us is not abated by the least jot or tittle in consequence of the change in social customs which renders it improper now to wash one another's feet. It were more than a misfortune to lose the sweet power of this divine example; it were worse than a blunder to miss its precious influence toward the crucifying of human selfishness and the culture of Christian humility and of loving service toward all the Christian brotherhood. H. C.

7. Not now, but hereafter. God's ways *may* appear inscrutable, and indeed *must* be so, for life on the earth is but a beginning and a fragment, a beginning to find its end, and a fragment to be made whole, in the all-revealing life beyond the grave. But looking at our life, in the light shed upon it by Christ's, and meekly receiving what God sends in submission and hope, we will be learning more and more now, and *all* hereafter. The teaching of the Spirit, it is enough to say, becomes the providence of the Christian. It is of less consequence for him to know what betides him, than to have the assurances begotten of the Spirit, that *come* what *may*, God will fit him for it, carry him through it; and make it, in the end, the best possible experience *for him.* If one have but the meekness to *pray*, to *do*, and to *wait*, the issue cannot be otherwise than happy. God's word and Spirit are our warrant. The world is God's, and its heirs are God's people. W. I. B.

8, 9. If I wash thee not, thou hast no part with me. This at last carries the disciple away, for whither should he go if he were to have no part with him who was his life? Vehement as he was in refusing, he is now still more vehement in submitting. He answers in the language of devoted love—love which, though inconsiderate, is yet perfect love. R. B.——"If to be washed of Thee have such significance, then not my feet only, but hands, head, and all, be washed!" This artless expression of clinging attachment to Jesus, and felt dependence upon him for his whole spiritual well-being, furnishes such evidence of *historic verity* as no thoroughly honest mind can resist.

10. He that is washed—in this *thorough* sense, to express which the word is carefully changed to one meaning to wash *as in a bath:* **needeth not**—to be *so* washed any more: **save to wash his feet**—needeth to do no more than wash his feet (and here the former word is resumed, meaning to wash *the hands or feet*): **but is clean every whit**—or, "as a whole." This sentence is singularly instructive. Of the two cleansings, the one points to that which takes place at the commencement of the Christian life, embracing complete absolution from sin as a guilty state, and entire deliverance from it as a polluted life, or, in the language of theology, justification and regeneration. This cleansing is effected once for all, and is never repeated. The

other cleansing, described as that of "the feet," is such as one walking from a bath quite cleansed still needs, in consequence of his contact with the earth. It is the *daily* cleansing which we are taught to seek, when in the spirit of adoption we say, "Our Father which art in heaven—*forgive us our debts.*" B.——And where we make this confession, then he who washed his disciples' feet is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness. *Aug.*——When burdened with the sense of manifold shortcomings, as what tender spirit of a Christian is not? is it not a relief to be permitted thus to wash our feet after a day's contact with the earth? This is not to call in question the completeness of our past justification. Our Lord, while graciously insisting on washing Peter's feet, refuses to extend the cleansing farther, that the symbolical instruction intended to be conveyed might not be marred. **And ye are clean**—in the first and *whole* sense: **but not all**—important, as showing that Judas, instead of being as true-hearted a disciple as the rest at first, and merely falling away afterward—as many represent it—never experienced that cleansing at all which made the others what they were. B.——Concerning this twofold purification: that which is once performed through *justification*, and that which takes place daily through *sanctification*, the Lord speaks also in John 15: 2, 3. He says: "Now ye *are clean*," and yet at the same time "he purgeth them." R. B.

14–17. He their Lord and Master had washed their feet. He had done it to teach them humility, to teach them self-denial, to teach them love: blessed they if they learned the lesson! He should be chief among them who, for the sake of others, gladly laid on himself the lowliest burdens, and sought for himself the humblest services. Again and again he warned them that they were not to look for earthly reward or earthly prosperity; the throne, and the table, and the kingdom, and the many mansions were not of earth. F.——His own act stands before us, not as a model act to be exactly copied, but as an act representative to us of the whole circle of kindly offices that we are called upon to render to one another, and as illustrative of the humble, self-denying spirit in which all these offices should be discharged. H.——Whoever serves his brother in self-denying love is obeying this command of the Lord, in whatever way he may be called upon to do it, whether it be by washing his feet, or whether it be by filling his hand, or whether it be by drying from his eyes the tears, or whether it be by watching and praying for his soul. It is not *what* we do, so much as the *mind* with which we do. And this the disciples and the first Christians, who glowed with brotherly love, well knew. They drew from this feet-washing no literal law, but have sought to enter into the spirit of him who, Lord over all, yet dwelt among his own as a servant, to whom no lowliness was so lowly that the height of his love did not stoop down thereunto. Jesus' serving love was writing in their hearts this fundamental principle in the kingdom of God, namely, that every office, even the highest, the *apostolic* office, is appointed to *serve*. How easy this to *learn*, but how difficult to *do!* "*If ye know these things, happy are ye if ye do them.*" R. B.

All our noblest enlargements of power and of peace are sacrificial: there is something hard to do, or hard to bear—human nature being what it is. But the yoke is eased if by it you help other men. Learn to love the brotherhood. Hate nothing so much as hatred—dropping every grudge and every revenge, every bitter or cruel vestige of the old satanic life out of your heart, forgiving even them that will not forgive. Live fairly and generously with men. God makes the path of obedience to himself to be the path of honesty and sweet temper and loving-kindness to his children. Let thine eyes look right on, and thine eyelids straight before thee. Then it will prove that you are blessed children of the Father. You walk at large, like sons of God. The road of duty will still be narrow, but, travelling in it, you will breathe the immortal air, and every deepening breath will be an inspiration of the life eternal. Your daily landscape will be the scenery of both worlds—all things yours, because ye are Christ's, and Christ is God's. F. D. H.

CHRIST never conforms to an expectation, even of his friends. When they look to find a great prophet in him, he offers nothing in the modes of the prophets. When they ask for places of distinction in his kingdom, he rebukes their folly, and tells them he has nothing to give, but a share in his reproaches and his poverty. When they look to see him take the sword as the great Messiah of their nation, calling the people to his standard, he tells them he is no warrior and no king, but only a messenger of love to lost men; one that has come to minister and die, but not to set up or restore the kingdom. Every expectation that rises up to greet him, is repulsed; and yet, so great is the power of his manner, that multitudes are held fast, and cannot yield their confidence. Enveloped as he is in the darkest mystery, they trust him still; going after him, hanging on his words, as if detained by some charmed influence which they cannot shake off or resist. Never was there a teacher that so uniformly baffled every expectation of his followers, never one that was followed so persistently. H. B.

Section 138.—One of You shall betray Me.

The Guest-Chamber.

MATTHEW xxvi. 21–25. MARK xiv. 18–21. LUKE xxii. 21–23, 28–30. JOHN xiii. 18–30.

L. 28 YE are they which have continued with me in my temptations; and I appoint unto
29, 30 you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at
J. 18 my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. I speak
not of you all: I know whom I have chosen; but that the scripture may be fulfilled, He
19 that eateth bread with me, hath lifted up his heel against me. Now I tell you before
20 it come, that when it is come to pass, ye may believe that I am *he*. Verily, verily, I say
unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me
21 receiveth him that sent me. When Jesus had thus said, he was troubled in spirit; and
as they sat and did eat, *he* testified and said, Behold, the hand of him that betrayeth me
is with me on the table. Verily, verily, I say unto you, that one of you which eateth
22 with me shall betray me. Then the disciples looked one on another, doubting of whom
he spake; and they began to inquire among themselves, which of them it was that should
M. 22 do this thing. And they were exceeding sorrowful, and, one by one, began every one
23 of them to say unto him, Lord, is it I? And he answered and said unto them, *It is* one
of the twelve, that dippeth *his* hand with me in the dish; the same shall betray me.
24 The Son of man indeed goeth, as it is written of him: but woe unto that man by whom
the Son of man is betrayed! good were it for that man if he had never been born.
25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him,
Thou hast said.
J. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom
25, 26 he spake. He then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus
answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he
27 had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop
28 Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now
29 no man at the table knew for what intent he spake this unto him. For some *of them*
thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that
30 we have need of against the feast; or, that he should give something to the poor. He
then, having received the sop, went immediately out: and it was night.

"AND after the sop Satan *entered into him*." There is something appalling in the successive stages by which he reached the climax of his guilt. First, "the devil (simply) *put it into his heart* to betray" him. But many a struggle may he have endured ere he could nerve himself for the deed. Even with the thirty pieces of silver in his hand, he probably still quailed at the thought of such an act, and for such a sum—the price of the lowest slave! When Jesus stooped to wash his feet, the last struggle may have been only reaching its crisis. But that word, about one that did eat of his bread lifting his heel against him; the still more explicit announcement that a traitor was at the table; the inquiry which was forced out of him, after it had come from all the rest, "Master, is it I?" and above all, the answer (certainly not audible to the rest), "Thou hast said it"—would make the feeling irresistible, "I am detected, it is now too late to draw back." And the sop given, and Satan now seated in his breast, he went immediately out (thus severing himself forever from that holy society with which he never had any spiritual sympathy); and it was night—but far blacker night in the soul of Judas than in the sky over his head. B.——O night the most criminal, dreadful, and dark, and yet the most holy, hopeful, and bright!—since the Son of God is therein betrayed, sold, and delivered up by the most execrable sacrilege, and since he therein gives, delivers up, and sacrifices himself, leaves the most divine pledge of his love, and teaches therein the sublimest truths of that religion which he institutes! Q.

L. 29. I appoint a kingdom. Who is this that dispenses kingdoms, nay, the kingdom of kingdoms, within an hour or two of his own apprehension, and less than a day of his shameful death? B.——He undertakes to organize a kingdom of God, or kingdom of heaven on earth. His purpose includes a new moral creation of the whole human race. H. B.——The first conception is due to the mind of Jesus Christ, and in his teaching the conception is presented, not vaguely and confusedly, but with luminous precision. It is the reign of God *in* men, when the Father of minds shall be known, loved, and revered by his children. It is the reign of righteousness, purity, truth, love, and peace, the universal reception and dominion among men of all true, just, holy, generous and divine principles. Y. ——It is a plan as universal in time, as it is in the scope of its objects. It does not expect to be realized in a lifetime, or even in many centuries to come. His expectation reaches boldly out beyond his own death; that, in fact, is to be the seed of his great empire—"except a corn of wheat fall into the ground and die, it abideth," he says, "alone." Is this great idea, which no man ever before conceived, the raising of the whole human race to God, a plan sustained with such evenness of courage, and a confidence of the world's future so far transcending any human example—is this a human development? Regard the benevolence of it, the universality of it, the religious grandeur of it, as a work readjusting the relations of God and his government with men —the cost, the length of time it will cover, and the far-off date of its completion—is it in this scale that a Nazarene carpenter, a poor uneducated villager, lays out his plans and graduates the confidence of his undertakings? H. B.——His great central conception of the kingdom of God—a kingdom based on truth, administered by moral influences, pervaded by love, and holiness, and joy, and open to all of whatever class or clime—is a conception as magnificent as it is original. And, with this, all the rest of his doctrine is in perfect and beautiful harmony, every line of truth being like a radius starting from and conducting to this central idea, and the whole forming one perfect sphere of knowledge. W. L. A. (Read Section 174.)

J. 18. Hath lifted up his heel. Ps. 41 : 9. It was fulfilled in the case of Judas in the sense that this case *filled out fully* the very idea of David in the Psalm. The same thing befell David's greater son which befell David. **21. Troubled in spirit.** The same word we met in the scenes at the grave of Lazarus (John 11 : 33)—indicating deep and painful emotion—it seemed so inexpressibly sad that one of his chosen twelve—one who had sat beside him at table; was sitting (perhaps) next him at this moment—who had been lifted so high in privilege and honor, and in the possibilities of a noble life, should turn against him in the foulness of the basest treason! H. C.——To the apostles he had said, "*Ye are clean;*" but, as this could not be applied to Judas, he added, "*yet not all.*" Intimations of this kind he threw out more and more frequently, partly, as he himself said (verse 19), to prepare them for the act of treachery, that it might not take them unawares, and lead them to infer that he, too, had been deceived; and partly, perhaps, in order to rouse, if possible, the conscience of Judas himself. But his foresight of the awful deed—that one who had been a special object of his love should disarm him and become a tool of his enemies—and of the conflict with depravity that he must go through, even up to his last hour, moved him most deeply; and he now spoke more plainly, "*Verily I say unto you, that one of you shall betray me.*" N.——That night *all*, even the best beloved, were to forsake him, but it was not *that;* that night even the boldest-hearted was to deny him with oaths, but it was not *that;* nay, but one of them was to *betray* him. F.——**M. 22. Lord, is it I?** Their language expresses in the original a much stronger negation than in our version. Surely not I, Lord? L. A.

24. A great crime is made to minister to the greatest act of the divine love, yet the criminal is stripped of no part of his guilt. "The Son of man goeth as it is written;" that writing is but the expression of the divine will; that will is sovereign, just, and good; yet woe to the man by whom the Son of man is betrayed! human freedom, human agency, human guilt taken up into that vast and complicated machinery by which the counsels of the Most High God are carried out. H.——**It were good for that man if he had not been born!** "Words," it has been well said, "of immeasurable ruin, words of immeasurable woe"—and the more terrible because uttered by the lips of immeasurable love; words capable, if any were capable, of revealing to the lost soul of the traitor all the black gulf of horror that was yawning before his feet. F.—— **25. Thou hast said.** No man at the table then could have heard that answer of our Lord; we can scarcely imagine how it could be but by supposing that Judas lay upon the seat immediately next to Jesus on the one side, as John lay upon the one nearest to him on the other. Assuming this, Jesus might easily have spoken to one so near in such an undertone that none could overhear. H.

J. 23. Leaning on Jesus' bosom. The rare combination of contemplativeness and passion, of strength and sweetness, in the same soul—the perfect faith which inspired his devotion, and the perfect love which precluded fear—these were the gifts and graces which rendered him worthy of lean-

ing his young head on the bosom of his Lord. F. ——In modest self-concealment, and under a sense of the deepest gratitude, John designates himself as "the disciple whom Jesus loved." P. S.——**25. Lying on.** Rather, *leaning back* on. A.——**26.** Two men of the twelve now knew to whom the Lord referred—Judas, on the one side, to whom Jesus had directly said, "Thou art the man," and John, now, on the other, to whom the sign was as explicit as any words could be—a sign, however, only to John himself, the others not having heard the words that gave the act its meaning. H.——But for the concluding scenes of the history, no reader of it would gather that one of the twelve differed in character from all his fellows. If there was a radical defect in the moral and religious character of Judas, it certainly remained undeveloped to his constant associates up to the fatal night when they all met for the last time together. B.

27. After the sop, Satan. At first Satan came to make the heart of Judas his own; now he enters, because it is his own. *Bp. H.*——The kingdom of evil, as well as that of good, has a personal head. That he should have the power of tempting is no more strange than that human spirits should possess it. He can no more compel than they, and he gains in influence only as we yield him place. *Ker.*——**That which thou art doing, do more quickly.** Reproving his lingering, and his pretending to share in the general doubt. A.

29. Buy things needed. Our Lord did not work miracles to procure the necessaries required by himself and his disciples. **Give to the poor.** The supposition shows our Lord's custom in the matter of almsgiving. He sanctified and adorned the practice of caring for the poor by his own example. **Judas had the bag.** Snares attend the possession and handling of money. The man who has the care of the money in our Lord's little company is the man that makes shipwreck of his soul, through the *love* of money. J. C. R.

30. In that bewildering chaos of a soul spotted with mortal guilt, the Satanic had triumphed over the human; in that dark heart earth and hell were thenceforth at one; in that lost soul sin had conceived and brought forth death. And so from the lighted room, from the holy banquet, from the blessed company, from the presence of his Lord, he went immediately out, and—as the beloved disciple adds, with a shudder of dread significance letting the curtain of darkness fall forever on that appalling figure —"*and it was night.*" F.

Section 139.—Foretells the Denial of Peter, and the Dispersion of the Twelve.

The Guest-Chamber.

MATTHEW xxvi. 31–35. MARK xiv. 27–31. LUKE xxii. 31–38. JOHN xiii. 31–38.

J. 31 THEREFORE, when he was gone out, Jesus said, Now is the Son of man glorified, and
32 God is glorified in him. If God be glorified in him, God shall also glorify him in him-
33 self, and shall straightway glorify him. Little children, yet a little while I am with you.
Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now
34 I say to you. A new commandment I give unto you, That ye love one another; as I
35 have loved you, that ye also love one another. By this shall all *men* know that ye are
my disciples, if ye have love one to another.
36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither
37 I go, thou canst not follow me now; but thou shalt follow me afterward. Peter said
unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say
unto thee, The cock shall not crow, till thou hast denied me thrice.
M. 31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it
is written, I will smite the shepherd, and the sheep of the flock shall be scattered
32, 33 abroad. But after that I am risen again, I will go before you into Galilee. But Peter
answered and said unto him, Though all *men* shall be offended because of thee, yet will
L. 31 I never be offended. And the Lord said, Simon, Simon, behold, Satan hath desired *to*
32 *have* you, that he may sift *you* as wheat: but I have prayed for thee, that thy faith fail

33 not: and when thou art converted, strengthen thy brethren. And he said unto him,
Mk.30 Lord, I am ready to go with thee, both into prison, and to death. And Jesus answered
and said unto him, Verily I say unto thee, Peter, that this day, *even* in this night, before
31 the cock crow twice, thou shalt thrice deny that thou knowest me. But Peter spake
the more vehemently unto him, Though I should die with thee, yet will I not deny thee
in any wise. Likewise also said all the disciples.
L. 35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked
36 ye any thing; and they said, Nothing. Then said he unto them, But now, he that hath
a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell
37 his garment, and buy one. For I say unto you, that this that is written must yet be
accomplished in me, And he was reckoned among the transgressors: for the things con-
38 cerning me have an end. And they said, Lord, behold, here *are* two swords. And he
said unto them, It is enough.

In a majesty that only towers more loftily to the end, the Son of God walks before us amid the New Testament. All the evangelists tell us of his miracles. With matchless clearness, and from different points, they delineate his character, in which neither enmity nor intimacy detected a flaw. With an exactness that only measures the impression which his words had made on them, they rehearse for us the sayings, parables, discourses, in which absolute truth reveals itself through an inimitable expression. They all present him in that sublime solitariness, of experience and of nature, which seems the penumbra of Deity eclipsed; taking nothing from others, yet always imparting what they need; sympathetic with those of most different classes, but not stirred by their triumphs, nor alarmed with their fears; as untouched by the prejudice and the passion of his time as the sky is by mists; as unmindful of distinctions of rank among men as the all-including sunshine and air; confessing no sin, and asking no forgiveness, but comforting the poor, healing the leprous, and pardoning the guilty, with the mercy as well as the authority of God; patient, amid neglects; tranquil, before assailing rage; on the eve of his death looking forward to a kingdom as wide as the world; promising paradise, from the cross, to his disciple. R. S. S.

J. 31. These words were spoken after Judas had left, before the Lord's Supper was instituted, and while the other disciples and their Master were at the table. D.——**The Son glorified, and God glorified in him.** The Son shows the world by his death how holy and just is the Father, and how he hates sin. The Father shows the world, by raising and exalting the Son to glory, how he delights in the redemption for sinners which the Son has accomplished. J. C. R.——The Father glorifies the Son *in himself* by the resurrection of him into that glory, which he had indeed before, but now has *as the Son of man*, with the risen manhood. A.

33. Little children. *All now his own.* This term of endearment, nowhere else used in the gospels, and once only employed by Paul, is appropriated by the beloved disciple himself, who no fewer than seven times employs it in his first epistle. B.

34, 35. The commandment of love is here called a *new* one, because it was the characteristic of the new covenant, which he was then about to seal with his sufferings. It is true, the all-comprehending commandment, to "love God supremely, and one's neighbor as one's self," was contained in he old covenant; but it became a *new* one, by its reference to the sacrifice of Christ, which expressed its essence: it demanded a love willing, after his example, to sacrifice everything for the brethren—the spirit of love, in a word, which was to be the soul of the new congregation of God, proceeding, of itself, from communion with him. N.——It was love, as the test and condition of discipleship, love as greater than even faith and hope, love as the fulfilling of the law. F.——He called this a new commandment, because they were to exercise it under a new relation, according to a new measure, and from new motives. They were to love one another in the relation of his disciples, and with that degree of love which he had shown to them. And they were to love from the consideration of his love, and in order to prove themselves his genuine disciples, by the warmth of their mutual affection. M.—— This strong and peculiar mutual love will be the distinct evidence and noblest badge of your discipleship. D. ——Our Lord does not name gifts, but the simple grace of love, as the evidence of discipleship. No love, no grace, no true Christianity! J. C. R.

M. 31, 32. I will smite the shepherd. In the Hebrew and Septuagint, it is Jehovah who commands the sword to "smite the Shepherd."

Here *Jesus receives the thrust direct from his Father's hand.* **The sheep scattered.** Jesus up to this moment had been their one bond of union. When he is smitten, they are scattered. How beautiful and how true the figure! The sheep speedily disperse when their Shepherd is struck. How very explicit he is in his announcements now, when on the eve of parting with them till after his resurrection! **Go before you.** As a shepherd: for it is a pastoral word. B.——The sheep forsake the Shepherd, but he forsakes not his sheep. Q.

33. Though all men, yet will I never. Confidence and presumption are very unpromising signs of steadfastness and perseverance in religion. Trust in God is one thing, and trust in ourselves is another; and they differ as much in the success that attends them as in the power on which they are founded. *Sherlock.*——To presume upon our own strength, to prefer ourselves before others, and not to hearken to admonitions, are three branches of pride, and three occasions of very grievous falls. Q.

L. 32. And yet Christ held out to him a gracious hope. He should repent and return to the Lord whom he should deny, and when that day should come Jesus bade him show that truest and most acceptable proof of penitence—the strengthening of others. And if his fall gave only too terrible a significance to his Saviour's warnings, yet his repentance nobly fulfilled those consolatory prophecies; and it is most interesting to find that the very word which Jesus had used to him recurs in his epistle in a connection which shows how deeply it had sunk into his soul (1 Pet. 5 : 10). F.

Mk. 30. Before the cock crow twice: i. e., at the usual time, first about the middle of the night, and then a few hours later, these being the familiar limits of the third watch, called *cock-crowing.* As the second cock-crow was the one most commonly observed and reckoned as a note of time, the same division of the night may be defined by saying *before the cock-crow* (i. e., in the morning), which is the form of expression actually here employed in all the other gospels. J. A. A.

Now the proof meets us of that eye being one that scans the secrets of the world of spirits, and sees all that is there going on. It is but a glimpse he gives us; but how full of warning, how full of encouragement, that glimpse! Looking at the scene in the supper-chamber with the eye of sense, you see twelve men with their Master at their head, in trying circumstances; first one and then another acting out their natural dispositions and characters. Looking with the eye of faith as Jesus lifts the veil, you see Satan tempting, Jesus praying, the Father hearing, the sifting suffered, the son of perdition lost, the boastful disciple tried, his fall permitted, the invisible shield held over him—his faith not suffered wholly to fail, his very fall turned to good account, and he by it made all the fitter to be a comforter and strengthener of others. H.

L. 38. Lord, behold, here are two swords. The disciples, understanding their Master to mean literally that they should arm themselves for their defence, said to him, "Here are two swords:" but Jesus, who really meant only to signify to them the greatness of their approaching distress and temptations, and to warn them against surprise, replied, "It is enough;" ye need not trouble yourselves for any more weapons of this nature for your defence. S. C.——Plainly showing that he had not the slightest intention to advise the use of weapons of defence, as *two* swords among them would have been nothing for that purpose. N.

Section 140.—The Lord's Supper instituted.

The Guest-Chamber.

MATTHEW xxvi. 26-29. MARK xiv. 22-25. LUKE xxii. 19, 20. 1 CORINTHIANS xi. 23-26.

M. 26 AND as they were eating, Jesus took bread, and when he had blessed, *or* given
thanks, he brake it and gave *it* to the disciples, and said, Take, eat; this is my body,
27 which is given, broken, for you: this do in remembrance of me. Likewise also after
supper he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of
28 it; and they all drank of it. And he said unto them, This cup is my blood of the new
testament, which is shed for you and for many, for the remission of sins. This do ye,
29 as oft as ye drink *it*, in remembrance of me. Verily I say unto you, I will not drink

henceforth of this fruit of the vine, until that day when I drink it new with you in my
1 Cor. Father's kingdom. For as often as ye eat this bread, and drink this cup, ye do shew
26 the Lord's death till he come.

This table was provided by a sacrifice which exhausted the treasury of heaven. God manifest in the flesh spread it, in person, with his own hands. These two symbols only, simple and plain, dependent on no forms for their efficacy, nor on the vessels which hold them, whether of gold, or silver, or wood, or earth, are the Lord's Supper. Their single signification is, the Lord's death: an object remaining the same from the beginning, "until he come;" thus beautifully holding us in communion with all the people of God in times past and at present, amid changes of all other customs, and also setting our faces toward that great event, his final coming. "Ye do show the Lord's death until he come," Judge of the living and of the dead, in the glory of his father and of his holy angels; and such is he who spread, who furnished this table and calls to every human being; "This do, in remembrance of me." N. A.

To ask and to take the solemn tokens of redemption, is to confess before the world, and before the Church, faith in this great fact, and a resolve, "to know nothing among men, save Jesus Christ, and him crucified;" it is to express a desire after a moral assimilation of his divine life, as positive as the physical assimilation which transmutes the material bread into part of our very substance; and as in the order of Christianity, to ask is to receive, the disciple who participates in this sacred feast obtains a glorious confirmation of his faith in exchange for his feeble testimony; for Christ gives himself to the penitent and believing soul. At the table of the Lord's Supper, man and God meet together—man with his best aspirations, God with his richest gifts. *De P.*

The sequence of the transactions during the supper appears to have been the following: The taking of their places at table; the contention; the first cup of wine; the washing of the disciples' feet and reproof; the pointing out of the traitor and his departure; the foretelling of Peter's denial; institution of the Lord's Supper. R.

26–29. This is Christ's engagement to be present at every other communion where his friends meet to remember him—a promise to be present with them, not in the corporal and carnal way some dream of, but with a true spiritual nearness which makes good his own words, "Yet a little while and the world seeth me no more, but ye see me;" "Lo, I am with you alway, even unto the end of the world." When we look back through time to that first night, we see him breaking the bread and giving it to the disciples, and the disciples to the multitude, till it reaches the far-off ranks in which we gather round him. This makes of all communions a single fellowship, and brings the scattered companies of Christians into one Church, of which he is the Head unseen—but the felt and ever-living life. *Ker.*

Our Lord had now commemorated the Passover, the type of the great sacrifice for sin, made by "Christ our Passover." In the expressions, therefore, which he uses, he refers to the occasion and the objects before him. It is as if he had said, You have eaten the flesh of a lamb whose blood has been shed on the altar to make atonement. Know that these are but shadows. I am the sacrifice, my blood the true atonement. Eat of this bread, drink of this cup, as representing my body and blood, and you shall be partakers of what was always the end and meaning of the Passover; of this body, which is now to be offered in sacrifice to God for the sins of all men; of this blood, "without shedding of which is no remission." *Ogden.*

——The apostles could have had no simpler or more unmistakable intimation that as of old the blood of the Passover lamb redeemed the people of God from the sword of the angel of wrath, his blood would be a ransom for man from far deadlier peril. A covenant to them implied a sacrifice; and his blood, as the new covenant, was therefore sacrificial: the blood of a covenant which pledged his followers to faith and duty; the blood of a new paschal lamb, with which his disciples must in figure be sprinkled, that the destroying angel might pass over them in the day of judgment. They saw in this new institution an abiding memorial of their Lord: a vivid enforcement of their dependence on the merits of his death, as a sacrifice for their salvation: the need of intimate spiritual communion with him, as the bread of life: and the bond of the new brotherhood he had established. G.

In remembrance of me. It was demonstrably our Lord's intention to found an ordinance for those who should believe on him. The apostle Paul, in giving directions (1 Cor. 11) for the due celebration of the Lord's Supper, states that he had

received *from the Lord* the account of its institution which he then gives. The key to the understanding of what took place must be found in our Lord's discourse in John 6 (Sections 68, 69), since he there, and there only, speaks of his flesh and blood in the connection found here. A.——With perfect composure, he made provision that not only his death itself, but all its agony and its shame should never be forgotten while the world lasted. Y.

The *giving of thanks* before the distribution of the bread and wine corresponds to a similar act on the part of the head of the family in the Jewish Passover feast, in which thanksgiving was offered for the gifts of nature, and also for the deliverance of the fathers out of Egypt and the founding of the old covenant. We may infer, therefore, that Christ's thanksgiving had reference partly to the creation of all material things for man (bread and wine symbolizing all God's gifts in nature); chiefly, to his own death, in order to deliver men from the bondage of sin, and, by his redemptive act, to establish the *new* covenant between God and man. ——**27. After supper.** The institution of the Lord's Supper took place obviously at the close of the Passover meal, and in connection with the "cup of blessing," or third cup, which terminated the meal proper. With this view accords the expression "after supper." R.

28. This is my blood. Up to this time the blood of bulls and of goats had represented Christ's blood; henceforth the simple wine of this memorial supper should represent it. L. A.——Here is first the cup for the wine, by a figure. Then the cup being the "blood of the New Testament," is another figure. And it is another, to say "which is shed," for "which shall be shed," for his blood was not then shed. To show that the words were figurative, and that the elements did not lose their nature, they are called by their own names after the consecration, as the wine is called the "fruit of the vine," after the consecration. And it is called bread which they eat in the sacrament. And we are called bread because we partake of that bread. We are bread by the same figure that bread is flesh. *Leslie.*——The bread could not be Christ's natural body while he was alive; for it was his body that performed the action of breaking and giving the bread; nor could the wine in the cup be his blood, for that was still flowing in his veins. *Mann.*——The breaking of the bread was a natural symbol of the breaking of his body; the pouring out of the *red* wine (the ordinary wine of Palestine) was a natural symbol of the pouring out of his blood. "I offer up my life for your redemption; and when, in remembrance thereof, you meet to partake of this supper, be assured that I shall then be with you as truly as now I am with you. The bread and wine, which I divide among you as symbols of my body and blood, will stand in stead of my corporeal presence." This symbol was not an entirely new one to the disciples: it had been used substantially, in the conversation between Christ and the Jews, in the synagogue at Capernaum. To "eat his flesh and drink his blood" was an understood sign of the closest spiritual communion with his divine-human nature. And therefore he said, in giving the wine, "This is my blood, the seal of the new covenant, *which is given for many for the remission of sins.*" N.——All the blood of the ancient economy finds its true reality and fulfilment in the blood of Christ, shed for the remission of sins. In the application by faith of that blood to the believing soul, the faithful partake of it in the Lord's Supper. The dogma of transubstantiation utterly destroys both the unity of Christ's body, and the sacramental nature of the ordinance. A.

29. Until I drink it new with you in my Father's kingdom. This presence of Christ, at the first communion, looks on to the period when, instead of his Spirit, we shall have himself. When the great communion opens in heaven, he shall be seen in his place once more. It was his ardent wish in leaving, to impress upon the hearts of his friends the confident expectation of meeting him again, and of finding him the same in affection as when he parted from them. This was to be their star of hope, rising over every wave, reappearing from every cloud. In his farewell communion address in John's gospel, we find him constantly recurring to it: "I shall see you again, and your heart shall rejoice, and your joy no man taketh from you." This is the express meaning breathed into the ordinance by his own words. *Ker.*

1 Cor. 26. Ye do shew the Lord's death. *Ye declare* the Lord's death; ye assure the world of the truth of it. The sacrament of the Supper was instituted, not only to bring Christ's sufferings, and the happy consequences thereof, to the remembrance of his disciples, but to demonstrate the truth of these things to the world in all ages. In this view the sacrament of the Supper is the strongest proof of our Lord's integrity, and of the truth of his mission; for if he had been an impostor, and suffered death on account of his deluding the people, is it to be imagined that he would have instituted any rite with a view to preserve the memory of his having suffered punishment for the worst of crimes? This is beyond all human belief. M.

Till he come. One object of Christ's presence at this communion, was to make it the promise and the pledge of his great return, when he shall change earth to heaven—faith to sight—and these emblems into his own glorious person. The Passover came down through long ages, pointing back

to the deliverance of Egypt, and forward to the coming of Christ; and Christ himself changed it into this memorial, which looks back to his death, and forward to his second coming. It is the grand New Testament type, which has a hand of faith to point to Christ's cross, and another of hope to point us to his throne. *Ker.*

THE soul and the Supper of communion meet one another, and are meant for one another. Jesus himself, the tenderest friend, the dying Saviour, the spotless sacrifice "for us the unjust," the divine and gentle Lord, has enjoined it, under the most impressive conditions, on all his followers that truly love him—reason enough, to human feeling, if every other failed. There is a personal satisfaction resulting from it—a satisfaction not realized, of course, to those that have never come where it is tasted, but very real and unspeakably precious to those that have. It is a testimony to the divine cause, to God's law, and Christ's kingdom in the world; and when the two opposing forces, righteousness and sin, God and mammon, are drawn up in as sharp and bitter a warfare as they are everywhere about us yet, it is cowardly and slothful for us not to take open ground, on the Lord's side, or on Satan's. And finally, the Supper, for all who partake of it, with right preparation, in a right spirit, is a mighty quickener of goodness, a mighty guard against temptation. F. D. H.

The "kingdom of God," the "kingdom of heaven," began to be manifested upon earth, when souls, brought into a personal allegiance to truth and holiness, were united in a fellowship of spiritual love and obedience to their common Lord. Wherever such souls are found, there is the kingdom of heaven already within them; and wherever such souls are joined together in some visible bond of recognition and fellowship, there is the kingdom of heaven made manifest. As yet, however, the kingdom of heaven is but imperfectly established in respect of its authority in the hearts of those who have received it, and imperfectly manifested through any communion of Christians by which it is represented to the world. The kingdom in its highest sense—as denoting the perfect rule of the divine will in a perfect community—will not appear until the final coming of the Son of man. J. P. T.

Section 141.—Last Discourse.

The Guest-Chamber.

JOHN xiv. 1–14.

1, 2 LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to
3 prepare a place for you. And if I go and prepare a place for you, I will come again and
4 receive you unto myself; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know.
5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we
6 know the way? Jesus saith unto him, I am the way, the truth, and the life: no man
7 cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
8, 9 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou *then*, Shew us the
10 Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he
11 doeth the works. Believe me that I *am* in the Father, and the Father in me: or else
12 believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do;
13 because I go unto my Father. And whatsoever ye shall ask in my name, that will I do,
14 that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*.

No one will read aright these sublimest discourses of the Lord who does not read them under the shadow of the Cross. Whether that which is reported in the fourteenth chapter was spoken in the upper chamber, or after leaving it, while pausing by the way on the solemn and memorable walk to the Mount of Olives, is not a question of importance, though the reference to the many abiding-places in the vast and glorious House of the Father seems to take more vivid significance if we think of it as uttered under the clear and shining heavens, with the Passover moon riding through them at its full. But both this and those which follow were certainly spoken after the traitor had left the company, and had gone into the "night," the momentary sense of whose prophetic chill, through the opening door, has left so natural and indelible a trace on the record of John. They were spoken when the Lord was thus left free to unfold to those essentially sympathetic with himself the last thoughts which he was to speak before advancing to the garden and to Calvary. Days before he has given the final warning to the people, and his mission to them as a divine Teacher is now accomplished. Here he speaks only to disciples: from a soul at once supremely full of the Messianic consciousness, and perfectly prescient of the unsearchable darkness and anguish through which it is to pass for man's redemption.

He speaks in foresight of the terrible shock which shall break upon those who have been so long companions of his life when they see the hands from which miracles have sprung transfixed by nails, and the head that was lately radiant on the mount scarred with the acanthine crown. He seeks, therefore, to give them all the truth, and more than all, which their insensitive and dim-seeing minds, represented by Thomas, Philip, and Jude, can receive. He seeks to unveil to them the celestial experience, which already is present to him: that they may have not comfort only, or steadiness of purpose, or an heroic hardihood of will; that they may have supremest peace, of souls thenceforth insphered in God, of souls made "partakers," not of the divine thought alone, but "of the divine nature." If one ever wonders at that great mystical word of Peter (Second Epistle 1 : 4), he has only to recur to these discourses, and see the root from which it sprang. More than even the Transfiguration must these have shown to that imperfect but responsive apostle what intimacy of union had now become possible between God's mind and his; how shadowy the bounds between the divine life known on earth and that attained in immortal realms.

When thus set in their circumstances, how infinitely sad become those late, long-lingering words: "The hour is come that ye shall be scattered, and shall leave me alone!" But what a picture it is of the divine peace which he would give them which lies unfolded in that last word—that martyred saints so often have spoken, that every Christian is permitted to repeat amid the awful solitudes of death: "I am not alone, because the Father is with me!" R. S. S.

DISCOURSE AT THE TABLE, AFTER SUPPER.—This portion of the evangelical history we may call its *Holy of Holies*. It is the record of the last moments spent by the Lord in the midst of his disciples before his passion, when words full of heavenly thought flowed from his sacred lips. All that his heart, glowing with love, had still to say to his friends, was compressed into this short season. At first (from chap. 13 : 31) the intercourse took the form of conversation; sitting at table, they talked familiarly together. But when (14 : 31) the repast was finished, the language of Christ assumed a loftier strain; the disciples, assembled around their Master, listened to the words of life, and seldom spoke a word. At length, in the Redeemer's sublime intercessory prayer, his full soul was poured forth in express petitions to his heavenly Father on behalf of those who were his own. It is a peculiarity of these last chapters, that they treat almost exclusively of the most profound relations—as that of the Son to the Father, and of both to the Spirit; that of Christ to the Church, of the Church to the world. Moreover, a considerable portion of these sublime communications surpassed the point of view to which the disciples had at that time attained; hence the Redeemer frequently repeats the same sentiments in order to impress them more deeply upon their minds, and because of what they still did not understand, points them to the Holy Spirit, who would remind them of all his sayings, and lead them into all truth. O.

He knows that within an hour or two he shall be lying in the great agony of the garden; that he shall never close his eyes again till he closes them in death; that to-morrow there await him all the mockeries of the judgment-hall, all the shame and suffering of the cross; that the shades of the next day shall darken round his sepulchre. But the prospect of all this, though so near, so vividly seen, so awfully dark, has not power to withdraw his thoughts from his disciples, or keep him from bestowing upon them those last hours given for earthly intercourse. As he speaks to them his whole heart seems absorbed with the one desire, to soothe, to comfort, to warn, to fortify, to encourage. If he speak of his own departure, it is as if the thing about it that

grieved him most was, that they should be left exposed to so many difficulties and trials when he was gone. Their very ignorance of what was awaiting them quickens his compassion and gives deeper pathos to his words. H.

1. The Evangelist John has portrayed Jesus before our eyes as the *Word*, the *Life*, the *Light*; and now, that our joy may be full, he shows him to us as *Love*—as him who reveals his glory in *love to his own*. **Let not your heart be troubled.** The true heading to the whole consolatory discourse; for it flows on in one channel of love, and ends at last with the word, "*Be of good cheer!*" R. B.

Believe in me. Christ does not merely say to us, Believe this and the other doctrine about me; accept this and the other promise; hope for this and the other future thing. All these come with but are not the central act. He says, "Believe: believe in me! *I* am the way, and the truth, and the life; he that cometh to *me* shall never hunger, and he that believeth in *me* shall never thirst." The whole feeling and attitude of a man's mind is different, according as he is *trusting a person*, or *believing something about* a person. And this is the first broad truth that lies here. Faith has reference not merely to a doctrine, not to a system; but deeper than all these, to a living Lord—"faith that is *in me*." It is a relation which is expressed not more clearly but perhaps more forcibly by substituting another word, and saying, Faith is *trust*. *McLaren.*——"Have the *same trust* in me!" What less and what else can these words mean? This is no transfer of trust from its proper object. It is the concentration of our trust in the unseen Father upon his own incarnate Son, by which that trust acquires a conscious reality, warmth, and power. B.

2. Many mansions. Literally, *abiding-places*, there are in the Father's house; mansions *for many*, for the multitude of many thousand angels, and for the great company of redeemed sinners. As many members from one body, so the heavenly mansions, although many, are yet *one* house. Augustine beautifully says: "Because God is love, so by means of love it happens that whatever the glorified *individually* possess, is likewise common to *all*." This power of becoming God's housemates the Saviour here bids his disciples contemplate. *The Father's house* spoken of in this passage is *heaven*, the real archetype of the Old Testament temple, where God dwells, and where, full of grace and truth, he shares his dwelling with his people, as the epistle to the Hebrews so richly teaches us. God's typical house upon earth became *desolate* when Christ went away; but God's real, heavenly house, since the departure of the Son of man, since the return home of the Son of God, shall be *filled* with many children, whom he leads to glory. R. B.

If it were not so, I would have told you. These words are a parenthesis in the midst of one of our Lord's greatest promises. His disciples already cherished high hopes of a glorious future through him, and now what he says is above all they could ask or think—eternal mansions in heaven, where they shall see and share the glory which the Father bestows on the only-begotten and well-beloved Son. There might be some misgivings in their minds, as if such hopes were beyond hope, and these words are thrown in to quiet them. "I know," as if he had said, "what you are expecting, and you need cherish no apprehension lest you come short of it." *Ker.*

3. I will come again. He *has* come again as the risen Prince of Life. He *has* come again in the Comforter, the Holy Ghost, and made us sharers in his peace and life. That which will be openly revealed at the last day, we have already in the hidden life of faith; as Paul says, we are "made to sit together in heavenly places in Christ Jesus." R. B.

And receive you unto myself. *Strictly*, at his personal appearing; but in a secondary and comforting sense, to each individually. Mark again the claim made—to come again to receive his people "*to himself*, that where *he is* there they may be also." *He thinks it enough to be assured that they shall be where he is and in his keeping.* B.——We picture death coming to destroy; let us rather picture Jesus Christ coming to save. We think of death ending; let us think rather of life beginning. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. If Jesus comes for us, we do not go forth into a world of mystery and darkness, knowing not where. We simply go with and to Jesus. N. M.——The one all-comprehensive fact, itself sufficient though it were alone, will be that this everlasting home is to be *with him* we love, with him who hath loved us; who wears our nature and takes us to himself as his redeemed brethren. H. C.

It is the blessed *presumption* of our Christianity that there is a heaven for the people of God. If it had not been expressly revealed, it could have been plainly inferred from the whole Christian system; not that the eye hath seen it, though it hath seen Sinai on fire and Jesus transfigured in his robes of light; not that the ear hath heard it, though it hath heard the anthem of angels at Bethlehem. But God hath revealed it unto us, not only in the written word, but in the Christian heart also, by the Spirit. They who receive Christ at all do understand that it is for a deliverance which looks beyond the grave; that it is for an inheritance which would be despoiled of its excellence and beauty if it did not lie far beyond the reach of this

present evil world. So he announced himself as *the Way* to some other region, and *the Truth* in open refutation of the world's errors, and *the Life* in its highest sense, and beyond all this dying life of ours. And wherever he went it was as if odors from the Isles of the Blest were emptied upon the air—the sick revived, the dying were healed, the dead were raised, and all pointed to a superior department of being. It was as if the whole host of angels had been sent down to open to view that other circle of society and that upper world of light. *Jacobus.*

The glimpses we have in the Apocalypse of heavenly employments always disclose Him to us as the life of the place. Construct whatever other theory of immortality we may, so far as we look to revelation for our guide, and to him who alone brings life and immortality to light, we have no glimpse or ray of light on any other heaven than that which is created for us by the living and risen Redeemer of our souls, opened by his cross, and entered through repentance and faith toward him.

A few more bright or clouded sunsets fading along the western walls of our earthly sanctuary, and then the curtains will be lifted up. Then no longer as through a glass darkly, but face to face; then the vision of the countenance which no eye hath seen—and the new song before the throne, that no ear hath heard! We know not what we shall be, but we shall be with Him, and we shall see Him as He is! F. D. H.

5. How can we know? Not the cold, painless doubt of a God-emptied mind, indifferent to the heavenly inheritance (as Pilate's was), but the doubt of a mind which *cannot* succeed in making its way, amid the gainsaying of earthly reason, into the heavenly blessing—this was Thomas's doubt. Such souls the Saviour treats with all tenderness. He esteems the dull disciple worthy of those sweet words which have ever since blossomed in the hearts of all Christians, both of the unlearned and the wise. R. B.

6. I am. In the *I ams* which fell from the lips of Jesus himself, as given by John, is summed up the fullest possible exhibition of his person and work, and of that perfect satisfaction for the spiritual wants of all men which is to be found only in him. To the woman of Samaria he said, "*I* that speak unto thee *am*" the Messiah; to the disciples in the storm on the sea, "It is I (literally *I am*); be not afraid." To the Jews he declares, "*I am* the bread of life;" "*I am* the bread which came down from heaven." In presenting his relation to the Father he says, "*I am* from him and he hath sent me." "*I am* the light of the world." "Verily, verily, I say unto you, Before Abraham was, *I am*." Still more tenderly does he present himself to his own. "*I am* the door of the sheep." "*I am* the good shepherd: the good shepherd giveth his life for the sheep." "*I am* the resurrection and the life." "Ye call me Master and Lord; and ye say well; for *I am*." "*I am* the way, and the truth, and the life." "*I am* the true vine, and my Father is the husbandman." "*I am* the vine, ye are the branches." So completely does Jesus, according to John's gospel, present himself as the *centre* of all things—of self-existence, of eternity, of immutability, of omnipotence, of all the resources that are found in God; the *source* of all things—of light, of life, of comfort, of strength, of blessedness, of immortality, of all the treasures that the Christian soul can desire. D. S. G.

The way, the truth, the life. *I am the way* to the Father—by my atoning death I open a way to heaven. But men are in ignorance and error—they do not know the way. *I am the truth*, the light of the world: I show the way I have opened up. But men are dead. *I am the life:* I quicken the dead, and enable them both to see the way, and to walk in it. J. B.

Whenever the soul is most deeply stirred by penitence, or strained by agony, or kindled into holy aspiration, the spiritual nature craves a more intimate communion with God than would be possible if that God had not mysteriously manifested himself in flesh; not a sovereign in the skies, but a beating and friendly bosom in Bethany. It cries out for the Christ, who, by bearing to us the pity and pardon of the Father, is Way and Truth and Life. F. D. H.

The Way, else untrodden and impassable, between earth and heaven, between the region of selfishness and sin and the pure region of eternal calm and rest, Jesus hath consecrated by the shedding of his precious blood, so that all who will may have boldness to enter in. It is no mere local distance, no outward or material obstacle, that separates the sinful soul from its true home and rest in God. The heaven which God's presence brings is already in local contiguity to saint and sinner alike. What keeps the sinner out of it is not material but moral barriers: break down these, and heaven's sweet rest would stream into the spirit. Guilt and sin separate the soul from God as the widest wastes of untravelled space could never separate. Remove these, and the distance is at once annihilated. A purified soul flies to its rest in the bosom of God. And guilt Jesus only can remove. He offers purity to the defiled, peace, joy, hope, heaven, to the wretched, or that which includes them all—that strange unearthly blessing—*rest* to the weary and heavy-laden soul! C.

Jesus stands before us as *Himself the Truth*, making upon all that hear him the impression that he knows that of which he speaks, knows it truly,

knows it deeply, knows it fully, and utters it from his inmost soul. Hence what he says is always fresh, and constant repetition cannot make it old. If he speaks of purity of heart, we know that he himself is pure; if he commands us to love one another, we feel that he himself is love; if he speaks of God, he produces the conviction that he knows the Father as the Father knows him. His very words carry with them the assurance that he *is* the Truth. J. P. T.

But by me. An unanswerable argument against the modern notion that it does not matter what a man believes—that all religions [or beliefs] will lead men to heaven if they are sincere, and that the Fatherhood of God is enough to save all at last, of all sects, kinds, and characters! Our Lord's words should never be forgotten: "There is no way to the Father but by me." God is a Father to none but those who believe on Christ. J. C. R.——Every *one* who comes through him, comes truly to the Father; he is passed from death unto life, from sin and damnation into guiltlessness and justification, from sorrow and anguish into everlasting joy and blessedness. R. B.

Jesus is the new and living way, wherein faith causes us to walk; the infallible truth of good things to come, for which we must hope; and the eternal life, which must be the sole object of our love. Out of this way, there is nothing but wandering; without this truth, nothing but error and deceit; and without this life, nothing but death. Q.

7. But yet—let not your heart be troubled—"*from henceforth ye know him, and have seen him.*" How differently the Saviour speaks to souls who are truly turned toward the light, and to those who love darkness rather than light! Yonder, the proud, self-righteous Jews lie under the sentence, "Ye neither know me nor my Father;" but here, the poor, unlettered disciples are lifted up from their ignorance; for the Lord's love discovers in them a faith which, though a glimmering spark, would shortly, when blown upon by the Holy Ghost, burst forth into a bright flame.

8. In this request there is a marvellous mixture of nature and grace, of an earthly and a heavenly mind. Philip means to take the Lord at his word: "Yea, Lord, thou art the way, and through thee only do we come to the Father: *shew us then the Father, and it sufficeth us.*" This is his longing desire—face to face to behold the Father. What a Moses and a David once longed for—to see God's face—is here desired by Philip, with an eager heart desired. If he might have one look into the Father's glory, he would then be satisfied. R. B.——**9.** Philip applied these words to a *sensible* theophany. This misunderstanding led Christ *again* to impress upon their minds the same truth, that whoever obtained a just spiritual intuition of *him* saw the Father in him; the Father, with whom *he* lived in inseparable communion, and who manifested himself in *his* words and works. N.

He that hath seen me hath seen the Father. By reason of the consummate unity which subsists between us, just as the soul, in itself invisible, is seen by what it does through the body. *Beng.*——With the life of Jesus before us—as the revealer of the Father to men; the perfect representation of the Father's character, of the Father's compassion for sinners, of his love for the penitent and believing, of his patience, sympathy, and eternal faithfulness in all his promises—we have the very Father himself brought home to our mind's conception and to our heart's sensibility in every possible phase in which we can need to see or feel a present God. H. C.

He has shown us the Father: one whom we can love without measure, without end, and without fear; one who can fill our whole heart, and who in filling pacifies, purifies, and ennobles it; a God of happiness and holiness, a God whom we cannot know and contemplate without becoming at once both happier and better. A. V.——If this revelation took place in some degree during Christ's humiliation, how much more when he shall come again the second time, without sin, unto salvation. Even then, the indwelling glory of Jehovah will be in Christ. Even in heaven the fulness of the Godhead shall dwell in him bodily. J. W. A.

10. It is then to *faith* that the Father is shown. Not only is the Father in him, but he also is in the Father. Never had the Lord spoken out more freely concerning his eternal Godhead than he does here. R. B.——I have seen the Father in thee, Jesus my Lord. For in thee my faith has a Christ, enthroned *with* the Father, come *from* the Father, zealous *for* the Father, bowed *under* the Father, and—oh love! —once hanging on the cross *apart from* (forsaken by) the Father. *Bernhard.*

Here is nothing human, nothing carnal. Let reason submit itself to faith, to adore mysteries it cannot comprehend. A God, who is the very same being with his Son, and yet is not the same person; a Son, who dwelleth in his Father, and his Father in him, and who yet are really distinct one from the other. A Son, who receives everything from his Father, without the least indigency, dependence, or posteriority; and a Father, who gives and communicates whatever he is to his Son, without giving him beginning, and without parting with anything which he gives to his coeternal and consubstantial Son, and working together with him by the same almighty power. These are truths, in attempting to fathom which reason loses itself. Q.

12. Miracles the apostles wrought, though

wholly in his name and by his power, and the "greater" works—not in degree, but in kind—were the conversion of thousands in a day, by his Spirit accompanying their words. B.——All the works of his quickening power, both spiritual and bodily, which Christ had hitherto done for the purpose of destroying the works of the devil, were but first-fruits and pledges of future works; it was not until after his glorification that the windows of heaven were to be fully opened, when the streams of living water should be poured forth upon the thirsty world, and from thenceforth should perpetually flow forth from the Spirit-filled body of believers. R. B.

I go unto my Father. This refers simply to the withdrawal of his bodily presence—the disappearance of that form of Hebrew flesh and blood, through which he had hitherto been manifested to the world, but which, if suffered to remain longer, would prove a veil before his real and spiritual glory, and contract the universality of his religion. F. D. H.

13. The disciples were to enter into new relations with Christ. He therefore specially taught them to pray *in his name.* As they had before, during his bodily presence, expressed their wants to him personally, so now, trusting in him and conscious of the new relations in which through him they stood to the Father, they were to apply to the Father in his name. N.——Observe here how the discourse returns back to the theme: "No man cometh unto the Father but by me." No prayer really enters into God's ear and heart, except that which is offered in the name of Jesus, because it is the Father's eternal desire to be glorified in the Son; but whoever prays in this name will be satisfied, for to him God's Father-heart stands open, and together with the only-begotten Son, he has a child's place in the Father's bosom. R. B.

14. If ye shall ask any thing in my name, I will do it. This promise carries with it its own limitations: all there are—all there need be. The blessings sought must be *blessings*—not *curses;* must be such as can be asked in Jesus' name—for the glory of God in the scheme of human salvation. Countless things of an earthly nature—health, prolonged life, food, raiment, comforts of varied sort—these may be prayed for in sympathy with Christ, for the ends of his kingdom according to our honest judgment; and if God should judge as we do, he will grant them; otherwise, we ought not to wish him to do so. Those things—a large class—which on the great whole *may* be or may *not* be blessings, must find their necessary limitation in God's wisdom. But those things which, in their very nature, must be blessings, and never can be evils, fall entirely within the range of this promise. If we ask them in true sympathy with Jesus, asking really in his name, so that in giving them the Father may be glorified in the Son, they are sure. This promise, therefore, is as free from limitation as we ought to wish; is as broad, as rich, as sure, as it can be reasonable for us to desire. H. C.

Section 142.—Last Discourse: Another Comforter.

The Guest-Chamber.

JOHN xiv. 15–31.

15, 16 If ye love me, keep my commandments: and I will pray the Father, and he shall give
17 you another Comforter, that he may abide with you for ever; *even* the Spirit of truth;
whom the world cannot receive, because it seeth him not, neither knoweth him: but ye
18 know him; for he dwelleth with you, and shall be in you. I will not leave you com-
19 fortless: I will come to you. Yet a little while, and the world seeth me no more; but
20 ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in
21 my Father, and ye in me, and I in you. He that hath my commandments, and keepeth
them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and
I will love him, and will manifest myself to him.
22 Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself
23 unto us, and not unto the world? Jesus answered and said unto him, If a man love me,
he will keep my words: and my Father will love him, and we will come unto him, and
24 make our abode with him. He that loveth me not, keepeth not my sayings: and the
word which ye hear is not mine, but the Father's which sent me.

25, 26 These things have I spoken unto you, being *yet* present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto
28 you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me ye would rejoice,
29 because I said, I go unto the Father: for my Father is greater than I. And now I have
30 told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath noth-
31 ing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

What precious, wondrous words are these—peace, comfort, the coming of Christ, the indwelling of the Spirit, the manifestation of the Father! We long for peace; we seek for peace; and, paradoxical as it seems, we *strive* for peace; but Christ here promises to give peace—even the perfect, the ineffable peace which kept his heart through all his conflicts, trials, and sufferings. J. P. T.

Obviously what we want ourselves, is to be somehow with him, and to know that he is with us; to have a knowledge of him, a presence and society with him, that we can carry with us, and have as the secret joy, and strength, and conscious blessing of our inmost life itself; that we may see him, when we are blind; that we may hear him, when we are deaf; that we may walk with him, when we cannot walk at all; rise with him when he rises, reign with him when he reigns; never away from him, even when beyond the sea, or passing through the valley of the shadow of death. Just this relation he undertakes to fill when he goes away. H. B.

---

15. Jesus prefaces the promise of the Comforter by an injunction to keep his commandments, because he wishes the disciples to understand that the fulfilment of the promise and the keeping of the commandments go together. This truth is reiterated under various modes of expression in this passage. As in his first great sermon (on the mount) Jesus had said, Blessed are the pure in heart, for they shall see God; so in his farewell discourse to his own, he says in effect: Be pure in heart, and through the indwelling Spirit of Truth ye shall see me, even when I am become invisible to the world. A. B. B.

To keep his *commandments*, to abide in his *word*, to keep his *word*, all describe the same thing which in the next chapter is expressed by, "If ye abide *in me*, and *my words* abide in you." The commands of Jesus require that which he imparts—viz., a divine life; so that they are no cause of terror like Moses's commandments, which place us in the position of insolvent debtors. "Give that which thou dost demand, and demand what thou wilt"—in Augustine does Love pray; while in John's words she confesses: "His commandments are not grievous." R. B.

16. As said here, Jesus prays to the Father, and the Father, in answer to his prayer, gives the Comforter. In another passage (14 : 26) Jesus says—"Whom the Father will send in my name;" and in yet another (15 : 26), "Whom I will send unto you from the Father;" and also (16 : 7), "If I depart, I will send him unto you." These various modes of expression are seen to be in harmony when we consider that the Father and the Son act jointly and coordinately in the sending of the Spirit. In certain aspects the sending may be ascribed to the Father; in certain other aspects to the Son. The great discussion of the middle ages—whether the Spirit proceeds from the Father *and* from the Son, or only from the Father—has been mostly a war of words. H. C.

Comforter. *Paraclete, advocate.* Among the Romans, it was usual for those who had any great lawsuit to call their relations and friends to their assistance, who in this office were named *advocates*. These attended the parties in the court, some assisting them with counsel, others pleading for them, and others barely by their presence giving weight to their cause. Hence the word came to signify not only an advocate who pleads the cause of another, but a counsellor, a friend, a patron. In this passage the Holy Ghost is called *paraclete* or *advocate*, in the largest sense: because he was to espouse the apostles' cause, to accompany them, to defend them from their enemies, and to plead for them by the discourses which he inspired them to deliver, and by the miracles which he enabled them to work, so that he was in the properest sense their friend, counsellor, advocate, patron, and protector. M.

The word Comforter or *Paràclete* is used only by John: in his *Gospel* with reference to the Holy Spirit, in his *first Epistle* (2 : 1) with reference to Christ himself. Its proper sense is an "advocate," "patron," "helper." In this sense it is plainly meant of Christ, and in this sense it comprehends all the *comfort* as well as *aid* of the Spirit's work. The Spirit is here promised as one who would *supply Christ's own place* in his absence. B.——The two divine personages bear in the scheme of mediation the same title; they are both *Paracletes*—comforters, teachers, exhorters, helpers, and advocates. The work of intercession, which, perhaps, the title mainly implies, is expressly said to be carried on by both. As Christ is the consolation of Israel, so the Spirit is the other Comforter (still the same term); expressions that imply the complete adaptation of both to human nature in all its misery and wants. J. A.

A personality is attributed to the Holy Spirit as distinct from the Father and the Son. *I* will pray "the Father;" and "he" (i. e., the Father) "shall give you another Comforter"—a helper in the stead of Jesus; that *he*, this Comforter thus distinguished from the Father and the Son, may "abide with you forever." All the teaching of Christ concerning the Holy Ghost assumes or implies both the divinity of the Spirit and his distinct personality. He spoke of the Spirit not as a thing, an attribute, an influence, a property, but as a person. He ascribed to the Spirit such acts and offices as can be affirmed only of a person. He spoke of *the* Spirit—thus defining one distinct Spirit; the *Holy* Spirit, designating the Spirit by a personal and moral characteristic. J. P. T.

17. He shall be in you. They had already received several gifts, which none can receive except from the Holy Ghost. These, like the gifts which had proceeded from him during the earlier dispensation, were in the main external, such as the power of working miracles. The higher gifts of the Holy Ghost—that transforming power of faith, which nothing can awaken except a lively insight into the sacrifice and mediation of the Saviour, and those spiritual graces whereby the life of Christ is fashioned in our souls—had not yet been vouchsafed to them. The Holy Ghost was to come to them, and to dwell in them, converting their earthly tabernacles into living temples of God. *Hare.*

18. I will not leave you comfortless: I will come to you. Where the Greek has the word "orphanous," equal to *orphans*, our translators put it "comfortless," to keep up the harmony with the word "Comforter." "Orphans" gives the more exact sense. They would be as children left alone in the world. But Jesus would not leave them so. "I will come to you," he said—manifestly with reference to sending the Spirit to dwell with them as a near and dear and perfect friend. The Spirit would fill the place of his own presence. They would have no occasion to regret the change by which Jesus should go (bodily) and the Spirit come (spiritually). H. C.

We are not shut in from the influences of our Lord's Spirit, *here*, where we need them so much—fighting temptation, or bearing hardship and pain and sorrow. The heavens over us are not brass, even if the earth under us seems sometimes to be iron. The fainting and weary soul of the disciple has her refreshment. All her fresh springs are near at hand. Working on, as we may often think, to little purpose, suffering with no clew to the mystery of our pain, finding the ordinary path parched as Baca, and our own spirits almost as dry, nevertheless heaven lies around us. Now and then its dew moistens our thirst. We are able to hold on our way by its invigoration. Life is not the horrible mockery it would be if this world were all. The land we are travelling through is not comfortless or forgotten of its Father; it is a part of Emmanuel's country. "I will not leave you comfortless, I will come to you." And so, with all its sicknesses and graveyards and the crimes that are worse than either, this world where we are, to a Christian resident in it, is an outer room at least, and one of the many mansions, of God's house. F. D. H.

19. Because I live. It is his unextinguishable, divine life of which he speaks, in view of which his *death and resurrection* were but as shadows passing over the sun's glorious disk. And this grand saying Jesus uttered *with death immediately in view.* What a brightness does this throw over the next clause, "Ye shall live also!" B.——He *is* indeed life; he is the Living One (Rev. 1 : 18); and therefore as a necessary consequence he swallowed up death in victory by rising from the dead. But in respect to believers, he says, "Ye *shall* live," because their life grows not out of themselves, but as the fruit out of Christ's life, as the life of the branch, which receives its life from the vine. R. B.

20. At that day ye shall know. The soul—visited as he presently declares with the very presence of the Son and of the Father—cannot but *know*, as said here, both that Jesus is *in* the Father and also *in* his people. It is the knowledge of experience, using this word in its broadest sense—a knowing that comes of the witnessing presence of God in Christ to the human soul. H. C.——This first clause, "*I in the Father*," was calculated to give them perfect confidence in the cause of Christ, that it came from God; the second, "*Ye in me*," revealed to them their fellowship with Christ, and their interest in the whole of his redemption; the third, "*I in you*," gave them strength and courage to go forth with their ministry and witness to attack the world, knowing that Christ was working in them. Much

there is to learn in these three short sentences: God in Christ—I, in the sight of God, found in his Son—and Christ in me, because he has given me of his Spirit. *Rieger.*

21. Hath my commandments, and keepeth them. To "*have* the commandments" of Jesus implies diligent inquiry and docility. To "*keep* them" involves the true spirit of obedience—the one deep, changeless purpose to do *all* his known will. This is the legitimate evidence of true love to Christ. He will joyfully accept this evidence, and give every obedient, loving soul the testimony that he accepts it. This is what he declares here. "He that loveth me shall be loved of my Father." H. C.——Where there is no obedience to Christ, there is no love. Without this obedience, profession, talk, knowledge, even feeling and weeping, are all worthless. J. C. R.

Will manifest myself. It is the essential property of love to share everything with the beloved object, and thus Christ desires to manifest himself to his disciples, that his life may become their life, his glory their glory; everything will he confide to them his friends.

22, 23. What had happened, that instead of a glorious kingdom of Christ before which the world should bow, there was only to be a small insignificant band of Christians, despised and persecuted by the world? Nothing had happened, as Judas thought, which had changed the plan of Christ's kingdom; rather it was his purpose to raise up through his gracious *word* a kingdom which should come to those who keep his word and who *love* him, but which should keep aloof from those who reject his word and who *love* him not. R. B.

To love Christ is to have the heart go forth to him when, in his wonderful life, and still more wonderful death, he has become the object of faith to the soul. It is love not to an abstraction, but to a great living personality—"the man Christ Jesus"—"God manifest in the flesh." To *keep his words* is not merely to preserve them in the memory, but to put them into the heart, and, deeper still, into the conscience, and then to let them come forth in the life as visible and practical things. We must begin to love Christ before we can keep his words. Christ is the law-giver of God's world, and before we can obey his laws we must be on terms of amity with himself. This implies that we know him to be at peace with us, for as we are made, we cannot love where we dread. God's friendship must come before God's service.

That Christ should here lay down love to himself as the foundation of all our fidelity to him, does not, indeed, of itself, prove his atonement; but it is in the firmest bond of union with it, and taken in connection with all his teaching and life and death, it receives a power of meaning which no other view of Christ can give to it. Love to him can face every duty and dare every danger and endure every sacrifice, when it sees him filling the universe from the throne of heaven to the grave of earth, with self-sacrifice for man, and self-sacrifice to save him from the most terrible of all evils, exclusion from the favor and life of the God who made him. *Ker.*

Tenderly does the Lord comfort his desolate disciples; and plainly does he point out to us the sure and simple way to perfect peace! *To love him* and *to keep his word*—it is *that* which will bring into our souls an eternal pentecostal rejoicing, and nothing else ever can. R. B.

I will come; I and my father will come. We will come. Was ever such a plural used as that! Who is he who associates himself in this way with the omnipresent and omnipotent Jehovah, who engages for the Father, and what he engages for the Father undertakes equally himself? We will come to him, not to pay a transient visit, to tarry but a night. We will take up our abode with him. To have these words of Jesus realized in our daily, hourly life, to know and believe that he is indeed with us, beside us, has taken up his abode with us, this is our comfort and our strength. Nothing short of this will do. H.

25, 26. Teach you all things, and bring all to remembrance. As the Son came in *the Father's* name, so the Father shall send the Spirit "*in my name*," says Jesus, i. e., with like divine *power* and *authority* to reproduce in their souls what Christ taught them. B.——Their Helper, their *Paraclete*, the Holy Ghost, would bring to their remembrance not only the consolatory words of this his last evening, but *all things* that he had ever said to them. This is to be the Holy Spirit's office, for he is sent by the Father in the name of Jesus Christ. The place which the Saviour had hitherto filled with his disciples, when he fed them with the words of eternal life, was from henceforth after a new way to be supplied by the *other* Comforter, the Holy Ghost; for he is the true vicar and vicegerent of Christ upon earth. R. B.

He would lead them into *all* truth; whereas now they are constantly misapplying the plain words of Christ. He would bring all things to *their remembrance;* whereas now they often forget in a day or two the most remarkable teaching, or the most amazing miracles. He would take the things of Christ, the things of the Father, and reveal them unto them; whereas now they constantly misapprehended his relation to the Father, and that of the Father to him, misapprehended his person, his mission, and his kingdom. And he would abide with them *forever*, not for "a little while." Whatever, therefore, Christ's personal presence and teaching

had been to them, the presence of the Spirit would be more. *Arthur.*

27. All that the Lord had said to his disciples, to be afterward brought to their remembrance by the Holy Ghost, he now in parting sums up in this one word—*peace.* It was the custom in Israel, both in meeting and parting, to greet one another by wishing *peace.* This form of greeting here becomes new and full of grace and truth in the mouth of the Saviour going now to the Father. R. B.

It is no wonder he emphasizes the pronoun, and says, "*My* peace." It is a peace obtained by the drops of blood and the cross; Gethsemane and Calvary; by a life in which there was no place to lay the head. It is not a superficial peace; it is not what we call pleasure, nor a happy temperament, nor gratified sensibilities. It is something deeper and stronger. It is an attainment; it is a victory; it is tribulation overcome. It is the mightiest powers of our nature balanced, reconciled, and harmonized at last, through we know not what struggles and sufferings, till, by the perfect sway of one supreme principle of faith, there are the equipoise and serenity that pass all understanding. F. D. H.

Peace is not merely quiet upon the surface, but a deep-seated rest of the inner life. It is such an inward reality—quiet *within* the soul—a restful life beneath all other life—that Christ gives to them that are his. It is something deeper than sense, or intellect, or passion, or all the shows of that life which we can see, or hear, or touch. It is no mere harmony of natural powers—although it is also this—but it is a positive spiritual endowment, a gift from the divine, something which settles and stays the spirit on a foundation that cannot be moved. It is the spirit returning to God from weary and vain voyaging after other good; the soul cleaving unto God with the strong pinions of faith and hope. It is nearness to God; the blessed assurance which God himself alone can give, that *He is there*, whatever our doubts may say—that the everlasting arms are around us, though we may not feel their quiet strong embrace. *Tulloch.*

Not only is it the gift of God, but it is his very presence. Sickness cannot destroy it; poverty cannot rob it of its incorruptible riches; bereavement only makes it more real, and the approach of death more deep. The world, which cannot give it, cannot take it away; its root is in the immovable assurance of the divine acceptance and favor, through the blood and righteousness of the Saviour. It gradually spreads its roots over the entire spiritual being, through the sanctifying power of the eternal Spirit; and while the only thing that can ruffle it is the silent reproach of a wounded conscience, the only thing in all the world to destroy it is sin. A. W. T.

Not as the world giveth. Their peace was to work through patience and suffering. It was not only to be compatible with conflict and danger and toil, but in and through these it was to come. What we think of most naturally in connection with such a subject is our Lord's own life—so majestic in its repose—with such a pervading depth of calm in it—yet so troubled outwardly. And here no doubt is the key to the meaning. Our Lord's own life—his spiritual manifestation in life and death—is the best interpreter of all his profoundest sayings. For the Christian lives only in Christ. All Christian thought is hid in him. All Christian experience grows out of him. *Tulloch.*

28. Ye would rejoice, because I go unto the Father. Before, the Lord has been explaining that his departure, the announcement of which so greatly troubled the disciples, was *expedient for them;* now he proceeds to say that his departure would be *glorious for him.* After telling them that his departure would be no *loss to them*, he now adds that *to him* it would be *gain.* In the foregoing discourse he has been comforting the disciples by bidding them not to be alarmed on their own account; now he comforts them by bidding them not be alarmed *on his.* *Gerhard.*

Of all his many hard words to his disciples, none were so hard as those in which he strove to assure them that his going away would be for their gain, no explanation at first so disappointing as that by which he maintained it. He was going away, but he was coming back. The world should not see him, but they should see him and their joy should abide. It was not, however, to be a sight of the senses as it was then, but the beholding of him by faith in the power of the Spirit. His coming back to be with them was not so much his return to the world for forty short days, but his coming with his Father to those who loved his words, to take up an abode in their hearts. He would teach them that he was always at hand, always thinking of them and watching over them, absent in the body, he was present in the spirit, and in the fulness of his divine power. A. W. T.

For my Father is greater than I. None but a being who, in some sense, "thought it not robbery to be equal with God," would be so presumptuous as thus to make a comparison of himself with the Most High. His disciples were liable to forget, amid the impressions which his power and love had made on their hearts, that he was acting in a subordinate capacity, and they needed to feel that their Saviour's personal presence was not the greatest and best thing for them; that the Father was engaged in the work of redemption and acted as its head, and that the Holy Spirit also must come and do his part of the divine work. Acting, even

in his complex nature, in a subordinate capacity, the words are natural and appropriate. N. A.

In the words of the Athanasian Creed, Christ is "equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood." When the Word was "made flesh" he took on him "the form of a servant." This was temporary inferiority. J. C. R.——Provided a compensation be made to *you* for my departure, you ought to rejoice at it, because for myself it will be gain, inasmuch as I shall then be exalted to the Father, *who is greater than I in my present state of humiliation on earth, but with whom my departure and exaltation will place me on an equality* (compare chap. 17 : 5). The Lord adds (verse 29) that, by this prediction of his exaltation, he intended to strengthen their faith in that event, when it had taken place, and in all resulting from it. C. B.

29. The word is the seed, faith (together with peace and joy) is the fruit. *Beng.*——It did come to pass that the Lord went away and came again, and the disciples believed. But as it came to pass not for the disciples only, but for us also, so the Holy Ghost would fain teach and increase *our* faith likewise. R. B.

31. Arise, let us go hence. At his command they rise and are ready to follow him. But he does not immediately go forth. As they cluster round him, he continues his address. At last it closes with these comforting words: "These things have I spoken unto you, that in me ye might have peace." H.

Section 143.—Christ the Vine. Abiding in Him.

The Guest-Chamber.

JOHN XV. 1–11.

1, 2 I AM the true vine, and my Father is the husbandman. Every branch in me that
beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it,
3 that it may bring forth more fruit. Now ye are clean through the word which I have
4 spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of
5 itself, except it abide in the vine: no more can ye, except ye abide in me. I am the
vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth
6 much fruit: for without me ye can do nothing. If a man abide not in me, he is cast
forth as a branch, and is withered; and men gather them, and cast *them* into the fire,
7 and they are burned. If ye abide in me, and my words abide in you, ye shall ask what
8 ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear
9 much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved
10 you: continue ye in my love. If ye keep my commandments, ye shall abide in my love;
even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy might remain in you, and *that* your
joy might be full.

EVERY need of life is absolutely guaranteed to him that rests under the wing of God. SECURITY? *The eternal God is thy refuge, and underneath are the everlasting arms.* PROVISION? *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* GRACE? *My grace is sufficient for thee.* LOVE? That deepest, most unutterable, most insatiable of all the needs of man! When God can be faint or weary, when he can turn his face from the poor destitute in anger or scorn, when he can grow cold toward those whom he has loved and redeemed and called, then our doubts and fears may have some foundation.

Blessed, blessed truth of the sufficiency and faithfulness of God, if we would but let it possess our hearts! Whatever our needs, he can supply them, for he is God. He will supply them, for "God is love." Incessant as may be our wants, small and trifling as may be our cares, harassing and anxious as, with the manliest and strongest of us, this daily earthly life must sometimes be, the Son of God is still Son of man. In his own human nature, glorified indeed, yet human still, human always, "He ever liveth

to make intercession for us." Let us believe, let us believe, and our joy shall be full. Be as willing to receive as he is willing to bestow. Give him the only thing in the world he cares for; the only thing we have to give him worth giving; the only thing he will not take by force; for unless given freely it is worthless; the gift that he has himself first given us, only it does not seem worth our looking at—even the heart; and then he will possess what he died to win; we shall be the dwelling-place of God. A. W. T.

That our Lord uttered the discourses in the fifteenth and two following chapters in the paschal apartment, on the point of departure, and with the disciples standing round him, seems most natural. E.

The heart of Jesus overflowing with love to his own, he still lingered awhile, in order once more to speak to them the peace-giving words, "Let not your heart be troubled;" to deposit precious pearls of comfort in the secret storehouse of their heart, which the Comforter should by and by bring forth from thence to be the everlasting riches, both of them and of all believers. The eternal communion of love between Christ and Christians, and the fruit which springs therefrom, is the subject of this discourse. *Peace in believing* is the first gift of the Comforter; the second is, *the fruit of the life in love.* R. B.

1-8. The spiritual oneness of Christ and his people, and his relation to them as the source of all their spiritual life and fruitfulness, are here beautifully set forth by a figure familiar to Jewish ears. B.——The parabolic discourse or allegory of the vine and the branches illustrates, under the figure of fruit bearing plants, the precious truth of the organic life-union of Christ with believers. He is the only source of their spiritual life and fruitfulness; they live in him and of him, and apart from him they must inevitably wither and die, like the branches cut off from the parent stem, although they may retain for a little while a deceitful greenness and appearance of life. The same truth is set forth by Paul under the similitude of the head and the members. *Lange.*

He called their attention specially to two thoughts: that the relation which had subsisted between them was to remain, only that they would be *internally* allied to and dependent on him; and that they must now become self-active agents for the spread of the kingdom of God, but that they could only become such by continued communion with him. To illustrate these points, he made use of the similitude of a *vine:* God, the vine-dresser; Christ, the vine; his followers, the branches. The fructifying sap flows from the vine-stock through all the branches, and without it they can produce no fruit; so the followers of Christ can only obtain, by inward and inseparable communion with him, the divine life which can fit them to be productive laborers in the kingdom of God. The branches wither when torn from the vine and deprived of its vital sap; so, also, the disciples of Christ live and prosper only in continuous communion with him. N.

1. I am the true vine. In these words that which is the keynote to the whole of these discourses —viz., "Let not your heart be troubled"—sweetly rings again, and all the more distinctly since the Lords adds, *and my Father is the husbandman.* R. B.——It was of the very essence of his mediatorial work, of the daysman who should lay his hands upon both, that as on the one side he could say, "I and my Father are one," so upon the other, "I and my brethren are one;" and he is here asserting the latter relation, not excluding the former. But while the vine and the vine-branches must thus both be partakers of the same nature, he will presently challenge for himself a share in the work of the husbandman. He too has power to purge or cleanse through his word (verse 3). T.

2. Every non-bearing branch he *taketh away;* every branch that beareth, *he taketh away from it;* i. e., taketh away the superfluous shoots that rob the young fruit-clusters. The antithesis between taking away the whole branch that promises no fruit, and taking away *from the fruit-bearing branch* its superfluous growths, is put at once clearly, tersely, and forcibly. H. C.

The vine-dresser cuts off all useless branches, which consume the vital power of the vine without bearing fruit; so will all those who do not manifest the divine life in fruitful works, proving by this deficiency that their communion with Christ is but apparent, be cut off from the kingdom of God. But even the productive branches stand in constant need of the vine-dresser's care; all exuberant growth must be trimmed; all excrescences hindering the course of the vital sap must be pared away; so the disciples, even those who enjoy the divine life in communion with Christ, must be purified constantly from foreign elements, that there may be no obstacles to the development of the divine life within them, or of the outward activity corresponding to it. N.

Either *take away* or *purge*, either *cut off* or *prune:* one of the two the Gardener does to *every* branch of the vine; and those who will not submit to the purging process of pruning, are taken away by being cut off. R. B.——If thou wilt not endure that

what is evil in thee shall be taken away, thou must endure being taken away thyself. *Being.*

Clean and yet needing to be *cleansed.* We have a hint here of that double relation in which every believing man stands to God, more fully stated in some of the Pauline epistles, yet distinctly anticipated here, and at John 13 : 10. The faithful in Christ Jesus are "*clean,*" being by faith justified from all things, and having thus a standing-ground before God; yet needing by the same faith to appropriate ever more and more of those purifying influences, which continually stream forth from him on all them that are *his.* T.

The continued cleansing of those who, by the word of Jesus, have been already pronounced clean, corresponds exactly to the continued washing of the feet of those who in the morning bath have washed wholly clean. The *bath of justification* comes first, the *sanctifying feet-washing* comes after. He who is *not* washed, who has not become, through faith and repentance, and forgiveness of sins in this way attained, *wholly clean* in his inmost heart—so clean that God looks upon him as righteous—such a one gets no good from any feet-washing; it will avail naught for him though he should outwardly cease from this or that sin; he *cannot* follow after sanctification—a reconciled heart is indispensable.

3. And what was it that made the disciples clean? *The word.* The word of life, the sweet gospel which the Lord Jesus had *spoken to them,* and which they had received in faith into their hearts. None but Jesus can comfort thus. R. B.

4–6. The discourse shades off gradually from the figure—the vine-branches—to the thing illustrated, viz., the human soul as being in Christ. The figure, however, still helps us to apprehend the spiritual fact. The central idea in these verses is the *abiding;* the sustained life-connection of the soul with Christ. As the branch, severed from the parent vine, is cut off from nutrition, can bear no fruit and dies, so the soul that abides not in Christ can bear no fruit—can not even *live*—but withers, dies, is cut away, fit only for burning. Human souls, abiding in Christ, bear much fruit; severed from him, as a branch may be severed from its parent stock, they can do nothing. The sense of the original in the phrase "*without me* ye can do nothing," is precisely this: *apart* from me—severed from me like a branch cut off—ye are powerless as to spiritual fruitage. H. C.

4. Take heed that ye abide in me, and that I abide in you. The second clause is not promise, any more than the first; they are precept both. T.——Christ abides in them who abide in him. It is *he* who commences this gracious union; but if he should ever leave us, it would be because we shall *first* have left him. Nothing is more pitiable than a Christianity which, instead of present life, brings before God the recollected leavings of past life. It is surely not without meaning that the twelve loaves of shew-bread, in which Israel presented to the Lord the fruits of his good pleasure to them, were required every week to be renewed. Mouldy bread he will not eat.

5. The vine may live without the branches, and is able to replace three fresh ones for one that is cast off; but the branch cannot live without the vine. With impressive earnestness the Lord would engrave it on our memory: "*I am the* VINE, *ye are the* BRANCHES." It is the vine which bears both branch and fruit, and the vine's sap it is which runs through both. The Christian's holy thoughts, his words and works which are pleasing to God, are simply fruits of the branches which abide on the vine, and which have running through them the life-sap of the vine. So soon as the commerce is interrupted between our poverty and Christ's riches, it is all over with our doing; or if we do anything which looks like fruit from the branch, it is nothing but wild grapes, "servant's toil, not the child's work."

For without me ye can do nothing. Our power to do reaches exactly so far as our abiding in Christ and his abiding in us; out of him we can do *nothing;* in him we can do *much,* ay, *all things.* Believers must, without ceasing, be spelling at these words. R. B.——We have a warning here to the *regenerate* man that he never seek to do aught of himself; not a declaration that the unregenerate is unable to do aught. "Being in me, only through putting forth of my power, suffering me effectually to work in and through you, can you accomplish anything"—a truth which needs to be evermore repeated, for it is evermore in danger of being forgotten by us.

6. Not that the branch, because withered, is therefore cast forth, but, because cast forth, therefore it is withered. An unfruitful branch is not *withered* when broken off from its parent stem; on the contrary, it retains a deceitful greenness for a little while; deceitful, because upon all this the sentence of death has irrevocably passed. T.—— The cast-out branch *withers;* whatever remains of sap it might have had so long as it hung on ever so slightly to the vine, now quickly dries up; it becomes a hard piece of wood, which can no longer be bent, only broken. A man may refuse to be bent by grace, but he cannot hinder himself from being broken by wrath. Judas is a fearful example of this: he *withered* in one day. R. B.——*They are burned;* or, in its simplicity more terrible still, *and they burn.* But all which is here expressed or implied, of "the fire," "the flame," "the flaming fire," "the lake of fire," "the everlasting fire," with all the secrets of anguish which words like these, if

there be any truth in words, *must* involve, demands rather to be trembled at than needs to be expounded. T.

The one proper use of the vine is to *bear fruit;* failing this, it is good for one other thing—*fuel.* How awfully striking the figure, in this view of it! B.——There are trees which may be turned to secondary uses, if they fail to fulfil their primary. Not so the vine. As timber it is utterly valueless. It is with it exactly as with the saltless salt, which, having lost its savor, is fit only to be cast out of doors; both of them being meet emblems of the spiritual man who is not spiritual, who is good neither for the work of this world nor of a higher. T.

7. Ye abide in me. "Abiding" means to keep up a habit of constant close communion with Christ, to be always resting on him, and pouring out our hearts to him, as our chief companion and best friend. So abiding, we shall "receive" and "find." J. C. R.

And my words in you. When Christ said "I abide in you," even an honest, truth-seeking heart might ask—What can I do to keep Christ abiding in me? But when Jesus substitutes "my words" for "I," we see at once how the thing is to be done. We are to hold his words close to our own living, loving heart; study their significance; absorb their living force; breathe their spirit; conform our voluntary activities evermore to their demands. He who loves Christ's words and keeps them in abiding force upon his own moral nature certainly has Jesus himself abiding in the heart. Fulfilling these conditions "ye shall ask what ye will, and it shall be done unto you." What richer promise could the very soul of want frame for itself? What more should the children of poverty and need desire than the privilege of asking what one will, to be granted him? H. C.

8. In the tenderest and most comforting way the Lord illustrates the meaning of this one necessary thing: *abiding in him.* No less than ten times does he here mention it; and so deeply was it engraven in the heart of John, that in his epistle all his exhortations to Christians are made to converge to this as their centre. If we abide in him, *his words*—the cause of our being clean—abide in us; and if his words abide in us, because in the obedience of faith we live upon these words, "doing what they command and loving what they promise," we then bear much fruit, for we may *ask* whatever we will—that is, with a disciple's will having respect to these words—and it shall be granted us. R. B.

So shall ye be my disciples. For this and only this is learning truly of me; imbibing my spirit; walking in my footsteps. For this I have called, taught, trained you all; this work, therefore, I expect at your hands. H. C.

9. As the Father hath loved me, so have I loved you. Here the Lord names the true element of life in the vine and in the branches, viz., *love*—the love with which *the Father has from all eternity loved the Son and the Son the Father;* the love with which the incarnate Saviour *loved* us even to the end, that in return we might love him, and in him one another. Behold, what kind of love Christ has shown to us! He has loved us even as he—in the beginning and also in the flesh—has been loved by the Father. R. B.

In my love. The "love of Christ" always in the New Testament means Christ's love to his people—not their love to him; and the cognate expression "my joy," in the context, does not signify "a joy experienced by you in reference to me," but "the joy which I have in you." The injunction, "*continue in my love,*" therefore means: "Habitually cherish those tempers, and follow that course of conduct, which, being accordant to my will, may secure the continuance of my regard and favor." J. B.

10. If ye keep my commandments, ye shall abide in my love. The obedient spirit of true discipleship cherishing and attracting the continuance and increase of Christ's love. B.——The *love of Christ* constrains us *to love Christ.* And both these two, the cause and the effect, are contained in *abiding in his love;* namely, that we believingly abide in his love to us, and that we joyfully abide in our love to him.

11. Christ's heart is a joyful heart even in the deepest suffering; for he abides in his Father's love, and *that* is the source and essence of all joy. This joy of Jesus Christ should become *our* joy. In *him* it *is* full; in *us* it *becomes* full, it grows with our growing faith until it reaches its fulness, when he will satisfy us with the joys of his countenance in heaven. R. B.——Feeding on him, dying with him, at liberty with his freedom, walking daily in his light, forgiven through his mediation, enriched and sanctified by his intercession—thus abiding in his love, what can the brave, true Christian need more? His tranquillity will be like that of the sea when the storm had been subdued—not a dead or stagnant "calm," but the rippling calm that laughs, because it moves and makes music and catches all the light of heaven. F. D. H.

Section 144.—Last Discourse: Mutual Love.

The Guest-Chamber.

JOHN XV. 12-27.

12, 13 THIS is my commandment, That ye love one another, as I have loved you. Greater
14 love hath no man than this, that a man lay down his life for his friends. Ye are my
15 friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all
16 things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in
17 my name, he may give it you. These things I command you, that ye love one another.
18, 19 If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own; but because ye are not of the world, but I
20 have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep
21 yours also. But all these things they do unto you for my name's sake, because they
22 know not him that sent me. If I had not come and spoken unto them, they had not
23 had sin: but now they have no cloak for their sin. He that hateth me, hateth my
24 Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father.
25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.
26 But when the Comforter is come, whom I will send unto you from the Father, *even*
27 the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

FRIENDSHIP is such a relation of man to man, that from mutual esteem, admiration, and attachment, rather than from regard to interest, each desires the welfare of the other, and delights in his company; and consequently each is ready to fulfil the wishes of the other and to make sacrifices for his pleasure. It is a flowing of soul to soul. Even in common society, its triumphs are sometimes beautiful and ennobling, but it is nowhere so pure and unearthly as where it subsists between souls which have been touched by the Spirit of God. Then it is a fountain which wells forth from the cross of the heavenly Friend. The twelve, the seventy, the holy women who companied with him, the thousands of less distinguished disciples, all stood to him in the relation of friends. It was not merely John who reclined on his bosom, or James and Cephas who shared his more sacred retirements, or Lazarus whom he loved, or Mary and Martha who ministered to him; but all who hearkened to his words and sought his companionship.

When he spoke of dying for his friends, he had a perfect foresight of the scenes which were to mark the next few eventful hours. He saw the mysterious shadow of Gethsemane, the agony and bloody sweat. He saw the midnight assault, the arrest, the hurrying by torchlight from tribunal to tribunal, the cords, the scourging, the robes of scorn, the insults of the populace, the languor, the exposure, the ignominy, the blasphemy, the crown of thorns. He saw the accursed tree, the nails, the spear, the desertion, the blood and anguish, the complicated dying. He saw this to be a substitution, a suffering for others, for friends, for those who should forsake and deny him, for millions who were as yet his enemies. And seeing all this, he said, with an emphasis which we can now better understand, "Greater love hath no man than this, that a man lay down his life for his friends." J. W. A.

THE Sermon on the Mount at the opening of Christ's ministry, and this address in the upper room delivered at its close, are separated from each other not only by difference of circumstance and feeling, but as implying on the part of the hearers wholly different stages in the knowledge of truth. The first discourse is the voice of a minister of the circumcision, clearing and confirming the divine teaching given to the fathers. Blessings, laws, and promises, are alike founded on the Old Testament language, which the speaker at the same time adopts and interprets. He keeps in a line with the past, while he makes a clear step in advance. He gives, not so much a new code, as a new edition of the old one. The word of authority, "*I* say unto you," is directed not to destroy but to fulfil. It is the original law-giver, clearing up his own intentions, and disallowing the perversions of men. As plainly as the first discourse links itself to the past, so plainly does the last discourse reach on to the future. If the one reverts to what was said in old time, the other casts the mind forward on a day of knowledge which is dawning, and a new teacher who is coming. In passing from the one point to the other, we have entered a new world of thought, and hear a new language which is being created for its exigencies. What makes the thought and language new? It is that the true relation of the Lord Jesus to the spiritual life of his people is now in a measure revealed. All subjects have here assumed their distinctively Christian character: they are in *Christ Jesus*. The faith fixes itself on *him*, and on the Father *through him*. The prayer is *in his name*. The love is a response to his love. The service is the fruit of union with *him*. The hope is that of being with *him* where he is; to *abide in him* is the secret of life, safety, fruitfulness, and joy; and the guiding power of this new state is not the explanation of a law, but the gift of the Holy Ghost the Comforter. Compare these ideas with those which characterize the first gospel teaching, and you see how much must have intervened in the gradual revelation of Christ, and in the gradual advance of his teaching, before such a stage of doctrine could be reached. T. D. B.

12. Nothing less than his matchless love toward sinners should be the measure and standard of love to one another. He that supposes he is right in the sight of God because his doctrinal views are correct, while he is unloving in his temper and sharp and ill-natured in the use of his tongue, exhibits ignorance of the first principles of Christ's gospel. J. C. R.

14. His preventing love makes us, who otherwise would have remained enemies, friends to his Saviour's heart; it draws us into the blessed bond of friendship with him, wherein we delight to *do that which he commands us*. R. B.

We have but to fill and follow up that gospel, to embody it entire in our own personal history, turning its precepts into a law, and its faith into a living principle. All the elements of moral grace and grandeur are there—the sublime devotion—the expansive charity—the greatness of soul, inspired not by the visions but the clear and certain views of immortality—the habit of unwearied well-doing, even in the midst of surrounding apathy, or it may be of calumny and injustice—those heaven-born virtues which spring not from earth, but are nurtured by prayer, and descend on the breast of every true believer from the upper sanctuary: and, to crown the whole, the single-hearted loyalty to him who poured out his soul unto the death for us, and who, himself the exemplar of all righteousness, tells his disciples that he will hold them to be indeed his friends, if they but *love one another* and *keep his* commandments—these are the simple and sublime lessons which all the wisdom of all the schools never could have reached, and most certainly can never realize. T. C.

15. Christ was a teacher, and gathered disciples; he was a master, and his disciples were his servants; he was a king, and they were also his subjects. But he chose a more close and endearing name to express the relation in which he would stand to his followers: "I have called you *friends*"—a title of affection and of confidence. J. P. T.

The Saviour dwells tenderly upon this name—*friends*, which he has given his disciples. To invite a joyful fulfilment of the *duty* which as *friends* they owed him, he reminds them of the friend's *rights* which he had imparted to them. Hitherto the disciples had stood to their Lord in the relation of a *servant*, who *knows not what his lord does*. But *henceforth* the Comforter, putting them in remembrance, was to make clear to them *all things* that the only-begotten Son had *heard* for them *from the Father*, and in the gospel had made known to them. They are no longer servants, but *children*, because they have received the Spirit of adoption; they are no longer servants, but *heirs*, because they abide forever in the house with the Son, as joint heirs with him; they are no longer servants, but friends, being admitted into the secrets of their Lord, through the unction of the Holy Ghost. R. B.

Love is the greatest of human affections, and friendship is the noblest and most refined improvement of love. We have here an account of Christ's friendship to his disciples; that is, we have the best of things represented in the greatest of examples. In other men we see the excellency, but in Christ the divinity of friendship. Christ took upon him flesh and blood, that he might have the relenting, the tenderness, and the compassions of human nature, which render it properly capable of friend-

ship; in a word, that he might have our heart, and we have his. He who will give to Christ a faith unfeigned and a sincere obedience to his righteous laws, shall be sure to find love for love, and friendship for friendship. For Christ freely offers his friendship to all, and sets no other rate upon so vast a purchase, but only that we suffer him to be our friend. R. S.

16. The discourse returns again to the figure of the vine and the branches. As the branches do not exist before the vine but the vine before the branches, so it was not the disciples who first chose the Lord but the Lord who first chose the disciples to be his friends: the free, sovereign, gracious gift of his friendship is alone the ground and soil upon which they grow and thrive, and bring forth fruit which remains; because the Father "hears the Son always," and they are the praying friends of the Son, who therefore are also heard. *To go forth*, to spread abroad, to increase in joyous growth, as branches fresh and vigorous with life do, and *to bring forth fruit* that may *remain:* this it is to which the friends of Jesus Christ are ordained; the apostles, that they bring forth the fruits of apostles; the whole company of Christians, that they may bring forth the fruits of Christians, such as may remain for the eternal harvest and follow them into eternal rest. But then will the saints eagerly throw the crown of their fruit at the feet of that Lord in whose name they went forth, *praying and laboring*, and to all eternity will thank the Father for so richly granting all the petitions which, as friends of his dear Son, and as taught by the Holy Ghost, they have brought before his throne.

In my name. Prayer in the name of Jesus —it is repeated in all the three chapters of this farewell discourse—this is the beginning, the middle, and the end of what we have to do in order to make our calling and election sure; for we as branches are directed to be mere recipients, and every one that *asketh receiveth*. R. B.

22. They had not had sin. That is, not *the* sin which makes all other sin especially sinful and inexorable—*the sin of not believing on him*. No man shall die in his sins except him who, *through unbelief*, thrusts from him the forgiveness of sin, which, in the name of Jesus, is offered to him. *This is* THE *real sin which contains all others. Luther.*

24. The Father's *word* which Christ *spoke*, he confirmed by his Father's *works*, which he *did*—works in which he revealed his glory as the only-begotten Son of the Father, and the love-imbued power of which had so often drawn from the people the acknowledgment of their praise. But the world, which is averse to the love of God, joins together things which to souls susceptible of truth are separated by poles asunder, viz., *seeing* and *hating*. R. B.

26. The Spirit of truth shall testify of me. As the first discourse linked the personal teaching of Christ to the Law and the Prophets which went before it, so the last discourse links that teaching to the dispensation of the Spirit, which is to come after it. The fact on which the first is founded is that the *Law* of God has been given to men as the guide to *righteousness;* the fact on which the last is founded is that *Jesus* himself has now been presented to men as the object of *faith*. T. D. B.

27. Ye shall bear witness. Not through suggestions from heaven communicated directly to man in general, nor yet by visibly appearing, will the Holy Ghost testify; but in the hearts and through the mouth *of the apostles* ("and in fact *ye* shall bear witness" is the exact reading of the text). And it is no new thing, before unheard of, that he will announce; but he will testify what the apostles have from the beginning seen and heard with Christ, teaching and bringing to their remembrance, and thus opening the word of life to their new and more complete understanding. R. B.

When the apostles give their human testimony to Jesus, the Holy Ghost watches over their discourse, guards them from error, purifies, elevates, strengthens their memory, and imparts fitting words; and while each apostle speaks in his own peculiar way, he is yet wholly imbued with the Spirit. Thus, we recognize one and the same word to be at the same time both human and divine; appearing as one, we yet acknowledge it to be two joined together, and the God-man's twofold nature in one person is mirrored as a twofold, at once divine and human, witness in one and the same word. All that the apostles speak is at the same time divine and human. *Löhe.*

THE hour would come—was not far hence even then—when such words from Jesus would be supremely inspiring. How they must have come up to their minds afresh amid the glories of the great Pentecost! How the witnessing testimonies of that scene must have quenched the fear of the disciples lest their Master's claims and cause were doomed to go down in dishonor and oblivion! H. C.

Section 145.—Persecution foretold. Office Work of the Spirit.

The Guest-Chamber.

JOHN xvi. 1–15.

1, 2 THESE things have I spoken unto you, that ye should not be offended. They shall
put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will
3 think that he doeth God service. And these things will they do unto you, because they
4 have not known the Father, nor me. But these things have I told you, that when the
time shall come, ye may remember that I told you of them. And these things I said
5 not unto you at the beginning because I was with you. But now I go my way to him
6 that sent me, and none of you asketh me, Whither goest thou? But because I have
7 said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the
truth: it is expedient for you that I go away: for if I go not away, the Comforter will
8 not come unto you; but if I depart, I will send him unto you. And when he is come,
9 he will reprove the world of sin, and of righteousness, and of judgment: of sin, be-
10 cause they believe not on me; of righteousness, because I go to my Father, and ye see
11 me no more; of judgment, because the prince of this world is judged.
12, 13 I have yet many things to say unto you, but ye cannot bear them now. Howbeit,
when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not
speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew
14 you things to come. He shall glorify me: for he shall receive of mine, and shall shew
15 *it* unto you. All things that the Father hath are mine: therefore said I, that he shall
take of mine, and shall shew *it* unto you.

ONE of the chief practical dangers of our life is that we are so apt to contemplate the disorder, mischief, and enormity of sin only from our human point, with only natural and immediate notions of its character and effects, without estimating its deadly antagonism to the holiness of the Almighty, the good of all that live, the integrity and peace of the universe. There never can be a religion of vitality and commanding majesty, where enfeebled conceptions prevail of those two primal and terribly hostile forces —the sovereign holiness of God and the wicked will of man. The depth of that wickedness, the all-pervading taint of ungrateful iniquity, the unreasonableness of disobedience in the child of a Parent so gracious and so good—these are not to be described, nor can any adequate and lively impression of them be made except as the soul is startled and awakened from insensibility by the strong touch of that renewing Spirit, which convinceth of sin, of righteousness, and of judgment.

The New Testament Scriptures represent him as not only Comforter, but also, and first, Rebuker, Renewer, and Sanctifier. He shall reprove the world. He shall tear up false confidences. He shall plant the stripes and wake the agonies of repentance, that he may be a true healer. He shall rend the guilty shelters of pride and self-complacency to pieces. He shall search secrets, divide joints and marrow—so close and sharp is his work—toss the heart with self-accusing, and then rebuild the whole character on clear, stout, rocky foundations. And this shall be his comforting. This will be the preparation of a peace that cannot be moved—deep, genuine, strong, healthy, lasting—a repentance that needeth never to be repented of.

Yes, all our peace is in God, who is not only the strongest, but Almighty. As the mountains are round about Jerusalem, the capital and throne of the nation, so the Lord is round about his people. It is at the close of that superb hymn to Omnipotence, in the twenty-ninth Psalm, that we hear the subdued twofold benediction, "The Lord will give strength unto his people; the Lord will bless his people with peace." His presence is safety precisely because it is power—the love invincible, the compassion omnipotent. F. D. H.

1–4. *These things*—respecting the world's hatred and their defence against it in the spirit of testimony—the Lord told his disciples beforehand, that they might not be offended either at the seeming triumph of the world's power, or at the seeming subjection of Christ's kingdom. R. B.——It is an invincible proof of the truth of the Christian religion, that Christ foretold exactly whatever was to happen both to himself and to his Church; and that his Church, being opposed by all the powers of the world, should yet triumph over them all by the sole strength of the Word and the Spirit of God. Q.

7–15. In these verses, together with chaps. 14 : 16, 17, 28, and 15 : 26, we have from the lips of Jesus a very full and an incomparably precious exposition of *the work of the Holy Spirit* upon human souls; including his action upon believers and upon the unbelieving world. Comparing the spiritual work respectively of himself here in the flesh with that of the Comforter, he represents the latter as being most effective, most fruitful, and therefore most to be desired by his people. To show how and why this is the case, he adduces—(1) his agency upon unbelievers—men in their sins; and (2) his functions as to believers—guiding them into all truth; imparting such truth as God might send through him; revealing things to come; but especially setting forth in new light all they needed to know of Christ—"receiving of mine and showing it unto you." (3) By no means least in importance is the fact that the agency of the Spirit has no limitations of *place* or *time*. The presence of Jesus in the flesh was of necessity restricted to few—sometimes to the most favored three; usually to the chosen twelve; more rarely to a somewhat enlarged circle of friends, or to a listening group of hearers, yet always under the limitations of one human voice, and of the physical endurance of one living man. But the Spirit is simply omnipresent, and of never waning, never wearied energy, bounded by no limitations of space or time or power. In every land, at every hour, among the countless peoples of the wide earth simultaneously, his work may go forward, only the more effectively as the numbers brought under his influence shall be multiplied. What an accession of power—what an augmentation of forces—is to come from this substitution of the presence of the divine Spirit for the personal presence of Jesus in the flesh! H. C.

7. It is expedient for you that I go away. The presence of Christ in the flesh had been a help to what they had already learned; it was a hinderance to what they had now to learn. While he sat there before them in the body, it was hard to understand the mystery of a spiritual union. That hinderance is to be removed. T. D. B.

In the Being so simple, lowly; in that most gentle companion, that kind, ever accessible friend; who wandered by their sides in the same daily journeys, and retired at night to the same slumbers of exhausted nature; who looked like themselves, was hungry and weary like themselves, wore the same raiment, partook of the same meals; in that intensely real human nature, how almost impossible for them to realize what a transcendent presence was ever near them! Death must dissolve the illusion of familiarity, and gather around the man of Nazareth the mystery and awe of the world unseen, before they could rise to the apprehension of his awful greatness, and see in him at once the Son of man and Son of God. C.

The history of the Church, after the ascension of Jesus and the effusion of the Holy Spirit, further explains and confirms these words. Only the once crucified but now risen One; the glorified Son of God, sitting at the right hand of the Father, could have been proclaimed by the apostles as the Lord of a new, eternal, and spiritual kingdom of heaven. Only the conqueror of death—the Son of God returned triumphant to the glory of the Father—could have been announced to the world as the righteous one, the victor over the prince of this world; as he not to believe in whom was sin. G.

Comforter. Paraclete. *Advocate* is more appropriate to the context. It commonly signifies "one who is summoned to the side of another" to aid him in a court of justice, and, more particularly, "an advocate" or "pleader," not one who "encourages or comforts." The idea of pleading, arguing, convincing, instructing, convicting, is prominent in every instance in the gospel. The conception is substantially the same as in Rom. 8 : 16, 26. The word "Comforter" does indeed express a true office of the Holy Spirit, as our most heart-felt experiences will tell us; but the function of the Paraclete, as our Advocate, is wider and deeper than this. We see fresh force in the words thus rendered, "He will give you *another* Advocate," when we remember that our Lord is styled by John (1 John 2 : 1) our "Advocate," the advocacy of Christ illustrating and being illustrated by the advocacy of the Spirit. L.

We may say that Christ speaks *for* us; the Holy Ghost speaks *to* us. It is his business and office to speak the truth home to our hearts. It is God the Father's will that we shall have eternal life; God the Son is given to us, and gives Himself to obtain for us life; God the Holy Ghost takes up his abode with us, as our Advocate, to transfer us into the life thus obtained, and through faith to preserve us in it forever.

But if I depart, I will send him unto you. By going *thither* to the Father—through the suffering of death *entering* into his glory—the Saviour has *obtained* the Comforter; and, as the glori-

fied Son of man and the perfected Captain of our salvation, he has *received* him for redeemed sinners, that he may *send* him into their hearts. Blessed are the clients of the Holy Ghost, the heavenly Advocate! they are possessed of treasures borne in earthen vessels! R. B.

Far more advantageous and desirable is that presence of Christ by which he communicates himself through the grace and power of his Spirit, than if he were present before our eyes. *Calvin.*—— Christ is still among us in himself and by his Spirit; he disappeared from the eye as the condition of descending with new power into the heart. We possess our Lord by a presence more real and more intimate than John enjoyed who "lay in the bosom of Jesus." "Christ in us, the hope of glory," abides with power and vitality such as his bodily presence never diffused. W. A. B.

Overwhelming as the loss could not but seem, that very loss was soon turned by the power of the Spirit into their inestimable gain. The Master, whom they had lost, they found anew. But they found him, not as a mere man. They found him as God, as the eternal only-begotten Son of God, governing all things with the power of the Father, and at the same time as their Saviour and Redeemer, and as the Redeemer of all mankind. They found him, whom the Jews had crucified, made by God both Lord and Christ. Scarcely less great was the change which took place in their own hearts and souls, in the bent and strength of their characters, and in all their feelings and desires, when the promised Comforter had come to them. The fiery baptism of the day of Pentecost consumed and purged away the dross and weakness of their nature; and they came out as silver refined and purified seven times by the fire. Out of fearfulness, they were made bold; out of blindness, they were enabled to see. *Hare.*

8. To prove that it *is* expedient for himself to go and the Spirit to come, Jesus proceeds to state what the Spirit will do: first, as to the ungodly—the "world" in their sins. In general, his work as to sinners is to *reprove* them; i. e., to enforce conviction as to their sin; to bring the truth that shall convict before their intelligence and make it effective upon the conscience. With remarkable method and consequent clearness, he makes three distinct points as to which he will reprove or convict them; viz.: *sin; righteousness;* and *judgment.* Then resuming each point separately, he shows more particularly what the Spirit will do. H. C.

Sin, Righteousness, Judgment. To a full, final understanding of these three words, current as they are in all the world, and extant in every conscience, nobody can be brought experientially through any human power or wisdom, nor through any letter of the Word, even though it were a word of Christ or of his apostles. This can only be done by the Spirit, as he acts inwardly on the heart and conscience. *Stier.*——His power of convincing the world, whether of sin, or of righteousness, or of judgment, is exercised with exclusive reference to the work of the Redeemer. J. A.

8–11. The Holy Ghost will convince the world of *sin*, and show that unbelief is the ground of sin; and further, will convince the world that Christ as the Holy One ascended to his Father in heaven, perfectly manifesting his *righteousness* in his death, and in the exaltation to God which followed it. So he will gradually convince the world of *judgment;* that Satan, so long ruler of the world, has been judged; that evil has lost its sway, and therefore can cause no fear to such as hold communion with Christ. These are the three great elements of the process: the consciousness of *sin;* of the *righteousness* of Christ, the Redeemer from sin; of the impotency of evil in opposition to the kingdom of God. And to be conscious of sin; to know Christ as the Holy Redeemer; and the kingdom of God as the conqueror of evil, which shall finally subdue all things to itself: *this* is the whole essence of Christianity. N.

Convince the world of sin. It is true that he hath convinced the world even from the beginning. His striving with the antediluvian world is related in Gen. 6; with the Jews in Is. 1, Heb. 3. Nor has the conversion of a sinner ever taken place without the conviction of the Spirit. But as all his operations in the New Testament were to be more illustrious, so also his convincing of sin. This conviction is much clearer, because the mysteries of salvation are more fully revealed. *Lampe.*——The Spirit makes sin manifest, not in its outward characters—in this respect the law awakens the knowledge of sin—but in its inward, deep root. Now this is nothing else than unbelief, which we may call the mother of all sinful actions; but unbelief itself is, in its most glaring form, unbelief in the Incarnate Christ. O.

To convince a man of sin, by proving to him that it lies at the bottom of all his feelings and blends with all his thoughts; to convince the world of sin, by showing how sin has tainted its heart and flows through all its veins: this is a work which no earthly power can accomplish. No human teacher can do it. Conscience cannot do it. Law, in none of its forms, human or divine, can do it. Nay, the Gospel itself cannot do it. Although the Word of God is the sword of the Spirit, yet, unless the Spirit of God draws forth that sword, it lies powerless in its sheath. Only when the Spirit of God wields it, is it "quick and powerful, a discerner of the thoughts and purposes of the heart." *Hare.*

Of sin, because they believe not on me. As all sin has its root in unbelief, so the most ag-

gravated form of unbelief is the rejection of Christ. The Spirit, however, in fastening this truth upon the conscience, does not *extinguish*, but, on the contrary, *consummate and intensify, the sense of all other sins.* B.——The sin of not believing on Jesus is the capital sin—the one great, comprehensive, all-inclusive sin of ungodly men. All other sins could be forgiven and their power on the heart broken—if the sinner would believe on Jesus. No sin other than this so deeply insults the Lord of glory; no other so cruelly wounds his heart; none other so fatally baffles his efforts for that sinner's salvation, or so surely dooms the unbeliever to remediless woe. Appropriately, therefore, will the Spirit concentrate his efforts to set before every sinner's eye the guilt of not believing on Jesus. H. C.

This is a sin which the world till then had never dreamed of as such: and even at this day few take much thought about it, except those who have been convinced of it by the Spirit. The chief part look solely to their sins of commission, mainly to the evil deeds they may have done, then to the evil words they may have spoken, sometimes, it may be, to the evil thoughts and feelings they may have harbored in their hearts. Of sins of omission, very many think little or nothing; though these are far the larger and more numerous half of the two, and no less deadly than the other. They are the more numerous in the very best of us; and as for those, who are not endeavoring earnestly to walk in the law of God and seeking the help of his Spirit, their sins of omission eat up the whole of their lives. The whole of their lives is one black blot, one vast sin of omission, broken here and there by sins of commission flashing through it. [And it is among sins of omission that we find] the great prime sin, of which the Comforter came to convince mankind, the sin of want of faith, the sin of living without God in the world. Seeing that we were so totally estranged from him, that the narrowness of our minds could not recognize him as God, he sent his Son to dwell among us in the form of a man, that we might know him in whom we were to believe. Now, of every form of sin by which men are withheld from believing in Christ, the Comforter came to convince the world. *Hare.*

Thus all our salvation and condemnation depend now upon this, whether we believe in Christ, or not. A judgment has at length gone forth, which closes heaven against all such as have not and will not receive this faith in Christ. For this unbelief retains all sin so that it cannot obtain forgiveness, even as faith removes all sin. *Luther.*

The *Comforter, also*, did not come to condemn the world but to save the world. In convincing of sin, he has proved that he is indeed the Comforter. If the consciousness of sin arises from any other source, then it is enough to crush us with shame and to harrow us with fears. But when it comes from the Spirit of God, it comes with healing and comfort on its wings. All other conviction of sin would be without hope: here the hope accompanies the conviction, and is one with it. *Hare.*——The Spirit bears witness so convincingly, in order that he may absolve, convert, and comfort those who will give heed to his reproof. *Stier.*

10. Of righteousness, because I go to my Father. The Comforter convinces us that Christ, in that he went to his Father, manifested himself to be the Lord our Righteousness; and he leads us to seek to be clothed in the righteousness which Christ has obtained for us. *Hare.*——Righteousness is God's requirement; but the Holy Ghost reveals the righteousness as actually present in Jesus Christ, the Holy one and the Just, who, through the suffering of death, has *gone to his Father*, having entered into his glory; and he convinces the world that this righteousness of Christ, which faith has to lay hold of, is alone acceptable and well-pleasing before God. R. B.——In few words Paul teaches how far Christ's going to the Father is our true justification, when he says in Rom. 4, Christ was *delivered for our offences, and raised again for our justification.* For going to the Father means, dying and rising again. *Brenz.*

Christ speaks both of his personal, inherent righteousness, and of his communicated, justifying righteousness. That he ascended to the Father is sufficient proof of his own righteousness. That he sheds forth the Spirit, proves the merit of his righteousness: otherwise he could not have given the Spirit in such measure. And that his justifying righteousness is here especially treated of, is apparent from the fact that so many and such great effects are attributed to it in the Scriptures. In the law is revealed the condemning righteousness of God; in the gospel, his justifying righteousness. And this is the great mystery of the gospel, that sinners are justified, not only through divine grace and mercy, but also through divine righteousness, that is, through the righteousness of Christ, who is "Jehovah," and who is "our Righteousness." J. L.——The Holy Ghost convinces the world of righteousness, partly, that it must needs have a righteousness, partly, that it cannot find this righteousness in itself, partly, that it must seek this righteousness in another, namely, in Christ. *Stier.*

Christ's righteousness is also our righteousness, if we will cast away the sin of not believing in him, and receive his righteousness as our own by faith. He is "the Lord our Righteousness." The belief in his righteousness is the means by which we are raised out of our sins and receive justification in the sight of God. Hence these two works of the Com-

forter, the conviction of our own sins, and the conviction of Christ's righteousness, go one along with the other, and cannot be divorced or parted, neither being accomplishable without the other. *Hare.*

11. Of judgment, because the prince of this world is judged. By supposing that the *final judgment* is here meant, the point of this clause is quite missed. The statement, "The prince of this world is *judged*," means, beyond all reasonable doubt, the same as that in chap. 12 : 31, "Now shall the prince of this world be *cast out*;" and both mean that his dominion over men, or his power to enslave and so to ruin them, is destroyed. The death of Christ "judged" or judicially overthrew him, and he was thereupon "cast out" or expelled from his usurped dominion. B.

In that Christ appeared in the world, that he fulfilled the most perfect obedience by his closing sufferings and death, and in that he rose glorified from the dead, he broke down the power of evil; the kingdom of God advanced mightily. By that great act of redemption, the kingdom of evil, and the power of Satan, its ruler, were overthrown. A. T.

The destruction of evil is the necessary consequence of the triumph of good, which alone can render it possible. The casting out of Satan (and his angels) from heaven necessarily implied the previous exaltation of Christ, and of his saints with him, from earth to heaven. The judgment is not to be conceived as merely concentrated at the end of the world, but is continually going on through the whole of history, manifesting itself more plainly at times when good comes forward effectively in fuller power. When the disciples drove out evil spirits, our Lord saw therein the fall of Satan from his throne; and when the Gentiles came pressing into the kingdom of God, he declared that Satan was cast out. O.

Even the law proclaims to sinners who are found destitute of righteousness before God the judgment of damnation to which they are liable; but the Holy Ghost sets forth this judgment in the case of the prince of this world as already executed; and thereby he convinces the world that the power of *their* god has been taken from him, and that the only choice which is left to them is, *either* through faith in Jesus to share in his perfected triumph over the devil, *or* to share in the fate of their own judged and condemned prince. R. B.

Among those who have been convinced by the Holy Spirit both of sin and of righteousness, there are few who are not reminded that another law is still dwelling in their members, warring against the law of God. Most comfortable therefore is the assurance, which the Holy Spirit brings to all such as have a living faith in Christ, and are seeking to put on the righteousness of Christ, that the prince of this world has been judged. . . . They who are truly convinced of judgment, see the prince of this world as he is, in his true shape and features, the heir of eternal wrath, the miserable victim of his own malignity. They see how Christ overcame him —by that sword of the Spirit, which is the word of God. They see how all his most fascinating temptations are scattered by the breath of God's holy law. Their eyes are unsealed, so that he can no more deceive them.

It will never be sufficient for the establishment of any soul in faith and in righteousness, if the Comforter merely comes to it once to work his conviction in it. Ere long the conviction would grow dim and fade away: nor can this be averted, unless the impression be perpetually renewed by the same divine hand. Our growth in faith is sure to increase our conviction of unbelief and of our need of the ever-present help of the Comforter to overcome that unbelief; and our conviction of Christ's righteousness must needs deepen our conviction of our own unrighteousness, and of our own utter inability to overcome it without the constant aid of the same heavenly ally. *Hare.*

What the Holy Ghost put into the mouth of Peter to declare at Pentecost, was the first-fruits of his arrival; and in that very first discourse he reproves the world, by *convincing* it, in a manner calculated to excite both deep feeling and shame, of three several things: first, of *sin*, which reached its culminating point in the rejection of the Saviour; secondly, of *righteousness*, which God has set forth in the crucified and risen Christ; thirdly, of *judgment*, which is victoriously executed on that now conquered being who had the power of death (Acts 2). For three thousand souls, this first discourse of the Holy Ghost was a savor unto life; through the righteousness of Christ apprehended by faith they escaped the judgment which they had deserved on account of their sins. R. B.

12. Many things to say, but ye cannot bear them now. Christ had been instructing his disciples for years, using every opportunity and every incident. The record preserved in the gospels is a very small part of what he spoke, and yet what a store of truth, new to the world, and divine and everlasting in its reach, is contained in it! What a light is cast upon human duty in the Sermon on the Mount, how varied the relations of man's life to his fellow-man and to God as presented in his parables, and what revelations of the love of the Father, and all he intends here and hereafter by the gift of his Son, in this discourse! But after all these revelations, now at the close of his ministry, he has many things to communicate, but his lips are sealed. It is not so much time that is wanting to him, though that too presses, as fitness on the part

of his scholars. The teacher is all-wise, but the learners are weak and full of prejudice. The teacher is *so* wise that he will not give them more than they can well receive. *Ker.*

Well did the Lord know that his poor, sorrowing disciples were not at present able to apprehend and grasp all that is contained in these three things: *sin, righteousness, judgment*, of which, *through them*, the Comforter was to convince the world; if he had now interpreted these words to them, and been pleased to lead them deeper into this mystery of atonement and justification, he would have laid upon them a *burden* too heavy for their understanding to bear. It is in the light of his resurrection and ascension that Jesus will have his crucifixion considered, otherwise it is indeed unendurable. From the throne of the glorified Saviour descends the Comforter, and *guides* the lovers of truth *into the whole truth*, by filling them as the *Spirit of Truth*, and penetrating them more fully from day to day. R. B.

13. "Then will he guide you to the full truth." Thus the meaning is happily expressed by Scholz. *Hare.*——No promise of universal knowledge, nor of infallibility, is hereby conveyed; but it is a promise to them and to us, that the Holy Spirit shall teach and lead us, making known to us all the truth of God. A.——**Speak—hear.** Phrases accommodated to man's weakness. "His teachings and guidings shall be those of One who is in the closest union with the Father and the Son." J. C. R.

No personality was ever more clearly pronounced, by the appropriate attributes and pronouns, than is that of the Comforter here. F. D. H.——And, we may add, the *distinct personality* of each one of the Sacred Trinity is inwoven throughout this whole discourse. Apart from this, the words of Jesus are incoherent and without meaning. The Son and the Father are separated, though their identity of spirit and nature is expressly affirmed throughout. So the Holy Ghost is separated from the Father and the Son by distinct personality and functions, while he is declared to proceed from and to possess a vital oneness of nature with both the Father and the Son. J. G. B. (Section 167.)

The apostolic life and the apostolic doctrine are the ripe fruits of the Spirit's promised guidance into the whole truth; and in the apostolic writings the Church possesses the divine-human, original record of the whole truth in which the apostles were guided, that by virtue of the clear and perfect light which their witness affords, all believers, to the end of the world, may walk in the same only path of truth. Even in the apostle's discourses in the Acts, and here and there in the apostolic epistles, we see the spirit of prophecy at work; and in the *Revelation* which John received when *in the Spirit*, he has fully performed his office, of showing the whole future of the kingdom of Christ. R. B.

14. He shall glority me. In every part of his three fold work the Comforter glorifies Christ. He convinces us of the sin of not believing in Christ. He convinces us of that righteousness which was made manifest in Christ's going to the Father, and which he bestows on all such as should believe in him. And, in convincing us of judgment, he convinces us that the prince of this world was judged in the life and by the death of Christ. In like manner all the graces which the Spirit bestows are the graces which were manifested in the life of Christ. It is Christ's love that he shows and gives to us, the love through which Christ laid down his life—and Christ's joy in his communion with his Father—and the peace which Christ had when he overcame the world—and the faithfulness of him who is the faithful witness—and the gentleness with which Christ took little children in his arms—and Christ's meekness in never answering again—and the temperance of Christ, who made it his meat and drink to do the will of his Father. All these graces the Spirit of God desires to give to all who believe in Christ Jesus. *Hare.*

Of mine shall show unto you. The saving substance of *every* thing that the Spirit, as instructor, shows, is *Christ.* Everything of which he convinces the world, and everything that he makes known to believers in his office of guide into all truth, has for its end and aim the glorification of Christ in the world and within the hearts of believers. The Father glorified the Son in heaven, when he exalted him to the right hand of his majesty; the Holy Ghost glorifies him upon earth, by preparing for him a throne, through the blessed gospel, in the hearts of redeemed and converted sinners. Hereby is any spirit known to be the instrument of the Holy Ghost, by acknowledging the glory of the Lord Jesus and exalting his praise (1 John 4 : 2). R. B.

This 14th verse is decisive against all additions and pretended revelations, subsequent to and beside Christ; it being the work of the Spirit to testify to the things of Christ, and not to anything new or beyond Him. A.——The 15th verse shows the entire unity between Father, Son, and Holy Spirit in the revelation of truth made to man. J. C. R.

If in this, the Lord's parting discourse, the mystery of the Holy Trinity, which is the root and crown of all God's mysteries, is more clearly set forth than in any other discourse which John has preserved, let us remember that this very discourse has for its text, "*Let not your heart be troubled!*" Not for vain and fruitless speculation has this mystery been confided to us, but for our joy and peace in believing, and for the hope of enjoying it in heavenly light. R. B.

Section 146.—Last Discourse: "Ask in My Name."

The Guest-Chamber.

JOHN xvi. 16–33.

16 A LITTLE while, and ye shall not see me: and again, a little while, and ye shall see
17 me, because I go to the Father. Then said *some* of his disciples among themselves, What
is this that he saith unto us, A little while, and ye shall not see me: and again, a little
18 while, and ye shall see me: and, Because I go to the Father? They said therefore,
19 What is this that he saith, A little while? We cannot tell what he saith. Now Jesus
knew that they were desirous to ask him, and said unto them, Do ye inquire among
yourselves of that I said, A little while, and ye shall not see me: and again, a little while,
20 and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but
the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into
21 joy. A woman when she is in travail hath sorrow, because her hour is come: but as
soon as she is delivered of the child, she remembereth no more the anguish, for joy that
22 a man is born into the world. And ye now therefore have sorrow: but I will see you
23 again, and your heart shall rejoice, and your joy no man taketh from you. And in that
day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask
24 the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my
name: ask, and ye shall receive, that your joy may be full.
25 These things have I spoken unto you in proverbs: but the time cometh when I shall
26 no more speak unto you in proverbs, but I shall show you plainly of the Father. At
that day ye shall ask in my name: and I say not unto you, that I will pray the Father
27 for you: for the Father himself loveth you, because ye have loved me, and have believed
28 that I came out from God. I came forth from the Father, and am come into the world:
29 again, I leave the world, and go to the Father. His disciples said unto him, Lo, now
30 speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest
all things, and needest not that any man should ask thee: by this we believe that thou
31, 32 camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour
cometh, yea, is now come, that ye shall be scattered every man to his own, and shall
33 leave me alone: and yet I am not alone, because the Father is with me. These things
I have spoken unto you, that in me ye might have peace. In the world ye shall have
tribulation, but be of good cheer: I have overcome the world.

EVEN our saintliest saints only partially apprehend the joy and benefit of their position. We profess to believe Christ has overcome the world, and that we have a right to be of good cheer because he has overcome it, and then straightway we go and act and speak as if the gloomy burden rested on us of overcoming it unaided, ourselves. The very consolation of his assurance is that he *has* overcome it. It is a fact wrought. It is a triumph accomplished. Yet look on the nominal Christians, catch the half-faithless and complaining tones of unreconciled mourners, read the despair on the cheerless faces of so many avowed disciples, and who would ever dream we were the heirs of a glorious liberty obtained, and the children of a day whose morning beams, as they mounted the sky, were the banners of an everlasting victory? Fellow-Christians, we have not yet to find out the secret of redeeming the world to God. God so loved the world that he gave his Son. He has baffled evil by his prayers, trodden it under the feet of his virtue, and rebuked it by his word, and nailed it to his cross. What is for us is to take with living gratitude the divinely-offered gift, to clothe ourselves in his purity, to lean our sorrows on his breast, to come unto him —the Way, the Truth, the Life. Yes, fourfold as his saving offices for us are—living as example, enlightening as teacher, dying as redeemer, rising as advocate and intercessor—fourfold must our acceptance be—following the guide, obeying the word, moved to penitence and faith by the cross, kindled to holy praise by the hopes of the resurrection. F. D. H.

16. The seeing which Jesus promises to his disciples (and to all Christians) is grounded on this, that his leaving them is not so much a going *away*, as a going *to the Father:* "*Because*," he says, "I go unto *the Father*." If Jesus did not go *to the Father* and enter into the Father's glory, the Comforter could not glorify him as the risen Prince of Life—as him who should remain with his disciples in the word and sacrament forever, until he shall come again in outward manifestation, "in like manner as the disciples saw him ascend into heaven." Whereas now, with eyes enlightened by the Spirit, we behold his glory; like Stephen, we gaze into heaven, opened to our view by virtue of the departure thither of our great High-Priest. R. B.

20-22. Ye have sorrow, ye shall rejoice. They would have a few most desolate days, bereaved, bewildered, trembling for their own lives, borne down with sadness in the loss of such a friend, shocked with the sudden sinking of such hopes as they had still cherished in the promised King of Israel, coming to set up something they thought of as a kingdom. This rush of the waves of sorrow Jesus foresaw, and therefore gave them these words among the very last—to be recalled in the bitterness of that anguish. H. C.

22. The glorious fruit which should spring from that sorrow, the Lord describes in the threefold word, "*I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*" When the disciples beheld the risen One, they were indeed glad; yet the seeing was rather on the Lord's side than on the apostles'!—*I*, he says, will see *you* again. There was something yet wanting to make their joy perfect, for as yet they only gazed at him timidly and with fear. When they saw him ascend into heaven, then, and not till then, did they touch him as he desires to be touched, with earnest adoring hands: then *their heart rejoiced* with a great, a living joy; and their joy in their ascended Lord was heightened into an inexhaustible power when the Comforter, the Spirit of joy, came and in their hearts put his seal upon the word, "*Your joy no man taketh from you.*" Ever since the coming of the Comforter, a one continuing day of Pentecost has been going on, nor will it end until the Lord's visible coming again; therefore it is proper for us to take to ourselves the power of this precious promise, that no man—not the devil, not the world, not the weakness of the flesh—shall ever take our joy from us. Our sorrow is the remnant of our sins and of our sinfulness, which Christ has atoned for, and that remnant lessens daily; but our joy is the foretaste of the blessed eternity which Christ has prepared for us, and that joy progresses onward, waxing daily toward perfection. R. B.

Which is the stronger, even while we wander here, sorrow or joy? Is not the joy from above, is not the sorrow from beneath? Is not that which is from above stronger than that which is from beneath? Which of the two may, which will, which should, take place?—the sorrow embitter the joy, or the joy sweeten the sorrow? *The joy is the stronger!* This we may know if we fashion our life more into *conformity with Christ's life*, if we feel that this life is *a going away to the Father and the Son.* If life is only judged of according to our success in worldly business, according to the possession of perishable joy, or honor, or property; if we are earthly-minded, then, indeed, sorrow and suffering must be the mightier. But if we do not seek in the world for the aim and object of our life; if we have cast our anchor behind the veil which conceals eternity from us; if we only live for eternal joys, and strive after them alone, then our life takes quite another form—it then becomes a sojourning, a wandering, a pilgrimage; the suffering of life becomes a conflict, only exciting a stronger longing after eternal things; and the diligent care to enter in thither into the eternal rest of the saints, and not to fall short of it, maintains in us a spirit of joyous, unflagging endeavor, even to the grave. Everything depends upon our *living forward*, upon our seeing our happiness in life eternal, upon our recognizing the fact, that to come to the Lord, to behold him, to be glorified like him, to be ruled over by him, and to rule with him—that for *this* we were born, for *this* we live, for *this* we die. *Löhe.*

24. The Spirit of Christ draws near to us without any fettering condition, and without any restraining measure, even as the gospel does. It is his special work to exhibit the abundant freeness and riches of the gospel of Christ, to unfold and analyze it that we may see it in its manifold beauty. And the promise of the Spirit by Christ is followed by this command, "Ask, and ye shall receive, that your joy may be full." *Ker.*

Unrestrained freedom of question had been the law of their life under their great Teacher. Their words fell on his earthly ear; his replying words fell on theirs. But after his ascension this form of asking Jesus must cease, and instead of it must come praying to the invisible Father in the name of that Jesus whom henceforward they must think of as having passed into the heavens, and evermore making intercession for his people there. They might ask the Father in heaven as freely as they ever had the Son on earth. H. C.——Henceforth ask everything in my name, and through my mediation ask fully and confidently, and you shall receive abundantly. So asking, you shall find the joy of your own souls filled up. J. C. R.

To pray in the name of Jesus is, first, so to pray that the person of the supplicant shall be repre-

sented by him; secondly, so to pray that his Spirit shall suggest to the supplicant what he shall pray for; thirdly, so to pray that his cause and honor shall be the supplicant's principal concern. R. B.

What the heart is to the living man, that prayer is to the soul; what rest is to the weary, what joy to the mourner, what gold to the needy, what strength to the weak, what the breath and blood to the life—all that, to the troubled soul, is prayer. Sweet *incense*, precious in God's sight, it enlightens the mind, nourishes confidence and hope, kindles love, increases humility, begets in the supplicant's mind a renunciation of earthly things, and renders strong and lively his desire for things heavenly; prayer produces unspeakable enjoyment, and crowns with supreme power; for even the angels honor the supplicant who, in Jesus' name, calls upon the holy, almighty God. *Gerhard.*

25. All things that the risen and ascended One shows *plainly*, without the veil of parables, to his disciples, from that first word which Mary Magdalene heard from his lips and carried to his brethren, to the very last word which the Spirit saith unto the churches—all are the Son's showing *of the Father;* i. e., that the Father of Jesus Christ may be known as the true Father of all who are in Christ, and Christ in them. R. B.

26. At that day. It was not clearly and fully known that Jesus Christ was the Mediator between God and man, and that everything was to be asked and granted in his name, till after he had shed his blood, opened heaven, and sent down the Holy Spirit upon his Church, and till so many gifts of that Spirit, and so many miracles wrought by the apostles, had appeared in the world. Q.

27. *That day*, the New Testament day of joy, is at once a day of *knowledge* and a day of *prayer*. Plainly does the Spirit of Christ show to the children of the new covenant the mystery of God's paternal love; and plainly in return do they pray to the Father in the name of Jesus Christ. To this filial freedom will the Lord fain allure his disciples when he tells them, that in his name, on account of his finished eternal redemption, they would have open and free access to the Father, and might joyfully, without fear, rest assured of the Father's love: "*for the Father himself loveth you.*" R. B.

28. I came from the Father: I go to the Father. The first part only of this statement the disciples believed; the second they did not yet understand; but Jesus puts both together as the two halves of one whole truth, either of which necessarily implies the other. The declaration sums up the history of Christ; it is the substance of the Christian faith; it asserts doctrines utterly incompatible with a merely human view of Christ's person, and makes his divinity the fundamental article of the creed. A. B. B.

Threefold is the way through which Christ passed for the salvation of the children of men: the way of *love*, when moved by surpassing love he descended from heaven to earth, and became man; the way of *obedience*, when, for us, he was obedient to his Father, even to the death of the cross; the way of *glory*, when, after having accomplished his mission, he ascended into heaven and returned to his Father. *Gerhard.*——When Christ came forth from the Father, he so came into the world as never to leave the Father; and he so left the world and went unto the Father as never to leave the world. *Aug.*

29. Now speakest thou plainly. Hardly more so than before; the time for perfect plainness was not yet come, but having caught a glimpse of his meaning (it was nothing more), they eagerly express their satisfaction. B.——**30.** He had so interpreted their inmost thoughts and feelings, that they were fully convinced that their hearts were open to his view. His words from verse 19 had been so pertinent to the difficulties with which their minds had been perplexed, that it was as though their thoughts had been exposed to him. J. J. O.

33. The aim of the whole discourse had been to impart to the minds of the disciples a spring of divine comfort amid their struggles with a hostile world for the advancement of the kingdom of God. He closed it with a few words of farewell, embracing its whole scope. N.——For the benefit of his disciples who now believe, as well as for that of his whole Church which shall believe unto the end—the Lord sums up in these words all that he has been saying to his disciples during these parting hours.

Those who have *tribulation in the world* shall have *peace in him*, a peace which makes us be of *good cheer* in the midst of trouble, for it is grounded in *him who has overcome the world.* In this *peace*, which the Lord bequeaths to his disciples as *his* peace, is contained the whole fulness of the Christian's life: the man who possesses this peace brings forth fruit in love, and he has fulness of joy. Peace in *faith*, fruit in *love*, perfect satisfaction in *joy:* these are the blessings which the Comforter makes over to the Church of Christ; while he makes the life of the already glorified Son of man to be the life of men who are to be glorified. Herein is contained the sum of the whole of the Lord's consolatory discourse to his disciples. R. B.

The grand fact is that Christ's victory is the victory of his followers, and insures that they too shall conquer. Jesus fought his battle, not as a private person, but as a representative man. And all are welcome to claim the benefits of his victory—the pardon of sin, power to resist the evil one, admission into his everlasting kingdom. Because Christ

has overcome, we may say to all, Be of good cheer. A. B. B.

When the spiritual life of the disciples, sunken for a moment, emerged again after the resurrection of their Master, how brilliantly must the image of these last discourses have shone forth from the depths of their memories and their hearts! How precious must each word have been to them! With what intense interest must they have turned them over and dwelt upon their import! And how clear, in the light of their experience of the fulfilment of his predictions, must many things have appeared that were before obscure! N.

And thus this series of conversations, of unparalleled significance, of inexpressible sweetness—precious above all other words that ever fell from those sacred lips—came to its close. It only remained to Jesus to pour out his full soul in prayer—prayer for the men he loved most tenderly; for men whose pending perils he foresaw clearly; whose moral frailties lay vividly before him, and whose need of help from above he therefore saw to be exceedingly great and demanding. H. C.

The Attitude of Christ toward Men.—No mere man could take the same attitude of supremacy toward the race, and inherent affinity or oneness with God, without fatally shocking the confidence of the world by his effrontery. Imagine a human nature saying to the world, "I came forth from the Father"—"ye are beneath, I am from above;" facing all the intelligence and even the philosophy of the world, and saying in bold assurance, "Behold, a greater than Solomon is here"—"I am the light of the world"—"the way, the truth, the life;" publishing to all people and religions, "No man cometh to the Father but by me;" promising openly in his death, "I will draw all men unto me;" addressing the Infinite Majesty, and testifying, "I have glorified thee on the earth;" calling to the human race, "Come unto me," "follow me;" laying his hand upon all the dearest and most intimate affections of life, and demanding a precedent love—"He that loveth father or mother more than me, is not worthy of me." Was there ever a man that dared put himself on the world in such pretensions?—as if all light was in him, as if to follow him and be worthy of him was to be the conclusive or chief excellence of mankind!

Nor is there anything disputable in these pretensions, least of all, any trace of myth or fabulous tradition. They enter into the very web of his ministry, so that if they are extracted and nothing left transcending mere humanity, nothing at all is left. Indeed, there is a tacit assumption, continually maintained, that far exceeds the range of these formal pretensions. He says, "I and the Father that sent me!" What figure would a man present in such language—I and the Father? He goes even beyond this, and, apparently without any thought of excess or presumption, classing himself with the Infinite Majesty in a common plural, he says, "*We* will come unto him and make *our* abode with him." Imagine any, the greatest and holiest of mankind, any prophet or apostle, saying *We* of himself and the Great Jehovah! What a conception did he give us concerning himself when he assumed the necessity of such information as this, "My Father is greater than I;" and above all, when he calls himself, as he often does in a tone of condescension, "the Son of man." See him also on the top of Olivet, looking down on the guilty city and weeping words of compassion like these, "How often would I have gathered thy children together as a hen doth gather her chickens under her wings, and ye would not!" See him also in the Supper, instituting a rite of remembrance for himself, a scorned, outcast man, and saying, "This is my body—this do in remembrance of me."

For eighteen hundred years these prodigious assumptions have been published and preached to a world that is quick to lay hold of conceit, and yet, during all this time, whole nations of people have paid their homage to the name of Jesus, detecting never any disagreement between his merits and his pretensions, offended never by any thought of his extravagance. His worth is seen to be so great, his authority so high, his spirit so celestial, that instead of being offended by his pretensions, we take the impression of one in whom it is even a condescension to breathe our air. H. B.

Section 147.—The Prayer for His Own.

The Guest-Chamber.

JOHN xvii. 1-12.

1 THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour
2 is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him
power over all flesh, that he should give eternal life to as many as thou hast given him.
3 And this is life eternal, that they might know thee the only true God, and Jesus Christ
4 whom thou hast sent. I have glorified thee on the earth: I have finished the work
5 which thou gavest me to do. And now, O Father, glorify thou me with thine own self,
with the glory which I had with thee before the world was.
6 I have manifested thy name unto the men which thou gavest me out of the world:
7 thine they were, and thou gavest them me; and they have kept thy word. Now they
8 have known that all things whatsoever thou hast given me are of thee: for I have given
unto them the words which thou gavest me; and they have received *them*, and have
known surely that I came out from thee, and they have believed that thou didst send
9 me. I pray for them: I pray not for the world, but for them which thou hast given
10 me; for they are thine. And all mine are thine, and thine are mine; and I am glorified
11 in them. And now I am no more in the world, but these are in the world, and I come
to thee. Holy Father, keep through thine own name those whom thou hast given me,
12 that they may be one, as we *are*. While I was with them in the world, I kept them in
thy name: those that thou gavest me I have kept, and none of them is lost, but the son
of perdition; that the scripture might be fulfilled.

THIS Intercessory Prayer of the Lord carries the mind and the heart of one who reverently ponders it to the ultimate point of spiritual contemplation attainable on earth. It is wholly impossible—inconceivable, even—that it should have been imagined and cunningly framed by a human author. It implies the perfect Mediatorial consciousness of which it is the consistent idiomatic utterance. It manifests, in words lucid as sunbeams, the fraternal, prophetic, and kingly spirit of him who is one with his followers on earth, and one equally with the infinite Father, whom he at once addresses and reveals. The tone of it is not of a suppliant pleading, but of a companion expressing his desires. He discerns the needs of which those for whom he intercedes are not yet aware. With divine insight, to which measures of time are nothing, he anticipates the whole development and progress, the long struggle and the final achievement, of his kingdom in the world. The glory which he has had is present in his thoughts. The glory which he shall have, and in which his disciples shall be partakers, is as palpable before him. His feet are still upon the earth, and ready to tread with unfaltering steps the *Via Dolorosa*. But his head is already crowned as he prays with the sun-bright splendor which John saw afterward in the Apocalypse. More plainly than in miracle, law, instruction, he stands before us in this prayer, the Divine Person, who has entered into man's nature to redeem it, and has sought the earth that we may seek, with assured hope, his native and reëntered heaven.

How wonderful that operation of the Spirit on the mind of the Evangelist which recalled to him afterward, with faithful fulness, these self-demonstrating and inimitable words! How overwhelming that mystery of anguish which directly afterward wrung from the same supreme soul that prayer in the garden, when "his sweat was as it were great drops of blood falling down to the ground!" How inspiring the thought that the same intercession goes on above, and never ceases, for the Church which still is so feeble in faith, for the disciples of our own day, whose love is so languid, whose fears are so great, whose needs so many! R. S. S.

With the words, "Be of good cheer, I have overcome the world," the Lord closed his farewell discourse to his disciples. To the fulness of consolation, which in this discourse he has bequeathed to his Church, his love would yet add another jewel; and he *spoke aloud* the emotions which in this hour, while interceding before his Father, moved his high-priestly heart. To heaven ascends the voice of prayer from the only-begotten Son, who, in his brethren's flesh, overcomes the world and goes to the Father, that he may bestow upon them the glory which the Father has given to him.

There is a sense in which believers, who have once for all entered into sonship with God, are daily in need of Christ's intercession. This is the intercession which the great High-Priest here offers to the Father, for the *keeping* and *perfecting* of his apostles, and of his whole Church, which, to the inexhaustible comfort of his people, he carries on still in heaven, and which is really and powerfully effectual. *Melanchthon*, whose last lecture, shortly before his death, was on this passage, thus extols its glory: "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God himself." R. B.

First, Christ prays for *himself*, asking for his glorification, because he is the corner-stone of the Church, and because out of his merits alone descends to us every spiritual and heavenly blessing. Then he prays *for the apostles*, the ordained teachers of all the world, who in the word of the gospel were to offer to mankind those treasures of salvation which Christ has obtained for us; on which account they are called the foundation of the Church, upon which all other believers are built. Lastly, he prays for the *whole Church*, whose members believe on him through the apostles' word. *Gerhard.*

Even in his prayer for *his own* glorification, the Lord acted as our *high-priest*; since it is *for us*, as our Jesus, that he has been glorified with the glory which, as the eternal Word, the Creator of every creature, he had with the Father before the world was. But presently in express terms he presents his own people (the *apostles*, and in them, also, *all* true disciples) to the Father in his name, and *prays for them.* R. B.

1. Lifted his eyes to heaven. Not his *hands*, for he prays not as a suppliant—but as an intercessor and high-priest, standing between earth and heaven. **Father.** Not *our* Father, which *he* never could say: nor *my* Father, which would be too great a separation between himself and his people for such a prayer; but simply Father: that great name in which all the mystery of Redemption is summed up. A.

The hour is come. The hour long anticipated, most eventful, toward which my whole earthly life has looked and all its labors have been shaped—this great hour of crisis, of issues, of consummation—of trial, pain, arrest, torture, conflict with Satan, death, resurrection, ascension, triumph, eternal glory—how do the grand issues of my earthly mission culminate upon this momentous hour! H. C. ——*The hour is* come! How much this expresses! filial obedience, filial intimacy, filial hope and joy. *The* hour! It is the hour for which he has patiently waited, to which he has looked forward, yet has never sought to hurry on; the hour appointed by his Father, about which Father and Son have always had an understanding, and of which none but they have any knowledge. A. B. B.

Glorify thy Son, that thy Son may glorify thee! A proof that the Son is equal to the Father as touching his Godhood, for what creature could stand before his Creator and utter them? *Stier.*——The glorifying *of* the Father is the whole great result of the Son's glorification *by* the Father—the manifestation of God to and in men by the Son through the Spirit.

2. All flesh. The *whole creation* is given by the Father to Christ: is his to rule and to judge by virtue of his being in the root of that human nature, to which sovereignty over the world was given, the second and righteous Adam. But in this wide gift, there is a more special gift—"as many as thou hast given him"—in the stricter sense, *the chosen*, they who believe on him. And to them, and them only, he imparts the further ineffable gift consequent on union with him—*eternal life!* A.

3. That they might know thee. If God shall be known as a God merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin, he must come forth in person, show us his glory, cause all his goodness to pass before, and proclaim his name, "Jehovah! Jehovah! God merciful and gracious!" This God has done, but ever by the person and the word of his only-begotten Son. He alone hath declared him. The Jehovah of the olden time was therefore the Son of God. The Jesus of the latter time was proclaimed at Jordan the Son of God. The Lord Jehovah, and the Lord Jesus, one and the same, is the radiance of the glory, the character of the person, of God. You who will know God seek him in his Son. Behold him walking as the angel Jehovah in the ancient Church, behold him walking as the Christ in the midst of his disciples. God is not other than you see him here; God is just what you see him here. There is no hidden element of the divine nature slumbering in the Father in heaven while other elements are manifest in Jesus Christ. Mysteriously,

yet most really, is the Father in the Son and the Son in the Father. J. T. D.

Life eternal. That "life eternal" which he is to give to believers, is not merely to know that Jehovah *is* the one true God and that Jesus is his Son; but to *know them as such.* It signifies that what is thus known of God and of his Son is wrought into the very life of the soul; develops the spirit of loving obedience, and the simple trust of faith—so that thus knowing God intelligently, they become in spirit and life his children. H. C.——The knowledge spoken of is that living realization of knowledge, that oneness in will with God, and partaking of his nature, which *is* itself life eternal: the knowledge, love, enjoyment of him who is infinite, being themselves infinite. A.

Jesus Christ. This is the only place where our Lord gives himself this compound name, afterward so current in apostolic preaching and writing. Here the terms are used in their strict signification: "JESUS," because he "*saves* his people from their sins;" "CHRIST," as *anointed* with the measureless fulness of the Holy Ghost for the exercise of his saving offices. **Whom thou hast sent.** In the plenitude of divine authority and power, to save. B.——The very juxtaposition here of *Jesus Christ* with *the Father* is a proof, by implication, of our Lord's Godhead. The knowledge of *God and a creature* could not be eternal life, and such an association of the one with the other would be inconceivable. **4. The work.** Not only the ministerial life of our Lord, but the whole life with all its appointed manifestations of humility and purity, and his prophetic and declarative office, terminated by his passion and death. A.

5. Glorify thou me. The "*I thee*" and "*Thou me*" are so placed in the original, each beside its fellow, as to show that *a perfect reciprocity of services* of the Son to the Father first, and then of the Father to the Son in return, is what our Lord means here to express. B.——**With the glory which I had with thee.** Jesus seems to stand in thought at the point of consummation, where he looks upon the period of his humiliation as closing, and lifts up his prayer for the glory that lay beyond. Bring me home to that glory in which I dwelt with thee in the eternal ages before this world's creation, that coequal dignity and glory in which I dwelt from eternity with thee. It would seem that in this prayer the divine—not the human—consciousness is in the foreground—the word "I" in the phrase "which I had with thee" representing the eternal Word, who was from the beginning "with God." H. C.

This prayer expresses the consciousness that Jesus had of himself as an incarnation, and of his eternal preëxistence with the Father. He does not say the glory that I received from thee, by promise, at my coming into the world, but the glory which *I had* with thine own self, in a unity of participation with the Godhead *before the world was.* "He always was having it, *was in possession of it;* he never *began* to have it" (*Bengel*). In this utterance, surely, he made himself God. J. P. T.——The same Person who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory: a decisive proof of the unity of the Person of Christ, in his three estates of eternal preëxistence in glory, humiliation in the flesh, and glorification in the resurrection-body. A.

6. Thy name. From the cradle to the grave, from Jordan to the brook Kedron, from the Mount of Transfiguration to the fatal hill of Golgotha, the whole of Christ's life, his sufferings and his death—ay, and afterward his resurrection—are nothing but the most clear and most blessed *revelation of the name of God* by which he will be called by us. We see and hear nothing but his goodness and glory in which he passes before us, and in his own person, in the highest possible degree his own, with hands uplifted to bless, he proclaims to us his name, that he is merciful and gracious, long-suffering, and of great goodness and truth. *Löhe.*

Which thou gavest. The Father gave them to Christ by leading them to Christ. A.——All true believers may fairly take comfort in the thought, that they were known and cared for and given to Christ by an eternal covenant, long before they knew Christ cared for them. It is an unspeakable comfort to remember that Christ cares for that which the Father has given him. J. C. R.——And every worshipper of God, in spirit and in truth, can urge whatever concern weighs upon his mind as God's own affair, and on that ground appeal to the honor of his name. *Rieger.*

8. I have given unto them the words which thou gavest me. On the truth of this saying stands the whole fabric of creeds and doctrines. It is the ground of authority to the preacher, of assurance to the believer, of existence to the Church. It is the source from which the perpetual stream of Christian teaching flows. All our testimonies, instructions, exhortations, derive their first origin and continuous power from the fact that the Father has given to the Son, the Son has given to the servants, the words of truth and life. . . . There is no part of the later and larger New Testament doctrine which has not its germs and principles in the words which he spake in the days of his flesh. And it is made clear by his own promises beforehand, and by the distinct assertions of the men whom he employs, that, when his own voice has ceased on earth, it is nevertheless he who teaches still. T. D. B.

9. It is one of several minute coincidences (un-

avoidably obliterated in the English version) which show how uniformly our Lord claimed his divine origin, that whereas he used the word *aito*, of all *other* prayers to God—being the word used of petitions to one who is superior—the word he uses to describe his own prayers is *eroto*, which is (strictly speaking) the request of an equal from an equal. F.

10. Literally, all my things are thine, and thy things are mine. Absolute community of property between the Father and the Son is here expressed as nakedly as words can do it. B.

11. Keep those thou hast given me. Even when filled with the assurance of resuming his glory, he remembers the ties of earthly friendship and of spiritual communion that bind him to his disciples; and, while his eyes are lifted up to heaven, his heart is twined about those who are to be left alone. Nothing short of his own glory will suffice . im as a benediction upon them. J. P. T.

12. But the son of perdition. "But" is here an "adversative," not an "exceptive" word. "Out of those thou gavest me, not one is lost. But there is one who is lost, even Judas, the son of perdition." J. C. R.

Section 148.—Prayer for their Sanctification and Oneness.

The Guest-Chamber.

JOHN xvii. 13–26.

13 AND now come I to thee, and these things I speak in the world, that they might have
14 my joy fulfilled in themselves. I have given them thy word; and the world hath hated
15 them, because they are not of the world, even as I am not of the world. I pray not
that thou shouldest take them out of the world, but that thou shouldest keep them
16, 17 from the evil. They are not of the world, even as I am not of the world. Sanctify
18 them through thy truth: thy word is truth. As thou hast sent me into the world, even
19 so have I also sent them into the world. And for their sakes I sanctify myself, that
they also might be sanctified through the truth.
20 Neither pray I for these alone; but for them also which shall believe on me through
21 their word: that they all may be one; as thou, Father, *art* in me, and I in thee, that
22 they also may be one in us: that the world may believe that thou hast sent me. And
the glory which thou gavest me, I have given them; that they may be one, even as we
23 are one; I in them, and thou in me, that they may be made perfect in one; and that
the world may know that thou hast sent me, and hast loved them as thou hast loved me.
24 Father, I will that they also whom thou hast given me be with me where I am; that
they may behold my glory which thou hast given me: for thou lovedst me before the
25 foundation of the world. O righteous Father, the world hath not known thee; but I
26 have known thee, and these have known that thou hast sent me. And I have declared
unto them thy name, and will declare *it:* that the love wherewith thou hast loved me,
may be in them, and I in them.

THIS heavenly discourse and prayer have been the treasure of his people in every age, sounding to us like the silver bells on the high-priest's garment, which told the people without that he was still living, and interceding for them within the vail. When we would have our hearts warmed to the memorial of the death of Christ, let us think of the thoughts that then glowed around it, and that breathe of the very incense which he offers for us now in the golden censer before the throne. If we come to his cross and table with sincere faith, we have our interest in his never-dying advocacy, and we abide all our days under the shadow of those arms that were outstretched upon the cross to suffer, and that are now lifted up on the throne to plead for us. How strong may we not feel in all our conflicts on the plain, while such a Prophet is praying for us on the mount! The humblest look upward to the pure and true—the feeblest cry for aid in the battle against sin—finds a face to represent it, and a voice to speak for it before the throne of God. Only let your look and cry be true, however weak, and you can claim all the aid that the prayer of Christ insures, and rejoice in the thought that such aid is almighty. *Ker.*

God has done more than manifest himself in Jesus Christ. He has done more than place upon the earth and before men his own living image, the type of sanctity and the model of life. Jesus Christ is not only God made man to spread the divine light upon men; he is God made man to conquer and efface in man moral evil, the fruit of the sin of man. He brings not only light and law, but pardon and salvation. And it is at the price of his own suffering that he brings these to them. He is the type of self-devotion at the same time as of sanctity. He has submitted to be a victim in order to be a saviour. The incarnation leads to the cross, and the cross to the redemption. And what other spectacle than that of God made man to constitute himself victim—made victim to become the Saviour—could have excited in the soul of mankind those outbursts of admiration, of respect and love, that ardent, invincible, and contagious faith of which the apostles and primitive Christians have left us the evidences and the example? It was requisite that the victim and the sacrifice should be equal to the work. That work was the Christian religion, that incomparable system of facts, dogmas, precepts, promises, which in the midst of doubts and controversies has for nineteen centuries afforded satisfaction and solution to all natural human aspirations. F. G.

15. To be kept in the world implies three things—to be engaged in its business, to suffer under its trials, to be exposed to its temptations and sins. To be kept from evil in the world means, to be engaged in the world's business and have it rightly directed; to suffer under its trials and to be preserved from impatience; to be exposed to its temptations, and preserved from falling into sin. This should mark a Christian man in the world, that he should have a deeper view of what is to be aimed at in character, of what is meant by being *kept from evil*. It is not to be preserved from misfortune, or sickness, or reproach, or bereavement, but from *sin*. Let us fear nothing so much as sin; and feel that our life can aim at a true and noble end only when it breathes the air of this prayer of Christ. *Ker.*

The means *we* are to use that we may be kept of God from evil, Christ plainly intimates in verses 14 and 17: *thy word*. So the psalmist: "Thy word have I hid in my heart that I might not sin against thee." J. G. B.

16. Repetitions in real earnest prayer are warranted by Christ's example—here and afterward. It is *vain* repetitions, repeating the same words without thought or feeling, against which he warns. J. C. R.

17, 19. Sanctify them through thy truth. Sanctify myself. The word *sanctify* carries the meaning which unites the *two* uses, of *consecration to God*. In *them*, this *setting apart for him* was a gradual process to be accomplished by the deeper drinking in of the truth, by the blows of affliction, and the purifying fire of the Spirit; in them it was strictly *sanctification*, or the *making* holy. But in *him* it was that pure and entire self-consecration by his submission to the Father's will, the entire possession of his sinless humanity with the living, speaking *truth of God*, which should be the efficient *cause of their* sanctification and their *pattern*. A.

As the former prayer, "*Keep* them," was *negative*, asking *protection* for them from the poisonous element which surrounded and pressed upon their renewed nature, so this prayer, "*Sanctify* them," is positive, asking the *advancement and completion* of their begun sanctification. *Through* (or *in*) *thy truth*—God's revealed truth, as the medium or element of sanctification. B.

The true law of every life is consecration to God; therefore Christ says, I consecrate myself; else he had not been a man in God's idea of manhood—for the idea of man which God had been for ages laboring to give through a consecrated tribe and a consecrated nation to the world, was the idea of a being whose life-law is *sacrifice*, every act and every thought being devoted to God. Accordingly, this is the view which Christ himself gave of his own divine humanity. For their sakes I sanctify, i. e., consecrate or devote myself. F. W. R.

The priest of the new covenant thus offers to God, in his person, the whole of that new humanity which he represents in his sacrifice. *De P.*——For all his Church, and for every member of it, Jesus set himself apart, and consecrated himself at once as a priest to offer an efficacious sacrifice, and as a victim, chosen of God, yet self-doomed and self-consecrated, to be offered on the altar of the divine righteousness. What the apostle calls the "giving of himself for us," seems to be precisely what our Lord here calls "sanctifying himself;" and the sanctifying of his people, which he here represents as the ultimate end of his sanctifying of himself, appears to include all that the apostle describes by "redeeming them from all iniquity, and purifying to himself a peculiar people, zealous of good works." *T. Smith.*

20, 21. That they all may be one in us. The indwelling Spirit of the Father and the Son is the one perfect bond of union, knitting into a living unity, first, all believers among themselves; next, this unity into one still higher, with the Father and the Son. (Observe, that Christ never mixes himself up with his disciples as he associates himself with the Father, but says, "*I* in *them* and *they* in *us*.")

That the world may believe. The grand impression upon the world at large, that the mission

of Christ is divine, is to be made by *the unity of his disciples*. The Spirit of Christ, illuminating, transforming, and reigning in the hearts of the genuine disciples of Christ, drawing them to each other as members of one family, and prompting them to loving coöperation for the good of the world—this is what, when sufficiently glowing and extended, shall force conviction upon the world that Christianity is divine. Doubtless the more that differences among Christians disappear—the more they can agree even in minor matters—the impression upon the world may be expected to be greater. But it is not *dependent* upon this; for living and loving oneness in Christ is sometimes more touchingly seen even amid and in spite of minor differences, than where no such differences exist to try the strength of their deeper unity. Yet it is when "the Spirit shall be poured upon us from on high," as a Spirit of truth and love, and upon all parts of the Christian territory alike, melting down differences and heart-burnings, kindling astonishment and shame at past unfruitfulness, drawing forth longings of catholic affection, and yearnings over a world lying in wickedness, embodying themselves in palpable forms and active measures—it is then that we may expect the effect here announced to be produced, and then it will be irresistible. *Should not Christians ponder these things? "should not the same mind be in them which was also in Christ Jesus" about this matter? should not his prayer be theirs?* B.

22. What glory is it which Christ has, and which he gives to us? It is this which he has just before said, that *they all may be one, as the Father and I are one.* This is the real, true mine of all divine blessings, of life, comfort, blessedness—if only we could *believe* it! But faith is not an idle, lazy thought—it is a living, earnest, comforting, and undoubting confidence of the heart in this excellent glory of ours, whereby we are made one thing with Christ, and through him with the Father also; so that just as little as Christ can be torn or separated from the Father, just so little is it possible that the Christian Church, and each individual member thereof, can be divided from him. *Luther.*

24. Hear this mighty word: *I will*, the Saviour says; not, *I pray.* This was the counsel adopted between the Father and the Son in the depths of eternity; this was the high end of the incarnation and death of the great Surety, that sinners should be saved. Therefore the Saviour says, This is my will, for thou hast loved me before the world was. In the relation of love which exists between me and thee in the inmost being of the Godhead, the salvation of sinners now rests as a *right;* therefore I will it! Thus the Saviour, in his prayer, looks into the depths of eternity both backward and forward. Thus his intercession reaches on into the time when the Shepherd will feed his sheep in heavenly pastures, and lead them forth beside the waters of eternal life. They shall behold his glory! *Hoffacker.*

They may behold. The open beholding which shall be coincident with our being changed into his perfect image. To *behold* is to *see* and *partake*—the very case supposes it. No mere spectator could see this glory. The most glorious part of this sight will be to behold the whole mystery of redemption unfolded in the glory of Christ's person. A.

With me where I am. Heaven will be *to be with him*, forever—with him in a deeper and larger and more perfect sense than we ever can be here; having a deeper knowledge of him than is possible here, a clearer sight, a closer and more actual communion, larger receptions of his Spirit. Heaven will be to see more, and more constantly, the wonderful richness of his character; its tenderness and grandeur, its purity and holiness, its glory and beauty. Heaven will be to comprehend more entirely what it was that he did for us when he so loved us as to give himself for us; and what the suffering and the sin were from which his sinless suffering saved us. Heaven will be to be made like him, fashioned into that mysterious and most excellent living image. "We know not what we shall be, but we know that we shall be like him, for we shall see him as he is." Heaven is not, then, a mere appendage or supplement to this life. It is rather the perfecting and widening out of that *life of Christ within the disciple*, or of the disciple's life with him—whichever way we express it, for it is really both—only in conditions of greater freedom and power. Once united in living sympathies and affections with him, so that we live for the same holy and blessed things for which he lives, heaven comes of course. F. D. H.

25. For each one there is nothing more establishing to spiritual peace than to be able to repeat after his Saviour, *Righteous Father*—i. e., to be able to see that the death of his flesh, the life of his Spirit, the abolishing of sin, the service of the living God, the appointment which separates us from the world and its pleasure, but gives us in return the glory of being heirs of God and joint-heirs with Christ—to be able cordially to embrace the conviction that it is all of it founded on the righteousness of God. *Rieger.*

25, 26. This incomparable prayer of consecration for his own, and for all mankind, is closed with the words, "*O Holy Father, the world hath not known thee* (lost in sin, it *cannot* know the Holy One); *but I have known thee* (the Holy One knows the Holy One); *and these have known that thou hast sent me* (they are, therefore, separated from the world of sin, which is estranged from the Holy God); *and I have declared unto them thy name* (have revealed

unto them thee, not only as the Holy God, but as the Holy Father, with whom they stand in childlike communion), *and will declare it* further (all that had been revealed was but the germ of subsequent developments); *that the love wherewith thou hast loved me may be in them, and I in them* (that as they know thee more and more through the revelations of my Spirit, they may, in communion with me, learn more and more how thou lovest me and those that belong to me)." N.

How sublimely this prayer was realized in the history of the apostles, the Acts and the epistles abundantly illustrate. It was their common glory to believe that nothing could separate them from the love of God in Christ, that he, by his Spirit, was with them, and that they overcame all that opposed, through his help. The contrast between the dejected, faint-hearted, materializing Galilean fishermen and peasants of the gospels, and the heroic, spiritual confessors of Pentecost and after-times, is itself a miracle, great beyond all others. The illumination of soul, the grandeur of conception, the loftiness of aim, are a transformation as complete as the change from early twilight to noon; and find their only solution in the miraculous spiritual enlightenment from above which Jesus had promised to send them. G.

With this lofty thought the Redeemer closes his prayer for his disciples, and in them for his Church through all ages. He has compressed into the last moments given him for conversation with his own the most sublime and glorious sentiments ever uttered by mortal lips. But hardly has the sound of the last word died away, when he passes with the disciples over the brook Cedron to Gethsemane—and the bitter conflict draws on. The seed of the new world must be sown in death, that thence life may spring up. O.

Section 149.—The Agony in Gethsemane.

MATTHEW xxvi. 30, 36–46. MARK xiv. 26, 32–42. LUKE xxii. 39–46. JOHN xviii. 1.

J. 1 WHEN Jesus had spoken these words and when they had sung an hymn, he went
forth, as he was wont, over the brook Cedron to the mount of Olives; and his disciples
M. 36 also followed him. Then cometh Jesus with them unto a place called Gethsemane,
where was a garden, into the which he entered, and his disciples. And when he was
at the place, he said unto them, Sit ye here while I go and pray yonder.
37 And he took with him Peter, and James and John, the two sons of Zebedee, and he
38 began to be sorrowful, sore amazed, and very heavy. Then saith he unto them, My
39 soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And
he went a little further, and was withdrawn from them about a stone's cast; and *he*
kneeled down, fell on his face on the ground, and prayed that if it were possible, the
hour might pass from him. And he said, Abba, O my Father, all things are possible
unto thee; if it be possible, if thou be willing, take away this cup from me: neverthe-
40 less, not my will, but thine, be done. And he cometh unto the disciples, and findeth
them sleeping, and saith unto Peter, Simon, sleepest thou? what, couldest not thou
41 watch with me one hour? Watch ye and pray, that ye enter not into temptation: the
42 spirit indeed *is* willing, but the flesh *is* weak. And he went away again the second
time, and prayed, saying, O my Father, if this cup may not pass away from me, except
43 I drink it, thy will be done. And when he returned, he found them asleep again, for
44 their eyes were heavy; neither wist they what to answer him. And he left them, and
L. 43 went away again, and prayed the third time, saying the same words. And there ap-
44 peared an angel unto him from heaven, strengthening him. And being in agony, he
prayed more earnestly: and his sweat was as it were great drops of blood falling down
to the ground.
45 And when he rose up from prayer, and was come the third time to his disciples, he
46 found them sleeping for sorrow, and said unto them, Why sleep ye now, and take your
Mk. 41 rest? it is enough; rise and pray, lest ye enter into temptation. Behold, the hour is
42 come, and the Son of man is betrayed into the hands of sinners. Rise up, let us go;
lo, he that betrayeth me is at hand.

It is not by simply coming to the world, amazing as that is, that the Lord is to set the penitent free, to make the publican devout, and the weeping harlot an heir of heaven. It is not by speaking sweet words of wisdom; nor by charming men to goodness with his finished example; nor even by suddenly startling their senses and arousing their souls with his wonders of power. It was not thus, and by such means alone, that the Lord made atonement for human sin. But it was by submitting to that stroke at his life, which malice had prepared, which treason assisted, which a timid and haughty ferocity dealt, and which makes the overshadowing tragedy of Time; by bowing in acquiescence to that anguish in the garden, which is as inscrutable as is the nature which it searched and enthralled; by yielding his body and soul to the Cross, over which the skies grew dark without cloud, and under whose weight the strong earth shivered. According to all the consenting testimonies, the Lord of Glory went through death, to save us from it. He drank the cup of bitter woe, that we might quaff from heavenly chalices the wine of life. All faintness and gloom which his mysterious being could know, he folded round, he took within him, that we might walk celestial streets with palm and harp, in robes of white. And only when this vast anguish was ended, this sacrificial death endured, was God, not pacified by it, not changed in character, or made more merciful than he would have been otherwise, but shown to be so holy while gracious, so purely, ineffably just, that the scoffer and the robber, the adulterer and the assassin turning to him, might be forgiven. R. S. S.

J. 1. Between the end of the meal and the hymns of praise which followed it, there was an interval of most solemn and delightful converse, in which the disciples, bowed down with sorrow at what they had heard, were assured that he would not leave them comfortless, though hated and persecuted by the world, but he would come again to take them to the mansions he now went to prepare for them; and that meanwhile they would be divinely comforted, enlightened, and inspired for their work by the *Paraclete*, the Holy Spirit of truth. Those exquisite chapters of John which contain this discourse conclude with that most solemn and affecting of all the utterances of human language, our Lord's intercessory prayer in presence of his disciples. The momentous scenes transacted in that upper chamber ended with the singing of a hymn, probably the "Great Hallel" (Psalm 115–118) which concluded the ceremony, and then they went out together to the first scene of suffering on the Mount of Olives. S.

They sung a hymn. It is near midnight, and soon the morning begins on which the Son of God is to be crucified. Yet at that hour, when Jesus was fully realizing all that he is to endure according to the will of his Father, there and then he sings a hymn! That hymn expresses but one feeling, joyful thanksgiving: joy in God; thanksgiving for all his appointments. He had already given thanks over the symbols of his broken body and shed blood: thanks because he was to die and give his life for his friends. And now again he sings this hymn of peace and of praise to God. The prospect of bringing to humanity the gift of eternal life, and of raising up and glorifying his Church forever with himself—this filled his heart with joy, this attuned his lips to praise. N. M.

If a hymn could be appropriate then and there, if Jesus, with Gethsemane and Calvary in view, joined in sacred praise before he went out to suffer, we are instructed and encouraged to turn everything into praise, and in everything by prayer and supplication, together with thanksgiving, to let our requests be made known unto God, and the peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus. In the midst of fiery trials, in the darkest hours, in the loneliest night-watches, amid the fiercest opposition, in dangers, and even in the prospect of violent death, we have the example of Jesus teaching us with what composure and assurance we may remember that, in all these things, we are more than conquerors through him that loved us. N. A.

Went forth. From the room rendered so sacred by all that had been said and done in it, Jesus and the eleven at last depart. It was near midnight, but the full moon lighted them on their way. They passed out of one of the city gates, descended into the valley of Jehoshaphat, crossed the Cedron, and made their way to the garden of Gethsemane. H.

The brook Cedron. By sinking shafts in the soil, we have found the original Cedron bed. It lay more than eighty feet nearer to the temple wall than the present hollow. The bed sank more than thirty feet deeper than it does now. There is no brook in that hollow now, and critics have been exercised in finding an excuse for such a name as brook. Our spades found out the truth. When we arrived at the natural bed we saw water flowing as of old. Water will find a level, and will always run along the lowest course. Remove the rubbish which conceals it and you will find the *brook* Cedron. W. H. D.

M. 36. Gethsemane . . . . a garden. Within the city no open space was left for gardens; but the whole neighborhood of Jerusalem was laid

out in inclosures for the convenience and enjoyment of the inhabitants. The historian of the war relates with sorrow the havoc made among these peaceful retreats by the devastating approaches of the Roman army. Jesus turned aside into one of these inclosures, which was a place of customary retreat, well known to his immediate followers. H. M. (Section 86, verses 1, 2.)

Although the exact spot cannot be determined with certainty, the general position of Gethsemane is clear, and then as now the checkering moonlight, the gray leaves, the dark brown trunks, the soft greensward, the ravine with Olivet towering over it to the eastward and Jerusalem to the west, must have been the main external features of a place which must be regarded with undying interest while time shall be, as the place where the Saviour of mankind entered alone into the Valley of the Shadow. F.

37. Sore amazed. To Jesus, who had never known such darkness *Godward* before—who had enjoyed the perfect bliss of the Father's light and love with never an intermission till then—this experience must have been inexpressibly agonizing, appalling. This may be the very thing suggested if not expressed in the word "sore *amazed*"—a word which expresses both surprise and horror—as if some new experience was upon him—appalling and even astounding. H. C.

38. Watch with me. The divine and human are inseparably interwoven in the life and work of Christ. When he is giving proof of his divinity, he applies to men for the relief of his hunger and thirst—and when he is accomplishing their salvation he leans on them for the help of his sorrows. There is surely nothing more touching in all the life of the Saviour of men than this request, "Tarry ye here, and watch with me." It shows so much his weakness and his strength—the wonderful sympathy, which made the suffering of his soul so full of anguish, and which yet made him so strong to bear it. In Gethsemane, as afterward upon the cross, he had an agony which none could measure but himself. He entered a cloud, from the bosom of which we hear only the broken cries of the struggle. But as near as men can come, he entreats them to approach —"Closer, closer, brethren of humanity, to the Brother who suffers for you, and suffers as none other can!" *Ker.*

39. Fell on his face on the ground. It was less than five days after the immense popular excitement which drew the multitudes of city and country into a jubilant procession of welcome and honor, with palms and garments strewn in the road, to greet the Prophet of Nazareth, conducting him to the gates of Jerusalem, that he knelt down on the bare ground in the garden, a lonely sufferer, struggling with a secret agony, in which a sense of utter desertion and desolation was one of the bitterest elements; no sound breaking the silence but his groans. F. D. H.

And prayed. Prayer, with our blessed Lord, was the refuge from the storm; prayer the most earnest, the most urgent; repeated, continued, proceeding from the recesses of his soul; private, solitary; prayer for deliverance; prayer for strength; above all, prayer for resignation. *Paley.*——Scenes of deep distress await us all. Of one thing we may be assured, that if the trials are not removed, yet our supplications shall not be vain: we shall be enabled to bear them. And we may expect, and expect with confidence, that a more than angelic Comforter, even the Spirit of Truth, will shed his healing influence over our souls, and preserve us from sinking even under the severest trials. P.

Passing with Jesus from the upper chamber into the garden, one of the first impressions made upon us is that of the suddenness and greatness of the transition. Delivered within the compass of the same hour, what a contrast between the prayers of the one place and of the other—the one so calm, so serene, so elevated; the others so dark and troubled! Look first at him as, with eyes uplift to heaven, he offers up the one; look at him again as, prostrate on the earth, in garments moist with sweat and blood, he offers up the other. What a mighty and mysterious descent from that height above to these depths beneath! And how rapidly described; the transition so quick, with nothing outward to account for it! H.

40. Watch with me one hour. Be sure it is something more than surface-feeling—something more than impulse; it is good, honest, sober, considerate, patient *principle*, stayed up by prayer, that alone can *remain* awake and outwatch the stars, and wait through the darkness, and conquer temptation, and do it all for the honor of the suffering and bleeding Master. It is only this that proves that we are really Christians, or that Christ is ours. F. D. H.

41. Watch and pray. The sentinel, picketed to watch the enemy, does his duty by giving the alarm if the enemy approaches—not by advancing single-handed to the conflict. So the duty of a Christian, watchfully discerning the approach of temptation, is to convey the case to God; it is foolhardiness to adventure into the combat, unsent and unprovided for. Christ went not into temptation self-moved. Even the Sinless would not expose himself to temptation, except in the way of obedience. A holy and irresistible impulse from God was his warrant. W. I. B.

Enter not into temptation. Entering *into* temptation is another and a very different thing from being assailed *by* temptation. J. G. B.——We cannot be too careful to keep out of the reach of sin;

not to stand in the way of sinners; not to breathe pestilential air. If prevention is better than cure, precaution is better than power. Therefore ought a good man ever to watch and pray that he *enter not into* temptation. *Guthrie.*——What we are taught to seek or shun in prayer, we should equally pursue or avoid in action. Very earnestly, therefore, should we avoid temptation, seeking to walk so guardedly in the path of obedience that we may never tempt the devil to tempt us. *Spurgeon.*

The spirit is willing, but the flesh is weak. Not only the flesh but even the willing spirit was weak. Their spiritual character was deficient in the elements of forethought, clear perceptions of truth, self-knowledge, and the discipline of experience. A. B. B.

Christ finds an extenuation for their unkindness, when they themselves could not. As if he had said, I know your hearts, and am satisfied of your affection; and therefore accept your will and compassionate your weakness. So benign, so gracious is the friendship of Christ; so answerable to our wants, so suitable to our frailties. R. S.——So gentle a rebuke and so kind an apology for the sleeping disciples were the more remarkable as our Lord's mind was now discomposed with sorrow, so that he must have the deeper and tenderer sense of their want of sympathy. *Tillotson.*

Hushing his own conflict, not yet finished, and stilling his sorrow, he gently excuses the failings of his disciples; he bids them overcome temptation, as he himself is doing it, by watching and prayer. He who could so repress his own anguish, pause in his own conflict, be silent about himself, and with such tender compassion care for those who had neglected to care for him, may have been shaken, burdened, crushed, but was not weak. J. P. T.

L. 43. In no scene of our Lord's life do we behold more clearly the union of his perfect humanity with his divinity. If, at the first view, the former element seems the more conspicuous, we must remember that this was the very crisis of his humiliation, in which, laying aside his divine attributes, "he humbled himself and became obedient to death," bowing down before the Father, as the representative of sinful man. But the very power to do this, the close communion with his Father concerning his will and counsels, and the perfect triumph of resignation over all human weakness, are proofs of his true deity. Encouraged by his example, and strengthened by his Holy Spirit, many a follower of Christ has drunk the cup of suffering and self-denial because it was God's will; but for them that cup has never been mixed with the bitterness of God's wrath. In this fearful conflict Jesus was not left alone. As in his first great temptation, an angel from heaven strengthened him. S.

44. Although, on the authority of medical statements, we can believe that in the highest state of mental agony a blood exudation may take place, still we must acknowledge that in these words of Luke only a *comparison* of the sweat with drops of blood is directly expressed. In relation to real drops of blood, "*as if*" would be altogether out of place. O.

It was just *shuddering nature* and *indomitable will* struggling together. But again the cry, If it must be, *thy will be done*, issues from his lips, and all is over. "The bitterness of death is past." He has anticipated and rehearsed his final conflict, and won the victory—now on the theatre of an *invincible will*, as then on the arena of the cross. "I *will* suffer," is the grand result of Gethsemane; "It is finished!" is the shout that bursts from the cross. The will without the deed had been all in vain; but his work was consummated when he carried the now manifested will into the palpable deed, "*by the which will we are sanctified through the offering of the body of Jesus Christ once for all.*" B.

It could have been no mere dread of pain, no mere shrinking from death, which thus agitated to its inmost centre the pure and innocent soul of the Son of man. How inconsistent would be such an hypothesis with that heroic fortitude which fifteen hours of subsequent sleepless agony could not disturb—with the majestic silence before priest, and procurator, and king—with the endurance from which the extreme of torture could not wring one cry—with the calm and infinite ascendency which overawed the hardened and worldly Roman into involuntary respect—with the undisturbed supremacy of soul which opened the gates of Paradise to the repentant malefactor! It was something far deadlier than death. It was the burden and the mystery of the world's sin which lay heavy on his heart; it was the tasting, in the divine humanity of a sinless life, the bitter cup which sin had poisoned. It was the sense, too, of how virulent, how frightful, must have been the force of evil in the universe of God which could render necessary so infinite a sacrifice. F.

We feel ourselves shut up to the conclusion that the agony of the garden was inward, mysterious, impossible to fathom; the same in source, in ingredients, in design, in effect, with our Lord's spiritual sufferings on the cross; a part of the endurance to which, as our spiritual head and representative, he submitted, and which sprang from our iniquities being laid upon him, in a way and manner that is not open to us to comprehend. "He bare our sins in his own body on the tree," offering there, not merely or mainly his body to the Roman executioner, but his soul in sacrifice to God. Consummated upon the cross, this soul-offering was made also in the

garden. Jesus spake of an hour and a cup which became so identified in the minds of the evangelists that they are used interchangeably in the narrative of the passion. The hour and the cup were one, embracing the entire suffering unto death. The hour was on him, and he passed through it; the cup was in his hand, he put it to his lips and drank it equally in the garden and on the cross. In passing through that hour, in drinking that bitter cup, he made the great atonement for our transgressions. To that endurance we are to look as furnishing the ground of our forgiveness and acceptance. It has taken every obstruction which our guilt, the holiness and justice of the divine character, the integrity and majesty of the divine law, the stability and prosperity of God's great spiritual empire, interposed between us and the immediate and entire blotting out of all our iniquities. Spread over the whole of our Lord's suffering life, it was condensed in the agony of the garden and the anguish of the cross. But why broken into these two great sections, of which we can scarcely tell which was the larger, or in which the suffering was the more intense? Why but that in the sight of such a sorrow descending upon the Saviour's spirit, in the absence of all inflictions from without—in the quiet of the garden, in the loneliness of the midnight hour—before a hand had been laid on him, before thorn had touched his brow, or scourge his back, or nail his hands and feet, we might learn to separate in our thoughts the mental and spiritual from the bodily sufferings of Christ; to recognize the truth of the saying that the sufferings of his soul formed the soul of his sufferings. H.

Section 150.—The Betrayal and Apprehension.

The Garden—Gethsemane.

MATTHEW xxvi. 47–56. MARK xiv. 43–52. LUKE xxii. 47–53. JOHN xviii. 2–12.

J. 2 AND Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted
Mk. 43 thither with his disciples. And immediately, while he yet spake, lo, he that was called
Judas, one of the twelve, having received a band *of men* and officers from the chief
priests and Pharisees, and the scribes and elders of the people, cometh hither and with
him a great multitude with swords and staves, with lanterns and torches.
44 Now he that betrayed him, had given them a token, saying, Whomsoever I shall kiss,
that same is he; take him, and hold him fast, and lead *him* away safely. And Judas
went before them, and drew near unto Jesus to kiss him. And Jesus said unto him,
45 Friend, wherefore art thou come? And as soon as he was come, he goeth straightway
L. 48 to him, and saith, Hail, master, master; and kissed him. But Jesus said unto him,
Judas, betrayest thou the Son of man with a kiss?
J. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said
5 unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto
6 them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then
7 as he had said unto them, I am *he*, they went backward, and fell to the ground. Then
8 asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus
answered, I have told you that I am *he*. If therefore ye seek me, let these go their
9 way: that the saying might be fulfilled which he spake, Of them which thou gavest
me, have I lost none.
12 Then the band, and the captain, and officers of the Jews laid hands on Jesus, and
L. 49 took him, and bound him. When they which were about him saw what would follow,
50 they said unto him, Lord, shall we smite with the sword? And, behold, one of them
which were with Jesus, Simon Peter, having a sword, stretched out his hand and
drew it, and smote the high priest's servant, and cut off his right ear. The servant's
51 name was Malchus. And Jesus answered and said, Suffer ye thus far. And he touched
M. 52 his ear, and healed him. Then said Jesus unto Peter, Put up again thy sword into the
53 sheath: for all they that take the sword shall perish with the sword. Thinkest thou

that I cannot now pray to my Father, and he shall presently give me more than twelve
54 legions of angels? But how then shall the scriptures be fulfilled, that thus it must
be? The cup which my Father hath given me, shall I not drink it?
55 In that same hour said Jesus unto the chief priests and captains of the temple, and
to the elders and the multitudes which were come to him, Are ye come out as against
a thief, with swords and staves to take me? I sat daily with you in the temple, teach-
ing, and ye stretched forth no hands against me, ye laid no hold on me; but this is your
56 hour, and the power of darkness. But all this was done, that the scriptures of the
Mk.51 prophets might be fulfilled. Then all the disciples forsook him, and fled. And there
followed him a certain young man, having a linen cloth cast about *his* naked *body;*
52 and the young men laid hold on him. And he left the linen cloth, and fled from them
naked.

If ever it appeared as if there might be a just revolt against the will of Providence, it seemed to be at the time when the meek Saviour, innocent, lowly, and loving, was sold by the traitor, deserted of his disciples, assailed by the false accuser, and condemned by the unjust judge, while a race of malefactors and ingrates crowded around their deliverer, howling for his blood, the blood of the Holy One. But though the cup was bitter, it was meekly drunk, for it had been the Father's will to mingle it, and his was the hand that held to the lips of the Son the deadly draught. Lawlessness is hushed at the sight of Gethsemane. In the garden and at the cross you see illustrated the sanctity of law as it appears nowhere else. It was mercy indeed that was forcing her way to the sinner; but as she went, she was seen doing homage to justice, and paying the debt, ere she freed the captive. That dread transaction proclaimed the truth that transgression could never in God's universe occur with impunity; and that if one did not suffer, another must. Tenderness was there lavished, such as the heart of man never conceived in its hour of most impassioned and concentrated affection. Yet that tenderness leaned on the sternest principle. The Father loved the Son thus sacrificed as his well-beloved one; yet it "*pleased* the Father to bruise him." Surely here is found no precedent for the lawless tenderness that exonerates the criminal and blames the law. It is not at the cross of Christ that ministry has learned its lesson, which employs itself in weaving silken scabbards, in the vain hope to sheathe the lightnings of God's law; or which is full of dainty contrivances to muffle "the live, leaping thunders" of Sinai, and make them no longer a terror to the evil-doer. In the last scenes of the Saviour's life that law was not contemned, but "magnified and made honorable." W. R. W.

The words, "If therefore ye seek *me*, let *these* go their way!" set forth the fruit of Christ's passion. As Isaiah says, "The chastisement lay upon *him*, that *we* might have peace." The Good Shepherd lays down his life for the sheep; His love seeketh not her own. Death, devil, and hell, the judgment and wrath of God—all have sought Christ, and we go free; for in him we too have all suffered chastisement, and God does not chastise twice. Therefore I possess an eternal consolation. *Let these go their way!* so runs my charter. Death and hell, ye must let me go free; for ye have sought Christ, and he has given himself as a ransom for me: the snare is broken, and we are delivered. R. B.

"The night on which he was betrayed"—that long, sleepless, troubled night—the last night of our Lord's suffering life—through what strange vicissitudes of scene and incident, of thought and feeling, did our Saviour on that night pass! The meeting in the upper chamber, the washing of the disciples' feet, the keeping of the Hebrew Passover; the cloud that gathered round his brow, the sad warnings to Peter, and the terrible ones to Judas; the institution of his own Supper, the tender consolatory discourse, the sublime intercessory prayer; the garden; its brief and broken prayers, its deep and awful agony; the approach of the high-priest's band, the arrest, the desertion by all, the denials by one; the private examination before Annas, the public arraignment before the Sanhedrim; the silence as to all minor charges, the great confession, the final and formal condemnation to death; all these between the time that the sun of that Thursday evening set, and the sun of Friday morning rose upon Jerusalem. H.

As we stand looking toward Calvary, where the one great consummation is reached and finished, in which, whether as Messiah or God-man or Redeemer or the loving and obedient Son, He suffers to give us peace, and bleeds to make us clean, and dies once

that we may live forever, we see the four evangelic witnesses each bringing his own separate evidence and contribution to assure the believer and to glorify the Cross, as in turn they all take their glory from it. "The fulfilment of type and shadow, of the hopes of patriarchs, of the expectations of prophets, yes, and of the dim longings of a whole lost and wicked world, must be declared by the whole evangelistic company; the four streams that go forth to water the earth must here meet in a common channel; the four winds of the Spirit of Life must here be united in one." F. D. H.

J. 2. Judas knew the place, for Jesus ofttimes resorted thither. What a revelation is made here of the character of Judas! His definite plan is to break in upon Jesus in the very place sacred to communion with God! Judas had been there ofttimes, a witness to the devotions of his Master, but never in devout sympathy; never to pray himself. No hallowed associations with that sacred spot deterred his treason for one moment. H. C.

Mk. 43. One of the twelve. It may seem strange to us that Christ should ever have admitted Judas to that number. The only reasonable account of it which we can form is this, that our Lord acted by Judas as he did by all the rest. He accepted him on the ground of a profession which was consistent as far as human eye could see. Christ himself received members into his Church as he intended that we should receive them—for, had he used his divine omniscience in his judgments, the whole structure of his life would have been out of our reach as an example. Judas accordingly entered among the apostles, because, in all outward things, and even in some inward convictions, he was like them. He came under the same influences—listened to the same invitations and warnings—and they were meant as truly for Judas as for the rest. It would have gladdened the heart of Christ had Judas yielded to the voice of mercy. *Ker.*

The chief priests and scribes and elders. They had not only given Judas their band of servants, but had added a number of Roman soldiers from the *Band*, i. e., the cohort stationed at Jerusalem. They themselves were following at a distance, and drew near when the Lord was bound. Besides all these, there was also advancing a crowd of people, who had been stirred up by the elders. Armed with swords and staves, this multitude entered the garden; with torches and lanterns they came, fearing lest Christ should hide himself among the olive-trees of the garden. R. B.

44. Friend. Not the endearing term "friend" in J. 15 : 15, but "companion," a word used on occasions of remonstrance or rebuke. B.——**Wherefore art thou come?** Rather, *do that* for which thou art come! L.

J. 4. Jesus went forth unto them. Every trace of the inward tumult and agony is gone. Never did the Saviour appear in calmer, serener dignity: nor did the calmness and serenity for a moment forsake him, all through the trial—the mocking and the scourging, the crowning with thorns and the nailing him to the cross. Nor did the soul-conflict and soul-agony return till, from the midst of the darkness that for three hours wrapped the cross, we hear a cry, kindred to those which cleft the midnight air within Gethsemane, "My God, my God! why hast thou forsaken me?" H.

The armed multitude had not observed the kiss with which Judas had betrayed the Lord. With a sense of shame the betrayer had gone back into their midst. It needed thus to be, for the Lord himself was to come forth to meet them, and to deliver himself up into their hands. It was to be emphatically set forth before the eyes of all—Judas as well—that no man had power to bind this Jesus, or to lead him away to death, unless *he himself should lay down his life.* R. B.——When the people would have forced him to take a crown, he withdrew and hid himself. But when they came to force him to his cross he offered himself. He came to this world to suffer, and went to the other to reign. *Henry.*

6. They went backward and fell to the ground. This, occurring before his surrender, would show his *power* over his enemies, and so the *freedom* with which he gave himself up. *Meyer.* ——Perfectly spontaneous on the part of our divine Redeemer, was the delivering of himself into the hands of his enemies. He who by a word and look sent that hireling band reeling backward to the ground, how easily could he have kept it there; or how easily, though they had been standing all around him, could he have passed out through the midst of them! H.——By this strange power he might even now have saved his life, if that had been his purpose; but, as he would not escape from his foes by flight, neither would he subdue them by supernatural power. Having conquered Satan by prayer, and subjected his own will to the will of the Father, this man of sorrows, who just now lay wrestling and groaning upon the ground, stands forth with an ineffable calmness, king of the world, king of death. J. P. T.

8. Let these go their way. And this saying—supported by that authority which had so impressed them that they would not have ventured to lay hands on him had he not given himself up—this saying caused them to let the disciples go, and to take no vengeance on Peter, exasperated as they were by his resistance. N.——The words were a signal to the apostles that they could no longer render him any service, and that they might now consult their own safety if they would. F.——The

tender sympathy and consideration of our great High-Priest would be remembered by the eleven long afterward. They would remember that the very last thought of their Master, before he was made a prisoner, was for them and their safety. J. C. R.

Freedom for us, by his suffering himself to be bound; safety for us, by the sacrifice of himself; life for us, by the death which he endured: have we not much of the very soul and spirit of the atonement in those few words, "Take me, but let these go their way?" It is the spiritual David, the great and good Shepherd, saying, "Let thy hand be laid upon me; but as for these sheep, not, O Lord my God, on them." H.

L. 50. Peter springs forward—he waits not for the Lord's answer to the question put to him by the disciples; he stretches forth his hand, and falling upon Malchus, who apparently was the first to lay hold of Jesus, cuts off his right ear. Poor Peter! It was of no use here to fight with the sword; nothing but believing and enduring availed here; and for this the heroic spirit sufficed him not. To smite with the sword! he could do that without collecting his thoughts in prayer; the courage of his natural man could effect *that;* but to possess and save his soul through patience, and to attack Satan, who desired to have him, with the sword of the Spirit, and thus to conquer! that was too much for him. R. B.

It is not those who are for a time most demonstrative and fervent, whose religion is deepest. John never smote with the sword, but John never denied his Lord, was at the foot of the cross when Christ died, [and was the only apostle who believed in the resurrection before he saw the Lord]. Burgon remarks that even in the hour of our Lord's apparent weakness he gave his enemies a miracle of power and a miracle of mercy—power in striking them to the ground, mercy in healing. J. C. R.

51. Suffer ye thus far. And he touched his ear, and healed him. The last act of those hands before they were bound—hands ever wont to distribute blessings—was a work of mercy and of peace, in healing that slight wound, the only one ever inflicted for his sake. A. T.——Luke only tells how the Lord made good the wrong which his disciple had inflicted. As a physician, this cure, the only one of its kind which we know of our Lord performing, the only miraculous healing of a wound inflicted by external violence, would attract his special attention. And then, besides, there was nothing nearer to Luke's heart than the portraying of the Lord on the side of his gentleness, his mercy, and benignity; all which so gloriously shone out in this gracious work in favor of one who was in arms against his life. T.

M. 52. They that take the sword shall perish with the sword. We are not to infer from this reproof that the use of the sword in self-defence is unlawful; but that the use of it against the magistrates and ministers of justice (which was the case in the present instance) is unlawful. It was meant also to check that propensity, which is but too strong and apparent in a large part of mankind, to have recourse to the sword on all occasions, and more particularly to restrain private persons from avenging private injuries, which they should rather leave to the magistrate or to God. In all such cases, they who take the sword unjustly and rashly, will probably, as our Saviour here forewarns them, perish with the sword: with the sword of their adversary, or of the magistrate. P.

53. The passage supplies a fine parallel to 2 Kings 6 : 17; a greater than Elisha is here, and by this word would open the spiritual eye of his troubled disciple, and show him the mount of God, full of chariots and horses of fire, armies of heaven which are encamping round him, and whom a beck from him would bring forth, to the utter discomfiture of his enemies. T.

54, 55. In all our troubles, of which every drop is measured out, so that there is not one too many or too few, let us meet every temptation to impatience or deliverance with our Lord's question, "*The cup which my heavenly Father hath given me, shall I not drink it?*" R. B.

This is your hour, and the power of darkness. A short hour of fancied triumph theirs; the powers of darkness permitted for a short season to prevail; but beyond that hour, light, and a full, glorious, eternal triumph his. H.

56. All forsook him. We may be perfectly assured that they would not invent a falsehood on purpose to perpetuate their own disgrace. We have therefore in this incident a demonstrative proof that our Lord's prophecy was actually fulfilled, and that the evangelists were men of the strictest veracity and integrity, who were determined to sacrifice everything, even their own reputation, to the sacred cause of truth. P.——There can be no stronger proof of the candor and humility of the sacred writers than is afforded by the manner in which they speak of their own characters, and their own faults and weaknesses. Thus, throughout their writings, all is open and undisguised; no secret is made of the names or transgressions of any of the apostles; the slowness of their understandings, their prejudices and bigotry, their temporal views and contentions for power, their desertions of their divine Master in the hour of distress, the accidental differences which occurred between them in the course of their ministry, are all fully and plainly related. *Graves.*

THE death of Christ was a voluntary surrendering of himself for the redemption of the world. Knowing the designs of the Pharisees against him, he could have eluded them by remaining beyond Jordan. Knowing the purpose of Judas to betray him, he could have withdrawn to some place of safety. But now that his mission of teaching, of healing, of guiding, was accomplished, the hour of sacrifice had come; and he was prepared to meet it. At the last, he could have summoned legions of angels to his help; but *he gave himself for us.* J. P. T.

While the Cross of Christ was being raised as the centre of spiritual attraction—divine self-sacrifice—here, around its base, and in wonderful connection with it, sin was permitted to exhibit its character of repulsion in the darkest colors. *Ker.*

Section 151.—Led to Annas. Peter's Denial.

The Palace of Annas.

MATTHEW xxvi. 58, 69–75. MARK xiv. 54, 66–72. LUKE xxii. 54–62. JOHN xviii. 13–18, 25–27.

J. 13 AND they that had laid hold on Jesus, led him away to Annas first; for he was father-
14 in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.
15 And Simon Peter followed Jesus afar off, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus, into the palace of the high
16 priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in
18 Peter. And the servants and officers had made a fire of coals (for it was cold); and
L. 55 they warmed themselves: and Peter stood with them, and warmed himself. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them, to see the end.
Mk. 66 And as Peter sat without, beneath in the palace, there cometh unto him one of the
67 maids of the high priest, the damsel that kept the door. And when she saw Peter as he sat by the fire, warming himself, she earnestly looked upon him, and said, Art thou not *one* of this man's disciples? Thou also wast with Jesus of Galilee: This man was
68 with him of Nazareth. But he denied before *them* all, saying, Woman, I am not, I know him not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.
M. 71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This is *one* of them *that* was also with Jesus of Nazareth. And another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
72 They said therefore unto him, Art thou not also *one* of his disciples? And again he denied with an oath, I am not, I do not know the man.
L. 59 And after about the space of one hour, another confidently affirmed, saying, Of a truth this *fellow* was also with him; for he is a Galilean. And they that stood by said unto Peter, Surely thou art *one* of them, for thou art a Galilean, and thy speech bewrayeth thee. One of the servants of the high priest (being *his* kinsman whose ear Peter cut
60 off) saith, Did not I see thee in the garden with him? Peter then denied again, and began to curse and to swear, and said, Man, I know not what thou sayest; I know not this man of whom ye speak. And immediately, while he yet spake, the second time the
61 cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow twice, thou shalt
62 deny me thrice. And when he thought thereon, he went out, and wept bitterly.

In such a case as this, as compared with that of Judas, one can see that the true character of repentance is determined neither by its *sincerity* nor by its *bitterness*, but by the *views* under which it is wrought. Judas who betrayed, and Peter who thrice denied, his Master, both repented, it should seem with equal sincerity, and both with equal pungency, of what they had done. But one, under a sense of his guilt, had nothing to fall back upon; and, deeming pardon utterly hopeless and unable to live without it, he hastened to terminate with his own hand a life of insupportable misery. The other, having done that which might well have made him incapable of ever again looking his Lord in the face, nevertheless turned toward him his guilty eyes, when lo! the eye of his wounded Lord glancing from the hall of judgment down upon himself with a grief and tenderness that told their own tale, shot right into his heart, and brought from it a flood of penitential tears! In the one case we have natural principles working themselves to deadly effect; in the other we see supernatural principles working repentance unto salvation not to be repented of. B.

"Without the grace of God," says Augustine, "what is man other than what Peter was when he denied Christ?" Therefore examine thyself whether thou hast still any confidence in thine own self, whether thou art trusting to thine own power to resist *any* temptation. Whenever we step out of the clear path which God's word and promise gives to us, and walk in paths where we have no sure word of God under our feet, then let Peter's fall be a warning to us. And when we have *once* wounded our conscience, and said Yes to the tempter, then let Peter's second and third fall be a warning and a terror to us, lest we also allow ourselves to be dragged on from one sin to another. "Pass the time of your sojourning here in fear," and "Hope to the end for the grace that is to be brought unto you;" both these exhortations should be impressed upon us with additional force by the fall of the man who uttered them. R. B.

If we treat the gospels as we should treat any other authentic documents recording all that the authors knew, or all that they felt themselves commissioned to record, of the crowded incidents in one terrible and tumultuous day and night, we shall, with care and study, see how all that they tell us falls accurately into its proper position in the general narrative. F.

J. 15, 16. Peter and John still followed at a distance; but John, having some acquaintance with the high-priest, not only ventured himself into the palace, but spoke to the female servant at the door, who let in Peter. To understand what ensued, the structure of an Oriental house should be remembered. The gate gives entrance to an open court-yard, and it was in the middle of this court that the servants and officers made a fire to keep off the chillness of a spring night. Jesus was led into one of the chambers opening into the court, whence he could see what passed round the fire. Where John was we are not told; but it seems that, being known to the servants, he was left unmolested, and so became an eye-witness of what followed to the very end; and hence the vast importance which is assigned to his testimony. S.

We find these two, Peter and John, together in some of the most memorable hours of their disciple-life, from that day when Andrew first led his brother Simon to the Lamb of God up to the time of the great mission-harvest in Samaria (Acts 8 : 14). It was doubtless in his capacity as fisherman only that John knew the high-priest, and the woman who kept the door may have known him better than her master. But it is a remarkable fact that while John, whose discipleship was known in the palace, was suffered to go out quite unmolested, his fellow-disciple Peter was sifted by Satan. We see from this, that through his own want of genuine true-heartedness Peter fell into bitter perplexity. John, the disciple, remains in the same place and no harm befalls him—but Peter, when he should confess to being a disciple, loses courage altogether. R. B.

There was no challenging or badgering of John. The domestics indeed knew him, but there are many besides who know as little about him as they do about Peter. Yet never once is John questioned or disturbed. And why, but because he had joined none of their companies, had attempted no disguise; his speech was not heard bewraying him. H.

Mk. 66. Beneath in the palace. The quadrangular *court*, here called the "palace" or *hall*, was *open above*, and is frequently *paved* with flagstones. In the centre of this court the "fire" would be kindled in a brazier. At the upper end of it, probably, was the chamber in which the trial was held, *open to the court* and *not far from the fire*, but on a higher level; for Mark says the court was "*beneath*" it. The ascent was, perhaps, by a short flight of steps. B.

The narratives do not require us to believe that Peter uttered words of denial only three times, each time to only one person. Rather they suggest to any one who is accustomed to sift evidence that he was, on three distinct occasions, assailed by a number of persons at once, who questioned him as to whether he had been with Jesus. W. T.

67. The doorkeeper's suspicions had been aroused on Peter's first entrance; she now approaches him, and puts to him the question, "*Art not thou one of this man's disciples?*" Peter is silent; but he remains, and acts as if it were another man, and not him, that the maid had questioned. But she then pointedly addressing him says, "*Thou also wast with Jesus of Galilee!*" and at the same time, turning to the by-standers, affirms, "*This fellow was with Jesus of Nazareth.*" R. B.

M. 71. Peter then, according to Matthew and Mark, retreats into the porch or passage leading to the street, where he is again questioned, and makes his *second* denial. . . . The Evangelists differ in their statements here, as to the person who now questioned him. Mark says the same maid saw him *again*, and began to question him; Matthew has "another maid;" Luke writes "another;" while John uses the indefinite form, *they said*. As, according to Matthew and Mark, there were several persons present, Peter may have been interrogated by several. The *third* denial took place an hour after (L. 59), probably near the fire, or at least within the court, where our Lord and Peter could see each other. Here Matthew and Mark speak of several interrogators, Luke has still "another," and John specifies the servant of the high-priest. The three denials are here placed together for convenience, although during the intervals between them the examination of Jesus was going on before the high-priest. R.

It deserves notice that Mark, who is supposed to have written under the supervision of Peter himself, details the case more fully than any other gospel historian, and gives its darkest features. He gives in its full strength the cursing and swearing, but on the side of penitence says only "he wept;" while Matthew and Luke have it—"wept bitterly." Stanch honesty, real contrition and humility, make his statement of the offence very strong, but put no special emphasis upon the tokens of penitent grief. H. C.

72. *The man* he calls him, *the fellow*. And he whom he thus designates is the same whom once he had honored with the confession, "Thou art the Christ, the Son of the living God!" Quickly, indeed, does he go downward in the path of sin. And how did he employ the hour which he passed with the servants by the fire? Alas, he has become a Simon who no longer knows Jesus! And all this while Jesus stands very near to him, and is being mocked and beaten. This Peter sees, and yet not one cry of wounded love escapes him. R. B.

The aggravations of these denials were many. For one thing, Peter had been well warned of his danger. Another aggravation was connected with the time at which they were uttered. It was with Jesus himself "the hour and the power of darkness." He had just risen, all breathless and bleeding, from the endurance of that inscrutable agony which came upon him in Gethsemane. These denials too were aggravated in Peter's case by the fact that the Lord had given him many special tokens of his regard. And these denials were aggravated by the manner in which they were made. Peter was not content with one denial. It was repeated. It was repeated with an oath. It was repeated with "cursing and swearing." W. T.

L. 61. At that fatal moment of guilt, while those shameless curses still quivered on the air, again the cock crew in the cold gray dusk, and at the same moment, catching the last accents of those perjured oaths, the Lord—the Lord in the agony of his humiliation, in the majesty of his silence—"*the Lord turned and looked upon Peter.*" Blessed are those on whom, when he looks in sorrow, the Lord looks also with love! It was enough. Like an arrow through his inmost soul, shot the mute eloquent anguish of that reproachful glance. F.—— Volumes of compassion lay infolded in that look. It told the apostle how well He, of whom he had just been saying that he knew him not, knew *him;* how thoroughly he knew him when he forewarned him of his fall. It was the thought of that wrong which Peter had been doing to himself, which winged the look, and sent it on its hallowed errand into Peter's heart. H.——The glance, like lightning revealing an abyss, brought back to its nobler self the honest heart that for a time had been alarmed into superficial unfaithfulness, and threw an awful brightness into the depths of sin on whose edge he stood. All his unmanly weakness and wretched fear rose in his thoughts, and with them the remembrance of his boastings, so miserably belied. Christ's words, which he had so warmly repudiated—that before the cock crew twice he would deny him thrice—had come true. What a contrast between the grand strength of his Master, and his own weakness! G.

62. Flinging the fold of his mantle over his head, he too, like Judas, rushed forth into the night. Into the night, but not as Judas; into the unsunned darkness of miserable self-condemnation, but not into the midnight of remorse and despair; into the night, but, as has been beautifully said, it was "to meet the morning dawn." If the angel of Innocence had left him, his "younger brother," the angel of Repentance, took him gently by the hand. F.

We find, in tracing Peter's career, that his zeal was mixed with many inconsistencies. Inconstancy compromised his ardor; temper lurked in close alliance with his impetuosity; and violence of speech

was a mortifying appendage to his vehemence. But Christ saw that he had in him the noble material of a vital and victorious apostleship, and it is most interesting for us to see how the benignant spirit of the new faith worked upon him, till it finally purged out the old bitter leaven, refashioned him into a self-commanding as well as an eager champion, and at last made him first and foremost of the twelve companions of his Lord. F. D. H.——As his fault was sudden and surprising, so was his recovery speedy and effectual. From thenceforward he became again the same faithful, affectionate, undaunted Peter, he had been before. The book of the Acts informs us at large what noble reparations he afterward made for this breach of faith: how vigorous and bold he was in preaching, how forward and even joyful in suffering for the gospel of his once denied Lord. All which are testimonies of greater value, because these were the long and constant practice of a settled faith, the course of many years, the habit and the sense of the man: whereas his crime, though exceeding great, was of short continuance; the effect of fear and infirmity in great measure, and not so much the act of the man, as the effect of violent passions and temptations, which had then almost unmanned him. . . . The same powerful Intercessor prays for every sincere believer, that his faith fail not; but they that are sincere should remember that they are feeble; knowing by this example and their own experience that willingness of spirit preserves not against weakness of flesh, they should watch constantly and pray fervently that they *enter not into temptation.* *Stanhope.*

Section 152.—Interrogated by Annas. Examined and condemned by the Sanhedrim.

The Palace of Annas, and that of Caiaphas.

MATTHEW xxvi. 57, 59–68. MARK xiv. 53, 55–65. LUKE xxii. 63–71. JOHN xviii. 19–24.

J. 19 THE high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered
20 him, I spake openly to the world; I ever taught in the synagogue, and in the temple,
21 whither the Jews always resort; and in secret have I said nothing. Why askest thou
me? Ask them which heard me, what I have said unto them: behold, they know what
22 I said. And when he had thus spoken, one of the officers which stood by struck Jesus
23 with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered
him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
24 Now Annas sent him bound unto Caiaphas the high priest. And as soon as it was
L. 66 day they brought him into the house of Caiaphas, where the elders of the people and
the chief priests and the scribes came together, and led him into their council, saying,
67, 68 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe;
Mk.55 and if I also ask *you*, ye will not answer me, nor let me go. And the chief priests, and
all the council, sought false witness against Jesus to put him to death; and found none.
56, 57 For many bare false witness against him, but their witness agreed not together. And at
58 the last came two false witnesses, and said, We heard him say, I will destroy this temple
that is made with hands, and within three days I will build another made without hands.
59 But neither so did their witness agree together.
60 And the high priest arose *and* stood up in the midst, and asked Jesus, saying, Answer-
61 est thou nothing? what *is it which* these witness against thee? But Jesus held his peace,
M. 63 and answered nothing. Again the high priest asked him, and said unto him, I adjure
thee by the living God, that thou tell us whether thou be the Christ, the Son of God, the
64 Son of the Blessed? And Jesus said unto him, Thou hast said; I am. Nevertheless, I
say unto you, Hereafter shall ye see the Son of man sitting on the right hand of the
power of God, and coming in the clouds of heaven.
Then said they all, Art thou then the Son of God? And he said unto them, Ye say
65 that I am. Then the high priest rent his clothes, saying, He hath spoken blasphemy;
what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? And they all answered, and condemned him, and said, We ourselves have heard of his own mouth. He is guilty of death.
67 Then the men that held Jesus, when they had blindfolded him, did spit in his face mocked him, and buffeted him; and others smote *him* with the palms of their hands,
68 saying, Prophesy unto us, thou Christ, Who is he that smote thee? And many other things blasphemously spake they against him.

Unfolding as a flower, from the germ of a perfect youth; growing up to enter into great scenes and have his part in great trials; Jesus is harmonious in all with himself and truth, a miracle of celestial beauty. He is a lamb in innocence, a God in dignity; revealing a faultless piety, such as no mortal ever attempted, such as, to the highest of mortals, is inherently impossible. He advances the most extravagant pretensions, without any show of conceit, or even seeming fault of modesty. He suffers without affectation of composure and without restraint of pride; suffers as no mortal sensibility can, and where, to mortal view, there was no reason for pain at all; giving us not only an example of gentleness and patience in all the small trials of life, but revealing the depths even of the passive virtues of God, in his agony and the patience of his suffering love. H. B.

J. 19 23. We can scarcely doubt, from the clear statement in John's gospel, that a preliminary examination of an inquisitorial nature, in which our Lord was questioned about his followers and his teaching, and which the brutal conduct of one attendant present seems to show was private and informal, *took place before Annas.* There, too, it would seem, we must place the three denials of Peter. E.——The wide difference between the language of our Lord here and that which he uses before Caiaphas and the Sanhedrim, affords additional evidence that we are reading an account of a private examination before Annas, quite distinct from that which took place before Caiaphas. Not a word of all this is recorded in the other three gospels. J. C. R.

19 21. Had Christ been content to blend Sadduceeism and Pharisaism and heathenism into one religion, to sanction all as meaning the same thing, or even to allow them a place in that pure and exclusive system he came to reveal, he would never have suffered. Instead of such blending, he denounced all compromises. He assailed every false system, and by the advocates of all he himself was condemned. Truth was not on his lips an eclectic faith, a compound of all human opinions, and, as such, adapted to meet the prejudices of all. Like its author, it stood out distinctly from everything earthly, formed no secular alliances, and allowed no rival. J. A.

Patiently he awaits his hour; he awaits the pleasure, not of his enemies, but of his heavenly Father; and when the hour is come, how full of dignity, of strength, and of calmness, the attitude which he maintains in presence of his judges! His simple, calm replies, together with the silence with which he meets a question unworthy of any other answer, cast the most glaring light on their shameful motives. R. C.

The answer, for all its calmness, involved a deep reproof. "*I* have spoken openly to the world; *I* ever taught in the synagogue and the temple, where all the Jews come together, and in secret I said nothing. Why askest thou *me?* Ask those who have heard me what I said to them. Lo! these"—pointing, perhaps, to the by-standers—"know what *I* said to them." The emphatic repetition of the "I," and its unusually significant position at the end of the sentence, show that a contrast was intended; as though he had said: "This midnight, this secrecy, this mockery of justice, are *yours*, not *mine.*" F.——Neither as to his disciples, nor as to his doctrine—neither as to the instructions given to his followers, nor as to the bonds of their union and fellowship, had there been anything concealed; not one doctrine for the people without and another for the initiated within; no meetings in hidden places for dangerous objects.

23. Out of the depths of a perfect patience, a gentleness which nothing could irritate, the saying came: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" "Think," says Chrysostom, "on him who said these words, on him to whom they were said, and on the reason why they were said, and these words will, with divine power, cast down all wrath which may rise within thy soul." H.

L. 66. *Examined by the Sanhedrim.* The priests were there, whose greed and selfishness he had reproved; the elders, whose hypocrisy he had branded; the scribes, whose ignorance he had exposed; and, worse than all, the worldly, skeptical Sadducees, the most cruel and dangerous of oppo-

nents, whose empty sapience he had confuted. All these were bent upon his death; all filled with repulsion at that infinite goodness; all burning with hatred against a nobler nature than any which they could even conceive in their loftiest dreams. Though the poor apostles could not watch for one hour in sympathetic prayer, these nefarious plotters could watch all night in their deadly malice. F.——Here holiness, authority, and learning seem to be united and consulting together; and yet, in reality, it is no better than a sacrilegious meeting, and a cabal of murderers. The criminals usurp the place of the judge, and the judge is arraigned and condemned as a crimnal.

It is most remarkable that, although the Pharisees were actuated by a burning hatred against Jesus, and were even so eager for his death as to be willing to coöperate with the aristocratic and priestly Sadducees—from whom they were ordinarily separated by every kind of difference, political, social, and religious—yet, from the moment that the plot for his arrest and condemnation had been matured, the Pharisees took so little part in it that their name is not once directly mentioned in any event connected with the arrest, the trial, the derisions, and the crucifixion. The Pharisees, as such, disappear; the chief priests and elders [who were mainly Sadducees] take their place. F.

With the Sadducees Jesus came less frequently into collision. This sect prevailed chiefly among the [priesthood and the] aristocracy of the larger cities, while Jesus in general mingled with the lower orders; and the Sadducees were less regular attendants in the synagogues and schools, where he was wont to deliver his instructions. H. M.——It is a conjecture which the notices of the Talmud bring home to my mind with strong conviction, that the rage of these priests was mainly due to our Lord's words and acts concerning that house of God which they regarded as their exclusive domain, and, above all, to his second public cleansing of the temple.

Mk. 58. The fact was that he had said, "*Destroy* this temple;" and the imperative had but been addressed hypothetically to them. *They* were to be the destroyers. He had but promised to rebuild. It was just one of those perjuries which was all the more perjured, because it bore some distant semblance to the truth. F.

Eager as his enemies were to find criminal matter against our Lord, they had to go back to the outset of his ministry, his first visit to Jerusalem, more than three years before this. In all that he said and did after that, though ever increasing in boldness, they could find nothing. Even then, they fix only on one speech of two or three words, which they pared to adduce against him, and most manifestly pervert the speech of our Lord. It is next to certain that *the ecclesiastics*, who were *the prosecutors* in this case, *did not believe that this was his meaning.* For, in less than three days after this, they went to Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, *After three days I will rise again.*" They speak of this not as a casual speech, once uttered, but as what he had given out regarding his fate, and what was well enough known among themselves.

60. What is it these witness against thee? Clearly, they felt that *their case had failed*, and by this artful question the high-priest hoped to get *from his own mouth* what they had in vain tried to get from their false and contradictory witnesses. But in this, too, they failed, for he held his peace and answered nothing. B.——That majestic silence troubled, thwarted, maddened them. They felt, before that silence, as if *they* were the culprits, he the judge.

M. 63. Then, reduced to utter despair and fury, this false high-priest—with marvellous inconsistency, with disgraceful illegality—still standing with a threatening attitude over his prisoner, exclaimed, "I adjure thee by the living God to tell us"—what? whether thou art a malefactor? whether thou *hast* secretly taught sedition? whether thou hast openly uttered blasphemy?—no, but (and surely the question showed the dread misgiving which lay under all their deadly conspiracy against him)—"WHETHER THOU ART THE CHRIST, THE SON OF GOD?" Strange question to a bound, defenceless, condemned criminal; and strange question from such a questioner—a high-priest of his people! Strange question from the judge who was hounding on his false witnesses against the prisoner! Yet so adjured, and to such a question, Jesus could not be silent; on such a point he could not leave himself open to misinterpretation. F.

64. Appealed to thus solemnly, by the first magistrate of his nation, sitting in presidency over the highest of its courts, our Lord keeps silence no longer. In words that must have struck every auditor with wonder he replies to the high-priest's adjuration. H.——Jesus at once answers in the affirmative, and adds a distinct allusion to the prediction of Daniel (7 : 13, 14), then universally admitted to refer to the reign of the Messiah. His words may be thus paraphrased: "Ye shall know me for that mighty king described by the prophet; ye shall know me when my great and imperishable kingdom shall be established on the ruins of your theocracy." H. M.

It is our Lord's own solemn assertion of his claim to the Messiahship, and Sonship to God. The time for reserve is past. Jesus will now openly not only assert his divine prerogatives, but he will let

those earthly dignitaries, who have dragged him to their tribunal, know that the hour is coming which shall witness a strange reversal in their positions—he sitting on the seat of power, and they standing before his bar, as on the clouds of heaven he comes to judge all mankind. H.

Thou hast said. Thou hast said what is true, I am the Messiah, the Christ, the Son of God: for all these were synonymous terms among the Jews. P.——"On the right hand of power" means, "at the right hand of God the Father," who is sometimes called "power" by the Jews. *Hammond.*——Also, "to come in the clouds of heaven," was looked upon by the Jews as a certain indication of their Messiah. *Whitby.*

The other judges drop all allusion to the Messiahship. "Then said they all, Art thou then the Son of God?" and it was upon our Lord's reassertion that he was, and upon that alone, that he was doomed to death as a blasphemer. For it was perfectly understood between the judges and the judged, that, in thus speaking, Jesus claimed an intrinsic affinity—oneness in essence, knowledge, power, and glory, with the Father. Jesus, fully aware of the meaning attached by his judges to the expression "Son of God," heard without explanation sentence of death passed upon him for making that claim. H.

In his whole life, no indication of doubt, even for a moment, can be discovered. Not a word of hesitation ever escaped his lips. When his last hour was approaching, his voice to his disciples was the voice of calm assurance. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "Ye now have sorrow; but I will see you again, and your heart shall rejoice." He is persecuted and scorned, deserted by his friends, betrayed by one of his disciples, falsely accused and condemned to a disgraceful and torturing death. But, alone, with death before him, and without one earthly support, he calmly believes that the enterprise shall triumph, and that *he* shall reign in the minds and hearts of men! Y.

He himself blends his humiliation and exaltation, his humanity and divinity, as he takes to himself the double title, and binds it to his suffering brow: *The Son of man; the Son of God.* H.—— For him it was the signing of his own death-warrant. It was for mankind that he testified—for *us* he testified. His words are intended to prove: *a stay for the doubter, a terror to the adversary, a strong consolation for his followers,* both then and at all times. A. T.

67, 68. The hands they had bound had healed the sick, and raised the dead; the lips they smote had calmed the winds and the waves. One word, and the splendors of the Mount of Transfiguration would have filled the chamber; one word, and the menials now sporting with him at their will would have perished. But, as he had begun and continued, he would end—as self-restrained in the use of his awful powers on his own behalf as if he had been the most helpless of men. Divine patience and infinite love knew no wearying. He had but to will it and walk free, but he came to die for man. G.——"Though he was reviled, he reviled not again; though he suffered, he threatened not."

There was but one man in that hall to look with loving, pitying eyes on him who was being treated thus; and in the words which that spectator penned long years thereafter in his distant lonely island, we may see some trace of the impression which the sight of the great sufferer made: "I, John, who also am your brother and companion in tribulation, and in the kingdom and *patience* of Jesus Christ." H.

The Evangelists are singularly free from imaginative coloring. They are the most objective of all historians; they abstain from every intrusion of their own feelings and reflections, even when they record the most exciting scenes, the bitterest persecution, and the deepest sufferings of their Master. P. S.——We should observe the unimpassioned but not unfeeling manner in which the Evangelists relate the sufferings of their divine Lord, as well as the perverseness, the insatiable malignity of his enemies; in all their narration not one opprobrious epithet, not one severe expression escapes them. Calmness such as this is surely most inconsistent with every possible suspicion of fanaticism. *Graves.*

Section 153.—Death of Judas. Jesus brought before Pilate.

MATTHEW xxvii. 1–14. MARK xv. 1–5. LUKE xxiii. 1–5. JOHN xviii. 28–38.

M. 3 THEN Judas, which had betrayed him, when he saw that he was condemned, repented
himself, and brought again the thirty pieces of silver to the chief priests and elders,
4 saying, I have sinned in that I have betrayed the innocent blood. And they said, What

5 *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple,
and departed, and went and hanged himself.
6 And the chief priests took the silver pieces, and said, It is not lawful for to put them
7 into the treasury, because it is the price of blood. And they took counsel, and bought
8 with them the potter's field, to bury strangers in. Wherefore that field was called,
9 The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy
the prophet, saying, And they took the thirty pieces of silver, the price of him that
10 was valued, whom they of the children of Israel did value; and gave them for the
potter's field, as the Lord appointed me.
1 And straightway, when the morning was come, all the chief priests held a consulta-
tion with the elders and scribes and the whole council, against Jesus to put him to
2 death. And the whole multitude of them arose, and when they had bound Jesus, they
led *him* away from Caiaphas unto the hall of judgment, and delivered him to Pontius
J. 28 Pilate the governor. And it was early; and they themselves went not into the judg-
ment hall, lest they should be defiled; but that they might eat the passover.
29 Pilate then went out unto them, and said, What accusation bring ye against this man?
30 They answered and said unto him, If he were not a malefactor, we would not have de-
31 livered him up unto thee. Then said Pilate unto them, Take ye him, and judge him
according to your law. The Jews therefore said unto him, It is not lawful for us to put
32 any man to death: that the saying of Jesus might be fulfilled, which he spake, signify-
L. 2 ing what death he should die. And they began to accuse him, saying, We found this
fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he
himself is Christ a King.
J. 33 Then Pilate entered into the judgment hall again, and called Jesus. And Jesus stood
before the governor; and the governor asked him, saying, Art thou the King of the
34 Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee
35 of me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have
36 delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not
of this world: if my kingdom were of this world, then would my servants fight, that
I should not be delivered to the Jews: but now is my kingdom not from hence.
37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest
that I am a king. To this end was I born, and for this cause came I into the world,
that I should bear witness unto the truth. Every one that is of the truth, heareth my
38 voice. Pilate saith unto him, What is truth? And when he had said this, he went out
again unto the Jews, and saith unto them, I find in him no fault *at all*.
Mk. 3 And the chief priests and elders accused him of many things: but he answered noth-
4 ing. And Pilate asked him again, saying, Answerest thou nothing? hearest thou not
5 how many things they witness against thee? But Jesus yet answered him to never a
word; insomuch that the governor marvelled greatly.
L. 4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.
5 And they were the more fierce, saying, He stirreth up the people, teaching throughout
all Jewry, beginning from Galilee to this place.

What human heart can be untouched by the demeanor of Jesus toward Judas when sin had begun to do its work? On the one hand, there is that divine earnestness with which, from time to time, he uttered the voice of prophetic warning in his ear. And on the other hand, that considerate love with which, in these warnings, he ever spared him before the disciples, never mentioning his name, just as if he was addressing a secret word to his heart alone, by which he constantly and unweariedly wooed his heart—ever up to that majestic close, when he washed the traitor's feet! And by all that, Judas was untouched; to all he was insensible. For he that has himself ceased to love, can no longer understand the love of others. In his dead heart all is voiceless and mute. But he awoke at last. Then the pent-up storm burst within the conscience of the traitor. And as he heard a voice cry out against him from every fold

of that conscience, the feeling that awoke within him was—"*Once* I loved; *once* I was loved by him!" But alas! he had then no longer power to believe or love! A. T.

As the death of Jesus was designed to atone for all guilt, nearly all guilt combined to accomplish it. It was covetousness that betrayed him; it was perjury that bore false witness against him; it was envy that delivered him up. Cruelty scourged and crowned him with thorns. Popular fickleness chose Barabbas, and rejected Him; while, in the soldiers, coarse brutality buffeted and mocked him. If we look beneath the outward acts of human conduct to the hidden principles from which they spring, it will be found that the guilt of crucifying the Lord is oft repeated—by *avowed* disciples, who desert and deny, and would even sell him, and with him every principle of conscience; by those who would aid his cause, but that to identify themselves too closely with Christ might compromise them with the world; by those who believe but do not confess; whose admiration ends when they feel the pressure of the morality of his gospel, and the self-denying character of the Christian life; and by those who in every age have preferred the specious to the real, or who have mocked with empty lip-service that divine King who is satisfied with nothing less than the homage of the heart! J. A.

M. 3. Judas stands alone in sacred history as a man devoted by name, by the voice of the Lord himself, to perdition. He is the most marked type of those false disciples who joined Christ in the expectation of an earthly kingdom; and when our Lord's repeated announcements of his sufferings and death showed this to be a vain hope, he prepared to sell himself and his Master to the rulers. S.

Judas had made ready his own nature for the tempter. He, and none but he, could have rendered himself capable of yielding. And now that he has yielded, the power at work becomes apparent in the disenchantment which follows. After sin has made a man so that he cannot look steadily into his own soul, it ends by destroying his enjoyment in that fictitious pleasure for which it has induced him to sell all that is divine and real. It cheats him of the substance for a shadow, and of that shadow it robs him, or changes it into a frightful phantom, from which he would escape if he could—as Judas from the hire of his treachery. The remorse of Judas at this moment can be perfectly explained by the full consequences of his act now looking him in the face. It is the murderer's horror when the deed is committed and *cannot be undone*—that awful revulsion which, among all calculations, is never reckoned on. For now, not only Christ's guiltlessness of the charge, but his spotless and loving character—the good he had received at his hands, and never evil—the gentle considerateness—the unwearied patience—the pitying tenderness he had shown him and his fellow-disciples—rose up before the soul of his betrayer, and smote him with unutterable remorse. No one word, no one act, could he call up that would help his own thoughts to justify his treachery. *Ker.*

Judas repented himself. There are two Greek words used in the N. T., both of which are rendered *repent*. The one signifies literally to *know after*, and hence indicates a change of mind or purpose; the other signifies literally to *care after*, and so to carry a burden of sorrow for the past. The latter is the word used here. The distinction is well stated by Trench: "He who has *changed his mind* about the past is in the way to change everything; he who has an *after-care* may have little or nothing more than a selfish dread of the consequences of what he has done." This appears to have been the state of mind of Judas. It is manifested in remorse for the past, not in any new purpose for the future; and it leads not to a new life in Christ Jesus, but to a despairing death. Repentance inspires to a new life, remorse leads to despair and death; repentance seeks forgiveness, remorse oblivion; repentance conducts Peter to Christ, remorse drives Judas from him. L. A.

4. I have sinned . . . . innocent blood. What a testimony this to Jesus! Judas had been with him in all circumstances for three years; his post as treasurer to him and the twelve gave him peculiar opportunity of watching the spirit, disposition, and habits of his Master; while his covetous nature would incline him to dark and suspicious, rather than frank and generous, interpretations of all that he said and did. If, then, he could have fastened on one questionable feature in all that he had so long witnessed, no such speech as this would ever have escaped his lips, nor would he have been so stung with remorse as not to be able to keep the money and survive his crime. B.

What is that to us? This answer of the chief priests was perfectly natural for men of their character. Men who had any feeling, any sentiments of common humanity, or even of common justice, would naturally have paused under these circumstances; would have examined Judas, and investigated the grounds of his repentance. But with the guilt or innocence of Jesus they did not concern themselves. All they wanted was the destruction of a man whom they hated and feared, and whose life and doctrine were a standing reproach to

them. This was their sole object; as to the justice of the case, they were utterly indifferent. P.

If Christ is innocent it is not their concern. The traitor who knew him so well should have thought of this when he surrendered him. And in this they touch the very point which stung Judas to the quick, the one thing which made his guilt blacker than theirs. He knew Christ better, and sinned more against the purity and love of his nature. **See thou to that.** Even Judas himself could not complain. They had kept their share of the contract, and he must abide by his. This is the remorseless logic which belongs to these cases, and among such men it is all-powerful. And this is the natural end of all alliances that are made for mutual aid in the pursuit of revenge or unhallowed ambition, of unjust gain or sinful pleasure. *Ker.*

5. Terribly soon did the Nemesis fall on the main actor in the lower stages of this iniquity. When the morning dawned upon that chilly night, and he knew the decision of the priests and of the Sanhedrim, and saw that Jesus was now given over for crucifixion to the Roman governor, then he began fully to realize all that he had done. In Judas, as in so many thousands since, this opening of the eyes which follows the consummation of an awful sin to which many other sins have led, drove him from remorse to despair, from despair to madness, from madness to suicide. F.——We only see in his fearful end the most dread instance of the regular development and enhancement of sin in the individual that is contained in the history of man, and with awe we behold in him the only one who received his sentence in person before the last day. E.

6. Not lawful to put them into the treasury. These very men, who had no scruple at all in murdering an innocent person, yet had wonderful qualms of conscience about putting into the treasury the money which they themselves had given as "the price of blood." P.

2. Pontius Pilate the governor. The Roman provinces were of two kinds, senatorial and imperial. The latter were governed by military officers, who held their office and power at the pleasure of the emperor. They looked after the taxes, paid the troops, preserved order, and administered a rude sort of justice; from their decisions there was ordinarily no appeal, except in the case of a Roman citizen. Judea was an imperial province; Pontius Pilate was its governor or procurator, and was directly amenable to the emperor, Tiberius Cesar, for his administration. L. A.——Pilate had arrived from Cesarea, to secure in person the preservation of order in the dangerous days of the feast. His quarters were in the new palace, built by Herod the Great on Zion. It was the pride of Jerusalem. G.

It was probably about seven in the morning that, thinking to overawe the procurator by their numbers and dignity, the imposing procession of the Sanhedrists and priests, headed, no doubt, by Caiaphas himself, conducted Jesus from their hall of meeting over the lofty bridge which spanned the valley of the Tyropœon, in presence of all the city, with the bound hands of a sentenced criminal, a spectacle to angels and to men.

"SUFFERED under Pontius Pilate"—so, in every creed of Christendom, is the name of the Roman procurator handed down to eternal execration. Yet of all the civil and ecclesiastical rulers before whom Jesus was brought to judgment, Pilate was the least guilty of malice and hatred, the most anxious, if not to spare his agony, at least to save his life. F.

J. 28. The Pretorium, translated "hall of judgment," was the headquarters of the Roman military governor, wherever he happened to be. S.——One of the ground apartments of Herod's palace on Zion appears to have been the procurators' *Pretorium*, mentioned here; as Josephus informs us that the Roman governors took up their quarters in the palace, and set up their tribunal in front (i. e., at the eastern entrance) of it, namely, on the "*Pavement*" (of John 19 : 13). *Strong.*

Lest they should be defiled. Jewish authorities on defilement inform us that going into the house of a Gentile made a Jew unclean for one day. Notice how sanctimoniousness and crime consort together in the same bosoms—the spirit of murder firing their hearts, yet afraid to defile their hallowed garments or soil their holy feet by going into Pilate's judgment-hall! H. C.

Eat the passover. The word *passover* is employed in the New Testament in three different and specific acceptations, viz.: 1. The paschal *lamb*. 2. The paschal *meal*. 3. The paschal *festival*. The last may be taken in its literal and widest sense. Then, *to eat* may be understood *to keep or celebrate the passover*. Or, the paschal *festival* may be taken in the sense of *paschal sacrifices*; that is, the voluntary peace-offerings and thank-offerings, made more especially on the 15th day of Nisan. There is nothing in the language of John, nor in the attendant circumstances, which, upon fair interpretation, requires or permits us to believe that he intended to correct the unquestionable teaching of Matthew, Mark, and Luke. The language of these three evangelists is full, explicit, and decisive, to the effect that our Lord's last meal with his disciples, as recorded by them all, was the regular and ordinary paschal supper of the Jews, introducing the festival of unleavened bread, on the evening of the 14th day of Nisan. R. (Section 155, J. 14.)

31. Take ye him, and judge him. Pilate's Roman knowledge of law, his Roman instinct of justice, his Roman contempt for their murderous

fanaticism, made him not choose to act upon a charge so entirely vague. F.——As he had heard of no disturbance produced by Jesus, the statement made by the Sanhedrim appeared by no means credible; and, suspecting that religious disputes were at the bottom, he wished to get rid of the whole affair, and told them "to take him, and judge him according to their law." N.

It is not lawful for us to put to death. Judea was now under the Roman yoke; one badge of its servitude being this, that while the old Jewish courts were permitted to try and to punish minor offences, the final judgment of all capital offences was reserved for the Roman tribunals. A Roman judge must pass the sentence, or, at least, must sign the warrant that consigns the criminal to execution. At Jerusalem, these reserved cases were brought up for adjudication at the time of the great festivals, when the Roman procurator, who resided ordinarily at Cesarea, visited the capital. For the last six years, Pontius Pilate had held this office in Judea, and he was now in the city on occasion of this Passover. H.

32. Signifying what death he should die. It stood written in the eternal councils that Christ was to die by that Roman form of execution which inspired the Jews with a nameless horror, even by crucifixion; that he was to reign from his cross—to die by that most fearfully significant and typical of deaths—public, slow, conscious, accursed, agonizing—worse even than burning—the worst type of all possible deaths, and the worst result of that curse which he was to remove forever. F.

The Lord was not to be *stoned*, according to the Jewish custom; for his holy body must be preserved from all mutilation. R. B.——This remark John makes for the strengthening of our faith, and to show us how wisely everything was ordered by the counsel of God under such complicated circumstances. His enemies dared not do what they would, but throughout the whole trial of Christ everything was ordered by God's decree, determined long before. But this very Providence, which watched over our blessed Saviour from his birth to his death, will watch over us in our hours of life and death, if only we yield ourselves wholly up to it, and commit all our ways to God alone. *Rambach.*

L. 2. They here bring three different accusations against him, not one of which—in the sense they desire Pilate to understand them—is true; and one of which, the second, they know is absolutely false. But it suits their object to represent the accused to Pilate as stirring up sedition, refusing to pay custom, claiming to be king of the country in his own right. H.

The grounds on which the *Sanhedrim* condemned Christ were not sufficient to induce *Pilate*, the Roman procurator, to inflict capital punishment upon him. To serve the purpose, recourse was had to his claim of Messiahship, on which they had professed to found their own decision, with the addition of a political element: "He has claimed to be a king;" and hence "he perverts the nation (contests the Roman authority), and forbids to give tribute to Cesar." An accusation of this sort could be the more readily admitted, as the Roman authorities were well aware that the Jews felt themselves degraded and disgraced by paying taxes to a heathen power. N.

J. 33. Jesus stood before the governor. The future Judge of quick and dead stood before this earthly judge. He stood there, a King in bonds. Pilate beheld him, and his impression that this was no malefactor was legible on his countenance. Then began the Lord's accusers to bring forward the accusations upon which they had previously agreed. He had confessed that he was Christ; therefore they represent him to the governor as a rebel, who had called himself an *anointed king;* and thereto add that he seduced the people and refused to pay tribute to the emperor. They make out the Lord to be just the kind of Messiah which they were hoping for; and in this character they deliver him up to the heathen Pilate. R. B.——The hypocrites! They were hunting Jesus to death simply because he would not identify himself with them, and use his supernatural power to drive out the Romans, and set them on the vacant throne. They were demanding his death on the pretext that he had threatened to use *force* to establish his kingdom, when the truth was—his real offence, in their eyes, was that he would *not* use force! G.

36, 37. My kingdom is not of this world. He does not say "not *over*," but "not of this world"—i. e., in its *origin* and *nature;* therefore "no such kingdom as need give thee or thy master the least alarm." Our Lord only says whence his kingdom is *not*—first simply affirming it, next giving proof of it, then reaffirming it. This was all that Pilate had to do with. The *positive* nature of his kingdom he would not obtrude upon one who was as little able to comprehend it, as entitled officially to information about it. B.

As the Lord owned himself *the Son of God* before the most exalted theocratic council, so he confessed his *regal dignity* in presence of the representative of the highest political authority on earth. O.——The words implied that in another sense he certainly claimed to be both a king and the founder of a kingdom. He then defined more exactly the sense in which he was both. N.

"Thou *art* a king, then!" said Pilate to him, in astonishment. Yes! but a king not in this region of falsities and shadows, but one born to bear wit-

ness unto the truth, and one whom all who were of the truth should hear. F.——For my kingdom is *an empire of truth.* "Every one that is of the truth," whose heart receives and loves the truth, hears my voice and is one of my subjects; a member of my kingdom. In the sense in which he is a king, his claim to be one is no crime. H. C.

The only weapon of which *he* made use was spiritual truth. His life, his words, all the manifestations of his character, are consistent only with the design to achieve, not a material, but a moral conquest, and to effect not a political, but a spiritual revolution in the world. He had the conception of a purely spiritual reign, the conception of a palace and a throne for God in the soul of man, the conception of the regeneration of man's inward nature. Y.

After he had disclaimed any purpose of setting up an earthly kingdom, affirming at the same time that he was *King* in a certain sense, he added that *he came into the world to testify of the truth.* These three propositions, taken together, set forth his purpose to found his kingdom, not by worldly means, but by the testimony of the truth. But he testified of the truth by his whole life, by his words and works, comprising the entire self-revelation of him who could say, "*I am the Truth.*" N.

Then Christ is a King of Truth. Should not Pilate have desired to behold a King of Truth, a witness whose possession the truth is, in the midst of the fruitless search which the heathen world was making after the true God? To a Jew he might perhaps have said, *salvation;* to the heathen Pilate he holds out salvation as an object of attraction under the form of the truth. To reveal in *his own person* this saving truth, that God's holy love desires the redemption of sinners—for this purpose it was that Christ was *born* and became man, a *born* King of Truth; for this cause did *he come into the world, of* which he is not; to this end did he live in the world, and preach, and work, and suffer. Jesus, the friend of souls, *bears witness* to that which our soul is *seeking* for; and his word would fain sound to us like the sweet accents of home. R. B.

Our Lord's reply was particularly adapted to the position, acquirements, experience, of him before whom he stood—a Roman official of high rank, educated, cultivated; a man of large experience of men—men in different countries and of different creeds; not given much to thought about religious matters, yet sufficiently acquainted with the rival schools of philosophy and religion by which the Roman commonwealth was distracted. Truth, moral and religious truth, was the proclaimed object of research, of which some were saying, Lo, here it is, and others, Lo, there it is; but of which he, Pilate, in pursuit of quite a different object, had learned to think that neither here nor there nor anywhere was it to be found. "Here," thinks Pilate, "is a new rival of those old Stoics, who were ever teaching that every wise man was a king—the setter-up of a new system. One thing at least is clear enough, that it is a quite empty charge these Jews are urging against him. He may sit as long as he likes upon that ideal throne of his, without the throne of Tiberius being endangered; he may get as many subjects as he can to enter that ideal kingdom, and my master, the emperor, have not a loyal subject the less."

38. And so with that passing question to Jesus, "What is truth?"—a question he does not stay to get answered, as he has no faith that any answer to it can be given; a question not uttered sneeringly or scoffingly, but rather sadly and bitterly, he himself having come to regard all truth as a phantom; and with a tolerant, half-pitying feeling toward Jesus—with that question put to Jesus by the way, Pilate goes out to the Jews. H.

It was the half-pitying question of the practical man of the world, who felt that truth was a phantom, a word that had no political import, and regarded the attempt to connect it with a kingdom and matters of real life as a delusion of harmless though pitiable enthusiasm. E.——He wholly set aside the idea of an unearthly royalty; he saw in the prisoner before his tribunal an innocent and high-souled dreamer, nothing more. F.

That the peace of a nation or the life of an individual should be endangered on account of the truth or falsehood of any system of speculative opinions, was so opposite to the opinion and feeling of the Roman world, that Pilate inquired what he meant by truth; what truth had to do with a question of life and death. Apparently despairing, on one hand, of bringing this blameless enthusiast to his senses; on the other, unwilling to attach importance to what appeared to him in so different a light, he wished at once to put an end to the whole affair. He abruptly left Jesus and went out to the Jewish deputation at the gate. H. M.——To them he pronounced his *first* emphatic and unhesitating acquittal: "*I find in him no fault at all.*" F.

Mk. 3 5. He answered nothing. The silence of Jesus was the most dignified and speaking reply to such charges as they had to bring. B.——One observes an almost exact parallel as to his silences and his speakings in our Lord's conduct before the Jewish and the Gentile courts of justice. So far as we can understand the principle determining the time to speak and the time to be silent, it was this: that when the matter directly concerned his divine Sonship and Kingship, he will help his judges in every way he can; nay, he will himself supply the evidence they want. Upon that count he will coöperate with his enemies in bringing about

his condemnation; but will leave the attempts to fasten on him any other charge to break down of themselves, that it might be solely as the Son of God, the King of Israel, that he should be convicted, condemned, and crucified. H.

With what meek majesty did Jesus confront the representative of the greatest empire of the world, declaring himself a king in that higher realm of spiritual powers where truth rules over all! Even the temporizing truckling governor was awed by this strange assertion of a kingdom which his power could not touch, and to which every soul must bow. Yet the Roman empire long ago crumbled away, while Christ's kingdom lives and grows. J. P. T.

The Kingship of Christ rests on a foundation which forms part of the very throne of God. His *dominion* is established in human *hearts*. It is founded in *willing submission*. It is maintained by *spiritual authority*. It is established in righteousness. It will ultimately unite heaven and earth. It begins in individual conversion. Its grandest earthly manifestation will be seen in the general extension of truth; the richest and noblest manifestation of all will be seen in heaven. Christ's death founds it; Christ's Spirit forms it; Christ's will, ever in harmony with the will of the Father, rules it; Christ's glory (which is also the glory of the Father, and comprehends the full blessedness of the redeemed) is its end. J. A.

Section 154.—Before Herod, and Pilate again. Barabbas preferred.

Matthew xxvii. 15–26. Mark xv. 6–15. Luke xxiii. 6–25. John xviii. 39, 40.

L. 6, 7 When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen
9 some miracle done by him. Then he questioned with him in many words; but he an-
10 swered him nothing. And the chief priests and scribes stood and vehemently accused
11 him. And Herod with his men of war set him at nought, and mocked *him*, and arrayed
12 him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.
13 And Pilate, when he had called together the chief priests, and the rulers, and the
14 people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this
15 man, touching those things whereof ye accuse him: no, nor yet Herod: for I sent you
16 to him: and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release *him*.

M. 15 Now at *that* feast, the governor was wont to release unto the people a prisoner, whom-
16 soever they desired. And they had then a notable prisoner, called Barabbas, a robber, who, for a certain sedition made in the city, and for murder, was cast into prison with them that had made insurrection with him. And the multitude crying aloud, began to desire *him to do* as he had ever done unto them. (For of necessity he must release one unto
17 them at the feast.) Therefore when they were gathered together, Pilate said unto them, Ye have a custom, that I should release unto you one at the passover: whom will ye therefore that I release unto you? Barabbas, or Jesus, which is called Christ? will ye
18 that I release unto you the king of the Jews? For he knew that the chief priests had delivered him for envy.
19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.
20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the

twain will ye that I release unto you? And they cried out all at once, Away with this
L. 20 man, and release unto us Barabbas. Pilate therefore, willing to release Jesus, spake
again to them, saying, What shall I do then with Jesus which is called Christ? *him*
21 whom ye call the king of the Jews? And they all cried out again, saying, Crucify *him*,
22 crucify him. Then Pilate said unto them the third time, Why, what evil hath he done?
I have found no cause of death in him; I will therefore chastise him, and let *him* go.
23 And they cried out the more exceedingly, they were instant with loud voices, requiring
that he might be crucified. And the voices of them and of the chief priests prevailed.
M. 24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made,
he took water, and washed *his* hands before the multitude, saying, I am innocent of the
25 blood of this just person: see ye *to it*. Then answered all the people, and said, His
26 blood *be* on us, and on our children. Then Pilate, willing to content the people, gave
sentence that it should be as they required. And he released Barabbas unto them, that
for sedition and murder was cast into prison, whom they had desired; but he delivered
Jesus to their will.

DECISIVE, great, and strong, Christ is yet all this, even the more sublimely, that he is invested in the lovely but humanly feeble garb of innocence. And that this is the true conception is clear, in the fact that no one ever thinks of him as weak, and no one fails to be somehow impressed with a sense of innocence by his life. When his enemies are called to show what evil or harm he hath done, they can specify nothing, save that he has offended their bigotry. Even Pilate, when he gives him up, confesses that he finds nothing in him to blame, and shuddering with apprehensions he cannot subdue, washes his hands to be clear of the innocent blood! Thus he dies, a being holy, harmless, undefiled. And when he hangs, a bruised flower, drooping on his cross, and the sun above is dark, and the earth beneath shudders with pain, what have we in this funeral grief of the worlds, but a fit honor paid to the sad majesty of his divine innocence? H. B.

L. 7. Pilate sent Jesus to Herod, hoping thus to escape the dilemma of an unjust condemnation or of an unpopular release. B.

8, 9. Herod hoped to see some miracle. Nothing but the craving of an empty curiosity, the thirst for some showy exhibition of knowledge or of power. Herod asks and asks again that some sign may be shown, some token of his alleged power exhibited. Jesus makes not a single movement to comply. Herod is the only one of all his judges before whom Jesus preserves an unbroken silence. H.

10, 11. Though the chief priests and scribes stood about his throne, instigating him to a fresh and more heinous act of murder by their intense accusations, he practically showed that he thought their accusations frivolous, by treating them as a jest. F.——Greatly galled, yet in no way softened, when he could make nothing of this mysterious man, he and his men of war found nothing else to do than to set Christ at naught, and mock him, and array him in a white robe, and send him back to Pilate.

12. For some fancied interference with his jurisdiction, Herod had taken offence at Pilate. The recognition of his jurisdiction, then, by sending to him for trial such a notorious person as Jesus, would be the very kind of compliment most soothing to his kingly vanity. Herod appreciated the compliment; and Pilate got the quarrel between himself and Herod healed.

15. Jesus was sent back to him by Herod; sent back in such a way as to indicate that Herod made light of this poor Galilean's pretensions to be a king—thought it, in fact, more a matter for mockery and ridicule than for serious judicial entertainment. H.——**Is done unto him.** Rather, *hath been done by him.* P. S.

16. Will chastise and release him. Pilate wanted to *release* the Lord to satisfy his conscience; he wanted to *chastise* him to satisfy his fear of man. He imagined that a king who had been disgraced by scourging would no longer be an object of envy to the chief priests. He has already gone thus far in deciding *against* the Lord. He will scourge him. R. B.

It was a weak and unworthy concession, the first faltering of Pilate's footstep. He cannot but say that he has found nothing worthy of death in this man; he is himself thoroughly satisfied that there is nothing in him worthy of any punishment; but it will please his accusers, it will conciliate the peo-

ple, it may open the way to their readier acquiescence in his after-dismissal, to inflict on him some punishment, a proposal springing rather from the wish to protect Jesus from the greater penalty by inflicting on him the less, yet one that weakened his position, that made those sharp-sighted Jews at once perceive that he could be moved, that he was not ready to stand firmly and fixedly upon the ground of Christ's innocence. H.

M. 16. Barabbas was plainly a ringleader in one of those fierce and fanatic outbreaks against the Roman domination, which fast succeeded one another in the latter days of the Jewish commonwealth. This at once explains how it was possible for the chief priests, with their religious pretensions, to show the interest on his behalf which they did, and explains no less the enthusiasm with which the Jewish populace demanded his liberation. Whether, indeed, Barabbas had actually played the part of a false Christ, setting himself up as the true, we have no means of knowing. It is far from unlikely. Keeping in mind the significance of names in Scripture, we can hardly fail to recognize a fearful mockery in his name, Barabbas, or "son of the Father;" as though in the very name which he bore, not to speak of the work which he wrought, he should be the devil's counterfeit and caricature of the true Holy One of God. He had wrought, we may well believe, in that false Messias spirit, which was filling with wild and insane hopes the whole nation, and rapidly hurrying it to that final conflict with the Roman power, in which, as a nation, it should be forever broken in pieces. T.

18. For envy. Pilate knew very well that no such sedition as they charged could have existed without his knowledge, or would have disturbed these restless, seditious Jews if it had been never so serious. He knew they were ready enough to throw off the Roman yoke if only some leader powerful enough might appear, to be their head. Hence he saw that they were pushing this prosecution "for envy." H. C.——From all he had learned, Jesus was only a well-meaning enthusiast, and he could easily see how such a man might well be dangerous to the vested interests and mock-holiness of the Jewish magnates, but not at all so to Roman authority. G.

19. His own wife—Claudia Procula—ventured to send him a public message, even as he sat there on his tribunal, that in the morning hours she had had a troubled and painful dream about that just man; and, bolder than her husband, she bade him beware how he molested him. F.——That she should have learned so much of Jesus as to think and speak of him as "that just man"—that she should have been so much concerned when she heard that her husband had been asked to try him, as to take this uncommon step of sending a warning to him on the judgment-seat—may be regarded as a proof how wide-spread and deep the impression Christ had made. H.

20. Cried out. While Pilate was receiving this message from his wife, and waiting the answer to his question, "Whom will ye that I release?" the chief priests and elders were busy in the crowd, persuading them what answer to give. L. A.

The people, persuaded by their priests, clamored for the liberation of the man who not only *was* what they falsely said of Christ, a leader of sedition, but also a robber and a murderer. To him every hand was pointed; for him every voice was raised. For the holy, the harmless, the undefiled—for him whom a thousand hosannas had greeted but five days before—no word of pity or of pleading found an utterance. "He was despised and rejected of men." F.——Thus they committed the great sin which Peter charges upon them not long after: "Ye denied Jesus in the presence of Pilate, when he was determined to let him go. Ye denied the Holy One and the Just, and desired a murderer to be granted unto you." J. C. R.

The same moral state of the people now led them to reject Jesus and demand the release of Barabbas, which, forty years later, provoked the unrelenting vengeance of Titus. It was the brooding hope of sovereignty, at least of political independence, moulded up with religious enthusiasm, which rendered it impossible that the pure, humane, unworldly, and comprehensive doctrines of Jesus should be received, or his character appreciated. And the nation which could thus incur the guilt of his death was prepared to precipitate themselves to such a fate as at length it suffered. H. M.

L. 20. *What shall we do with Jesus*, if we make him not our Mediator, our Saviour, our life, our refuge in all our evils, and the object of our adoration, love, and confidence; since God has made him our wisdom, righteousness, sanctification, and redemption? Q.

21, 22. Crucify! It is the first time the word has been named in Pilate's hearing, the first time they tell him articulately what it is they desire to have done with Jesus. Crucify him—give up to that most ignominious of all deaths this meek and gentle man, who he is sure has done no wrong; whom he sees well enough that the chief priests seek to get rid of from some religious antipathy that they have taken against him: can the people mean it? Why, what evil hath he done? H.

Crucifixion, entirely foreign to the Jewish code, had been introduced into Jerusalem by the proconsuls. Crosses had been planted at the same time as the Roman eagles on the soil of Judea, and were the tokens of a detested rule. But enmity against

Jesus overmastered hatred of the foreigner in the hearts of the Pharisees. Thus they did not hesitate to demand for the Galilean a sentence of death, the very thought of which, on other occasions, would have roused all their indignation. *De P.*

23. The very mention of letting him go stirs the crowd to a tenfold frenzy, and now the voices of the chief priests themselves are heard swelling and intensifying the cry, "Crucify him! crucify him!" Before a storm like this who can stand? He has done—so Pilate thinks—the most he can. If he go further, he will raise another city tumult which it will cost many lives to quell, and the quelling of which by force may expose him to the very same charges of tyranny and cruelty which, upon more than one occasion of the kind before, had actually been transmitted to Rome against him, and drawn down upon him the rebuke and displeasure of the emperor. The yielding is but the sacrifice of a single life, which may be made without involving the governor in any danger. But the resisting—who can tell in what that might land? Still, however, he is not at ease. H.

M. 24, 25. The dream of Pilate's wife, and the symbolic purification of the governor himself, express the influence which the righteousness of the Saviour exercised upon their imagination and judgment. B. F. W.——First a ceremony was enacted between the governor and the Jews, vain on his part, but of awful significance on theirs! Pilate washed his hands before the people, protesting, "I am innocent of the blood of this just person: see ye to it;" and they accepted the tremendous responsibility: "His blood be on us and on our children." The providence of God took them at their word, when their last efforts for freedom ended in their dispersion over all the world. No less signal was the retribution which befell the other actors in this greatest crime of the world's history. S.

Before the dread sacrifice was consummated, Judas died in the horrors of a loathsome suicide. Caiaphas was deposed the year following. Herod died in infamy and exile. Stripped of his procuratorship very shortly afterward, on the very charges he had tried by a wicked concession to avoid, Pilate, wearied out with misfortunes, died in suicide and banishment, leaving behind him an execrated name. The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets, and scourged and beaten to his place of murder. Some of those who shared in and witnessed the scenes of that day—and thousands of their children—also shared in and witnessed the long horrors of that siege of Jerusalem which stands unparalleled in history for its unutterable fearfulness. They had forced the Romans to crucify their Christ, and they and their children were themselves crucified in myriads by the Romans. They had given thirty pieces of silver for their Saviour's blood, and they were themselves sold in thousands for yet smaller sums. He must be blind indeed who does not see that when the murder of Christ was consummated, the ax was laid at the root of the barren tree of Jewish nationality. Since that day Jerusalem and its environs, with their "ever-extending miles of gravestones and ever-lengthening pavement of tombs and sepulchres," have become little more than one vast cemetery—an Aceldama, a field of blood, a potter's field to bury strangers in. F.

They put Jesus to death, when the nation was assembled to celebrate the Passover; and when the nation too was assembled to celebrate the Passover, Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their crime: and the following of false Messiahs to their destruction was their punishment. They preferred a robber and murderer to Jesus, whom they crucified between two thieves: and they themselves were afterward infested with bands of thieves and robbers. They put Jesus to death, lest the Romans should come and take away their place and nation: and the Romans did come and take away their place and nation. They crucified Jesus before the walls of Jerusalem: and before the walls of Jerusalem they themselves were crucified, in such numbers, that it is said room was wanting for the crosses, and crosses for the bodies. *Bp. Newton.*

Pilate's Character.—The fair statement seems to be that Pilate was a thorough type of the later Roman man of the world. Stern but not relentless, shrewd and world-worn, prompt and practical, haughtily just, and yet self-seeking and cowardly, able to perceive what was right, but without moral strength to follow it out, he stands forth a sad instance of a man whom the fear of endangered self-interest drove to act against the deliberate conviction of his conscience, to commit an act of the utmost cruelty and injustice, even after his convictions had been deepened by warnings, and strengthened by presentiment. E.——Agrippa the elder speaks of the iniquity of his government in the strongest terms: "He feared lest they should examine and expose the misdeeds of his former procuratorship, the taking of bribes, the acts of violence, the extortions, the tortures, the menaces, the repeated murders without any form of trial, the harsh and incessant cruelty." G. R.

The secular history shows that the state of the public mind in Judea, as well as the character of Pilate, harmonize in the most remarkable manner

with the narrative of the Evangelists. The general expectation of the Messiah, the impatience of the Roman sovereignty, the extraordinary excitement of the more fanatical part of the people, the rigid prudence of the chief priests, lest the slightest indication of revolt should compromise the safety of the city and the temple—these circumstances of the times sufficiently account for the reception of such a teacher as Jesus at Jerusalem. Appearing with doctrines so alarming to the authority of the priesthood, so full of disappointment to the fanatic populace, so repugnant to the national pride, and, above all, openly assuming the mysterious title, the Son of God—it excites less astonishment than sorrow that the passions of such a people should at once proceed to the most awful violence against a Teacher whose tenets were too pure and spiritual for their comprehension, and whose character was so remote from their preconceived notions of the expected Messiah. H. M.

Section 155.—Jesus scourged, mocked, and delivered up.

MATTHEW xxvii. 26–30. MARK xv. 15–19. JOHN xix. 1–16.

M. 26 THEN Pilate therefore took Jesus, and scourged *him*. And when he had scourged
27 Jesus, he delivered *him* to be crucified. Then the soldiers of the governor took Jesus
into the common hall, called Pretorium, and gathered unto him the whole band *of sol-*
28, 29 *diers*. And they stripped him, and put on him a scarlet robe. And when they had
platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and
they bowed the knee before him, worshipped and mocked him, saying, Hail, King of
30 the Jews! And they spit upon him, and smote him with their hands, and took the reed
and smote him on the head.

J. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to
5 you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the
crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!
6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify
him, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no
7 fault in him. The Jews answered him, We have a law, and by our law he ought to die,
because he made himself the Son of God.

8, 9 When Pilate therefore heard that saying, he was the more afraid; and went again
into the judgment hall and saith unto Jesus, Whence art thou? But Jesus gave him no
10 answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not
11 that I have power to crucify thee, and have power to release thee? Jesus answered,
Thou couldest have no power *at all* against me, except it were given thee from above:
therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him. But the Jews cried out, saying,
If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king,
13 speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus
forth, and sat down in the judgment seat, in a place that is called the Pavement, but in
14 the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth
15 hour. And he saith unto the Jews, Behold your King! But they cried out, Away with
him! Away with *him!* crucify him. Pilate saith unto them, Shall I crucify your
16 King? The chief priests answered, We have no king but Cesar. Then delivered he
him therefore unto them to be crucified.

"BEHOLD the man!" Pilate unwittingly spoke a word in which is contained the secret of our redemption, our deepest disgrace, and our highest glory. In the man Christ Jesus, the only Mediator, we see at once our sin and our righteousness, our curse and our blessing, our shame and our glory; both what *we* deserved and what *he* deserved. "Therefore (so Luther exhorts) do thou learn Christ, the crucified

Christ, till, having lost all trust in thyself, thou canst extol him, and say: *Thou, my Lord Jesus, art my righteousness, while I am thy sin. Thou hast taken upon thee what is mine, and thou hast given me what is thine.* Thou hast taken to thyself that which thou wast not, and thou hast given to me that which I was not!"

When, in the hour of temptation, the devil shall cast our sins in our teeth, and whisper to us: Behold the man thou art! then may we also answer him: *Behold the man!* while we point the accuser to our surety, who, in the crown of thorns and the purple robe, expiated our sins, and through his blood so abundantly shed, has obtained for us abundant forgiveness.

Under suffering and the cross, if we hear such whispers as these: Behold the man thou art! by God and man forsaken—where is now thy God? and if we are ready to lose patience, and utterly despair, let us make answer to the tempter: *Behold the man!* and let us flee to our dear Lord, who, for our sakes, has suffered far greater and more heavy woes than we, and has sanctified our every burden. He opened not his mouth, no cry of impatience escaped his holy lips; and should we murmur and fret over the sufferings which are made so precious by his sympathy with us as his members? We should rather rejoice in any conformity to the likeness of his suffering; for then in glory too we shall be like him; "because as he is, so are we in this world."

Behold the man! The sight will not weary us. It will continue to refresh us until we shall behold our King in his beauty, and recognize him by the marks of his passion, as the "Lamb that hath been slain." R. B.

---

26. Scourged him. The word used for the scourging implies that it was done, not with rods, for Pilate had no lictors, but with what Horace calls the "horribile flagellum," of which the Russian knout is the only modern representative. F.—According to the Roman custom, his hands are bound fast to a low pillar, and his breast and back are bared. The soldiers then approach. They hold in their hands whips plaited with thongs, tipped with iron wire. Therewith they strike, heaping lash upon lash. Consentingly and patiently does the Lord submit his body to these painful lashes, that sacred body, intended and prepared for sacrifice. "He was wounded for our transgressions, he was bruised for our iniquities. The punishment lay upon *him*, that *we* might have peace, and with his stripes we are healed." R. B.

Behold affronts and indignities which the world thinks it right never to pardon, which the Son of God endures with a divine meekness! Let us cast at the feet of Jesus Christ, thus unworthily treated by his creatures, that false honor, that quick sense of affronts, that mischievous refinement which is punctilious about a trifle, which exaggerates everything and pardons nothing, and, above all, that devilish determination in resenting injuries. Q.

27–30. After the scourging, fresh scorn and shame were heaped upon the suffering Jesus. He had said: "*I am a King;*" therefore the soldiers of the governor now began to mock his royalty, just as the servants of Caiaphas had before derided him as Prophet. And the governor allows it all. He even desires that Jesus should be thus pitiably treated, hoping that thereby he might perhaps even yet escape the guilt of his death. R. B.

They went through the whole heartless ceremony of a mock coronation, a mock investiture, a mock homage. Around the brows of Jesus, in wanton mimicry of the emperor's laurel, they twisted a green wreath of thorny leaves; in his tied and trembling hands they placed a reed for sceptre; from his torn and bleeding shoulders they stripped the white robe with which Herod had mocked him—which must now have been all soaked with blood—and flung on him an old scarlet war-cloak. F.

29. *They platted a crown of thorns, and put it on his head.* This they did to deride and torture him. To torture him, for with their harnessed fists they press the sharp thorns into his brow; to deride him, for they placed on his head the crown of thorns, in order to adorn his mock royalty. And, yet, what crown could have been imagined for our King Jesus which should have so exactly suited him as this *crown of thorns?* He who came to obtain for us the blessing, bears what the curse-laden earth brings forth, being made a curse for us. The thorns might with justice have been turned into instruments of *our* torture, for they are emblems of our earthly lusts and cares, growing and flourishing in our heart, and choking there so many noble grains of seed; but now they torture *him*—and *to us* the crown of glory is given, the crown of life and righteousness. R. B.

30. Then, when they have got him robed, and crowned, and sceptred thus, they bow the knee, and hail him as a king. But they tire even of that mock homage; the demon spirit that is in them inspires the merriment with a savage cruelty; and so they snatch the reed out of his hand, and smite with it the crown of thorns, and drive it down upon his

pierced and bleeding brow, and spit upon him, and smite him with their hands. H.

Not *one* member of the Lord's only, but his whole body, had to suffer the most cruel torture; his head was wounded by the crown of thorns, by smiting with the reed; his face suffered spitting and cuffs with the hand; his whole body was mangled with scourging, it was stripped, it was covered with a cloak of scorn; his hands held the reed; and afterward his tongue was forced to taste vinegar and gall. Because in all our members sin dwells and works, therefore has Christ willed for our sins to suffer in all his members. *Chrys.*——And so, amid the conflict of human passions and the advancing tide of crime, *the Scripture was fulfilled* which said, in Messiah's name, many hundred years before he came into the world, "*I gave my back to the smiters and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.*" (Is. 50 : 6.) B.

J. 4-6. All this is done in an inner court or guard-room, out of sight of the crowd that is still waiting without. Pilate sees it all; makes no attempt to mitigate the suffering or the mockery; is absorbed in wonder as he gazes upon Jesus—such a picture of silent, meek, unmurmuring, uncomplaining patience! standing there, and taking all that treatment as though no strange thing were happening, as if he had expected all, were prepared for all. There is no weakness in that patience; but a strength, a power, a dignity. The sight moves Pilate's heart: may it not move even the hearts of those people without? may it not satisfy their thirst for vengeance to see the suffering Jesus reduced to such a pitiable plight as this? He will try at least what the sight can do in the way of stirring such sympathy. He goes forth, with Jesus following, and says to the multitude, "Behold, I bring him forth to you, that ye may know that I find no fault in him;" then, turning and pointing to Jesus, as he stood wearing still the purple robe and the crown of thorns, bearing on his face and person the marks of all the sufferings and indignities of the guard-house, Pilate says, "Behold the man!" "-behold and pity, behold and be satisfied—behold, and suffer me, now that I have thus chastised him, to let him go!" H.

I find no fault in him. It was meet that he who had the chief hand in slaying the Lamb of God, should *three times* publicly declare that he found no spot or blemish in him. Three times he vainly tried to evade condemning our Lord, or to make the Jews desist from their bloody design: once by asking the Jews to choose between Christ and Barabbas—once by sending him to Herod—and once by scourging him. J. C. R.

6. But his appeal only woke a fierce outbreak of the scream, "Crucify! crucify!" The mere sight of him, even in this his unspeakable shame and sorrow, seemed to add fresh fuel to their hate. In vain the heathen soldier appeals for humanity to the Jewish priest. The Roman who had shed blood like water, on the field of battle, in open massacre, in secret assassination, might well be supposed to have an icy and a stony heart; but yet icier and stonier was the heart of those scrupulous hypocrites and worldly priests. F.——If God ever showed his long-suffering great, it was here, when this outcry for the blood of his Son rose up into his ear, and yet he held his peace.

7-9. They had failed in bringing Christ to the cross as a *rebel;* they therefore now brought forward the accusation upon which he had previously been found guilty of death by the Sanhedrim. "*He made himself the Son of God!*" R. B.——The name "Son of God," the lofty sense evidently attached to it by his Jewish accusers, the dialogue he had already held with him, and the dream of his wife, all working together in the breast of the wretched Pilate, he went again into the palace, and saith to Jesus, *Whence art thou?*—beyond all doubt a question relating not to his *mission* but to his personal *origin.* B.——**No answer.** His silence is a judgment. By his silence he judges and by his silence he condemns a high-priest, a king, and a governor. A. T.

11. From above. Thus did Christ declare that no human will limited his life, but that his death took place in consequence of a higher necessity ordained by God, for a higher end. N.——**He that delivered me.** The words appear to refer to Caiaphas as the official representative of those who formally *gave over* our Lord to the Roman governor, and to imply that his guilt was greater, because, when he had no power granted him from above against our Lord, he gave the Lord up to one who had, and whose power was plenary. E.

Therefore—the Lord says—because thou imaginest that it is out of thine own power that thou canst judge me, because thou knowest not what is above, nor him who is from above, therefore is thy sin less heavy than the sin of Caiaphas and the chief priests; for these wilfully refuse to know who I am, that I am Christ, the Son of the true God, and their King. R. B.——Thou art indeed committing a great crime—but Judas, Annas, Caiaphas, these priests and Jews, are more to blame than thou. Thus, with infinite dignity, and yet with infinite tenderness, did Jesus judge his judge. In the very depths of his inmost soul Pilate felt the truth of the words—silently acknowledged the superiority of his bound and lacerated victim. F.

There is something surely very impressive here; that, sunk as Jesus was beneath the weight of his

own sufferings—sufferings so acute that they well might have engrossed his thoughts and feelings—he yet so calmly weighs in the judicial balance the comparative guilt of the actors in this sad scene, and excuses, as far he is able, the actings of Pilate. It had something of its proper effect upon the procurator. Instead of diminishing, it but increased the desire he already had to deliver him. H.

The extreme reluctance of Pilate to sentence Christ, considering his merciless character, is signally remarkable; and, still more, his repeated protestations of the innocence of his prisoner, although he generally made no scruple of confounding the innocent with the guilty. But he was unquestionably influenced by the overruling providence of God, to make the righteousness of his Son appear in the clearest light, by the fullest, the most authentic, and the most public evidence. *Hales.*

The words, and the whole bearing of Jesus, struck into the heart of the Roman. Presence of mind and self-respectful dignity, even in the most helpless victim of injustice, have an irresistible power over the oppressor. How much more such a unique grandeur as diffused itself round this mysterious man! Pilate was more than ever resolved to release him. Returning once again to the tribunal, Jesus at his side, he strove to bring the priests and the crowd to content themselves with what their victim had already suffered. G.

12. Thou art not Cesar's friend. That Cesar was the dark and jealous Tiberius. Up to this period the Jewish nation, when they had complained of the tyranny of their rulers, had obtained a favorable hearing at Rome. Even against Herod the Great their charges had been received. On their complaint Archelaus had been removed from his throne. Not yet had their turbulence and insubordination effaced the influence of that attachment to the Cesarean family, which had obtained for their nation distinguishing privileges. In what manner such a charge, of not being "Cesar's friend," might be misrepresented or aggravated, it was impossible to conjecture; but the very strangeness of the accusation was likely to work on the gloomy and suspicious mind of Tiberius. H. M.

13. If he could have dared to show his real instincts, he would have driven them from his tribunal. But Pilate was guilty, and guilt is cowardice, and cowardice is weakness. His own past cruelties, recoiling in kind on his own head, forced him now to crush the impulse of pity, and to add to his many cruelties another more heinous still. He knew that serious complaints hung over his head. Panic-stricken, the unjust judge, in obedience to his own terrors, consciously betrayed the innocent victim to the anguish of death. He who had so often prostituted justice, was now unable to achieve the one act of justice which he desired. He who had so often murdered pity, was now forbidden to taste the sweetness of a pity for which he longed. He who had so often abused authority, was now rendered impotent to exercise it, for once, on the side of right. F.

14. Preparation of the passover. Not "the hour for preparing the Passover meal." It means "this was the day before the great Sabbath of the Passover week, a day well known among the Jews as 'the preparation,' or day of preparing for the Passover Sabbath, which was peculiarly a high day." Mark (15 : 42) expressly says this. J. C. R.

——Augustus's rescript to the governors of provinces, preserved by Josephus, shows that the whole of the day was called the preparation, consequently the Evangelist wrote accurately when he tells us it was the preparation, and about the sixth hour. He means the Roman sixth hour, or our six o'clock in the morning, answering to the first Jewish hour, when Pilate brought Jesus out on the pavement. M. (Section 153, verse 28.)

The distinction—between the eating of the paschal lamb on the *first evening* of the Passover week, and *the festival* of the week which *opened fully* on the day following—being recognized, we may hold, in harmony with all the statements that our Lord and his disciples ate the paschal lamb on the evening preceding his arrest; that these priests and men of the great council may have had their paschal lamb at the same time (unless they neglected it to carry out this scheme of arrest); but that they had *the great festival* yet in prospect. Possibly they cared more for the festival than for the paschal lamb itself with its bitter herbs. H. C.

15. *We have no king but Cesar!* the chief priests answer, thus pronouncing their own sentence. So far does their hatred against Jesus go, that they renounce their promised Christ, the Messiah, the Hope of Israel, and blasphemously reverse their old boast: "Israel has no king but God." The emperor, whom at other times they mortally hated, they now desire to be their king; they will have none else. Rather the most cruel tyrant than a king for poor sinners. And so it happened to them, both now and afterward. The Lord, their God and King, left them desolate, and delivered them into the hands of the Romans. It was on a Passover feast that the Emperor Titus destroyed their city, and trod under foot the covenant-people, and scattered them abroad throughout the whole world. And to this day they have no king, but bear the oppressive yoke of foreign rule. R. B.

16. We see a Roman governor sent to dispense justice in a Roman province, and invested with full powers to save or to destroy; we see him with a prisoner before him in whom he repeatedly declared

he could find no fault; and yet, after a few ineffectual struggles with his own conscience, he delivers up that prisoner, not merely to death, but to the most horrible and excruciating torments. The fact is, he was afraid of the people, he was afraid of Cesar; and, when the clamorous multitude cried out to him, "If thou let this man go, thou art not Cesar's friend," all his firmness at once forsook him. P.——The dread of being denounced to Tiberius for acquitting a usurper was decisive to his weak and selfish spirit. Leaving the Pretorium, and planting the *Bema* or judgment-seat in the open place called *Gabbatha* (the *Pavement*), Pilate passed sentence on Him whom he had so often declared innocent. S.

Thus then is Pilate fallen; fallen at last, because he prefers to have the emperor whose kingdom is of this world as his friend, rather than the King whose kingdom is not from hence. The prize for which he staked his soul never became his. Some three years afterward he was removed by the legate of Syria, and then banished by the emperor to Gaul. Meeting with still severer treatment from the succeeding emperor, he is said in consequence to have destroyed himself. It is easy to conceive that Pilate may at last have followed in the steps of Judas; for he too could never have been able to erase from his heart the flaming characters, "Jesus loved me, and I delivered him to be crucified." *To each one there comes the Pilate's hour, in which he must make his decision, either for or against Christ.* R. B.

If any man could have escaped taking a part between Christ and his enemies, it might have been Pontius Pilate. He was a heathen, who might excuse himself from Jewish questions, and he was reared among the conflicting skepticisms of his day in such a way, that his question "What is truth?" appeared hopeless of an answer. But with all his struggles he was forced to take a side. He might wash his hands before the multitude and say, "See ye to it," but the stain of Christ's blood is on them yet, and he stands a miserable example of that weak and fancied neutrality which can never be sustained. If God had no claims, and sin were not already master of our nature, neutrality might be spoken of, but he who chooses it as things are, elects to remain a rebel. If the Son of God had not entered the world with his summons to return to allegiance, the case might have been, at least, more doubtful, but now we must either be among those who gather to the side of Divine Truth when it rises on the cross into the form of Love, or take our part with the chief priests and Judases who buy and sell Him, and the Pilates, who think they can stand by and harmlessly hold the scales. *Ker.*

Section 156.—Led away and crucified.

MATTHEW XXVII. 31–34, 38. MARK XV. 20–23, 25, 27, 28. LUKE XXIII. 26–34. JOHN XIX. 16–18.

M. 31 AND after that they had mocked him, they took off the purple robe from him, and put his own raiment on him, and led him away to crucify him. And he bearing his
L. 26 cross went forth. And as they came out *and* led him away, they laid hold upon a man of Cyrene, Simon by name, the father of Alexander and Rufus, who passed by coming out of the country; and on him they laid the cross, and compelled him to bear *it* after Jesus.
27 And there followed him a great company of people, and of women, which also be-
28 wailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem,
29 weep not for me, but weep for yourselves and for your children. For behold, the days are coming in the which they shall say, Blessed *are* the barren, and the wombs that
30 never bare, and the paps which never gave suck. Then shall they begin to say to the
31 mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?
32 And there were also two others, malefactors, led with him to be put to death.
33 And when they were come to the place which is called Calvary (in the Hebrew Golgotha, which is, being interpreted, The place of a skull), they gave him to drink vinegar, [*or acid*] wine, mingled with myrrh, [*or*] gall: but when he had tasted *thereof*, he would
Mk.27 not drink. And it was the third hour, and there they crucified him. And with him

they crucified the two thieves, the one on his right hand, and the other on his left, and
28 Jesus in the midst. And the scripture was fulfilled, which saith, And he was numbered
with the transgressors.
L. 34 Then said Jesus, Father, forgive them; for they know not what they do.

"They know not what they do." This simple, sublime petition is from a heart occupied with thought for others, and not with its own woes; out of the depths of an infinite love and pity comes forth the purest and highest petition for mercy that ever ascended to the Father of mercies in the heavens. From the lips of a Brother-Man this petition comes, yet from One who can speak to God as to his own Father. From Jesus on the cross it comes; from him who submits to all the shame and agony of crucifixion, that, as the Lamb once slain for us, he might furnish himself with a plea in praying such as none but he can employ. As a prophet, he had spoken to the daughters of Jerusalem by the way; as the great High-Priest, he intercedes for his crucifiers from the cross. And wide over the whole range of sinful humanity does that prayer of our Redeemer extend. For every sinner of our race, if it be true of him that he knew not what he did, that prayer of Jesus goes up to the throne of mercy. H.

To humble souls Jesus Christ upon the cross is fair; fair as salvation, as love, as truth, as hope, because Jesus Christ upon the cross is all salvation, all love, all truth, all hope; fair with the beauty of grace, and the beauty of the law, because upon the cross to which his love nailed him, he represents to them at once all grace and all love, so that they speak of glory in the view of this ignominy, of joy in the view of those sorrows, of life in the view of that death. And this cross on which Jesus hangs motionless, on which to appearance Jesus no longer acts, no longer teaches, and scarcely speaks, shows them Jesus free, acting, speaking, teaching, walking, coming to them in triumph and glory from the bosom of his high home. A. V.

M. 31. Led him away. The Epistle to the Hebrews (13 : 12) teaches us that in his being led forth out of the city that he might sanctify the people with his own blood, he was set forth as the sin-offering, in whom the Old Testament types had found their fulfilment (Lev. 4 : 12; 16 : 27; Numb. 19 : 3). R. B.

L. 26. As was usual with condemned criminals, Jesus himself carried the instrument of death to the place of execution. But his severe struggles and sufferings, both of body and mind, had so exhausted his strength that he sunk under the burden. Even the rude soldiers, who had so lately mocked him, were filled with compassion, and compelled a Jew, whom they met on the way, Simon of Cyrene, to take his cross and bear it to the place of death. N.

28. Daughters of Jerusalem. Jesus does not reject the expression of their pity. The tender sympathy they show for him stirs a still deeper sympathy for them within his heart. He forgets his own impending griefs as he contemplates theirs. H.

Weep for yourselves. For Israel was to be no longer the keeper of the mysteries of God; she was to lose that ornament by means of which she had become a crown among the nations, and had come to occupy that relation to them which the heart holds to the other members of the body. More than this: Israel should be altogether erased from the roll of independent nations; should henceforward have no king, no priesthood, no temple, and no fatherland; should dwell among all other peoples, and be herself no people, scattered throughout all the earth, and yet without a home; confessing herself bound by the law of Moses, yet without priest or sacrifice to atone for her transgressions. The people of the Jews have not themselves forgotten the greatness of their fall. On the contrary, they have carried with them so strong an impression of it, that they have instituted a memorial of it in all things and for all time. Thus, whenever they build a house, they always have a portion of its walls, a yard in breadth, unplastered; on every festive occasion, room on the table for one dish is left empty; at every marriage ceremony a glass is broken; and by this they signify that sorrow for the fall of Jerusalem shall be felt along with every joy. A. T.

31. If they do these things in a green tree, what shall be done in the dry? He was himself the green tree, the fresh, the vigorous vine—its stock full of sap, its branches all nourished by union with that parent, life-giving stem. Was he, then—so unlike fuel ready for the fire—cast into that great furnace of affliction? Had he to endure all its scorching though to him unconsuming flames? What shall be done with him whose heart softens not at the sight of this divine and all-enduring love? whose heart closes up and hardens against God and Christ, till it becomes

like one of those dry and withered branches which men gather and cast into the fire? It was by these strange and solemn words of warning that our Lord closed the public teaching of his ministry upon earth. Quiet as our skies now look, and secure and stable as all things around us seem, the days are coming—he has told us among his latest sayings—when those who resist the approaches of his love shall see him in other guise, and when at the sight they "shall cry to the mountains, Fall on us, and to the hills, Cover us; hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" How wise and good a thing were it for us all, in prospect of such days coming, to hide ourselves even now in the clefts of the smitten Rock; to hide ourselves in Jesus Christ as our loving Lord and Saviour. H.

33. All that we know of Golgotha, all that God willed to be known, is that it was without the city gate. The religion of Christ is spiritual; it needs no relic; it is independent of holy places; it says to each of its children, not "Lo, here!" and "lo, there!" but, "The kingdom of God is within you." F. ——The spot on which the crosses were to be erected stood near some of the gardens of the suburbs, and was known by the Aramaic name Golgotha, of which Cranion—a skull—given as the name by Luke, writing for Gentiles, is the Greek translation, and Calvaria, Calvary, the Latin. From a fancied allusion to the shape of a skull, tradition has handed it down as a hill; but all the four gospels call it simply a place, as if it had its name only from its bare smoothness and slight convexity. G.

As to the *place* of the crucifixion, the following opinions may be referred to: (1) Dr. Edward Robinson (1841) thinks the spot cannot now be identified. (2) James Fergusson (1847) makes it Mount Moriah, and supposes the Mosque of Omar to be the church built by Constantine, in 335 A. D. (3) The traditional site, now marked by the Church of the Sepulchre, first seriously questioned by Korte (1738), and learnedly controverted by Dr. Robinson a hundred years later, but vigorously defended by George Williams (1845). Fergusson says the architecture of the Church of the Sepulchre is "wholly of an age subsequent to that of the Crusades, and without a trace of the style of Constantine." Even if this spot were outside of the second wall, which has not yet been proved, it was certainly inside the line of the third wall, built twelve years after the crucifixion to inclose suburbs which must have existed long before. (4) Fisher Howe (1871) proposes the high ground just north of the Damascus gate. (5) Ewald (1854) suggests the Gareb of Jer. 31:39, northwest of Jerusalem. (6) Dr. Barclay (1858) thinks it was on the east side of the city, just south of St. Stephen's gate, on the Goath of Jer. 31:39, a tongue or spur of land projecting southeasterly into the Kedron valley toward Gethsemane. (7) But there is another spot on the east side of the city, *north* of St. Stephen's gate, which, in 1870, seemed to the writer of this note to answer all the requirements of the narrative. Even now the spot is more than fifty feet above the roadway at St. Stephen's gate, and at the time of the crucifixion was relatively higher still. It was outside of the city, and yet easily reached from the place of trial. And, above all, close by, on a lower level, is a spot where the sepulchre may have been. The late Dr. S. H. Calhoun, long a missionary in Syria, and for a time resident in Jerusalem, concurred in this opinion. R. D. H.

Vinegar (or) wine mingled with myrrh (or) gall. As the wine used by the soldiers was a cheap, sour wine, little, if at all superior to vinegar, and as myrrh, gall, and other bitter substances are put for the whole class, there is really no difference in these words. J. A. A.

Third hour. Mark gives us the *time* of our Saviour's crucifixion, the *third hour* (or 9 o'clock A. M.), the very time when the morning sacrifice was offered. All the first three Evangelists agree in placing his death at the ninth hour, which was the time of the evening sacrifice; the whole space of six hours being divided at noon by the beginning of the miraculous darkness. S.——The "third hour" of Mark, as the hour of the crucifixion, is sustained by the whole course of the transactions and circumstances; as also by the fact stated by Matthew, Mark, and Luke, that the darkness commenced at the *sixth* hour, after Jesus had already for some time hung upon the cross. The reading *sixth* in John is therefore probably an early error of transcription for *third*, arising out of the similarity of the Greek numeral letters. Indeed, this last reading is found in two of the best manuscripts, as well as several other authorities; so that its external weight is marked by Griesbach as nearly or quite equal to that of the common reading; while the internal evidence in its favor is certainly far greater. R. (See page 538, verse 14.)

Crucified him. Death by the cross was the most terrible, the most dreaded and shameful punishment of antiquity—a punishment the very name of which, Cicero tells us, should never come near the thoughts, the eyes, or ears of a Roman citizen, far less his person. It was of Eastern origin, and had been in use among the Persians and Carthaginians long before its employment in Western countries. Alexander the Great adopted it in Palestine. Crassus signalized its introduction into Roman use by lining the road from Capua to Rome with crucified slaves, captured in the revolt of Spartacus; and Augustus finally inaugurated its

general use, by crucifying six thousand slaves at once in Sicily, in his suppression of the war raised by Sextus Pompeius. It was not a Jewish punishment. For Jews to crucify a Jew would have been impossible, as the national sentiment would have revolted from it. The cruelty of heathenism had to be called in by the corrupt and sunken priesthood, before such a death could be inflicted on any member of the nation, far less on one declared by the procurator himself to be innocent. It was the punishment inflicted by heathenism, which knew no compassion or reverence for man as man—on the worst criminals, on highway robbers, rebels, and slaves, or on provincials who, in the eyes of Rome, were only slaves, if they fell into crime.

The cross used at Calvary consisted of a strong post, which was carried beforehand to the place of execution, and of two cross-pieces, borne to the spot by the victim, and afterward nailed to the uprights so that they slanted forward, and let the sufferer lean on his stretched-out hands, and thus relieve the pressure of his body downward. A stout rough wooden pin, in the middle of the upright post, supplied a seat of fitting agony, for the weight of the body would otherwise have torn it from the cross. G.——The feet of the sufferer were only a foot or two above the ground—a fact of some weight, as showing that Jesus suffered in the midst of his persecutors, and not looking down from above their heads. The body was either nailed or bound by cords to the cross, or in both ways. Our Lord was nailed, both by the hands and feet, as the prophets had foretold; a method more exquisitely painful at first, though tending to shorten the torture. S.

Death by crucifixion seems to include all that pain and death *can* have of horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries—especially of the head and stomach—became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst. Such was the death to which Christ was doomed. F.

Mk. 28. And he was numbered with the transgressors. This passage is from Isaiah's great crucifixion chapter. Should it surprise us, that he who suffers *for* the ungodly is crucified *among* the ungodly? R. B.——Then the first words uttered from the cross rose from his lips—"Father, forgive them, for they know not what they do"—words breathing love, patience, submission, gentleness, and good-will, not only toward the soldiers who were only the blind servants of power, but even to Pilate and Caiaphas, Annas and Jerusalem! Racked by the extremest pain, and covered with every shame which men were wont to heap on the greatest criminals; forsaken and denied by his disciples; no sigh escaped his lips, no cry of agony, no bitter or faltering word; only a prayer for the forgiveness of his enemies. G.——So little are the Evangelists studious of effect, that this incident of unrivalled moral sublimity, even in the whole life of Christ, is but briefly noticed by Luke alone. H. M.

The death of Christ, which is such a revelation of human character, is a revelation still more of God's mercy. The death rises into a sacrifice, the crime discloses an atonement, and if those who joined in the treason would have but looked on him whom they pierced, all would have been forgiven, and the abundance of sin swallowed up in the abundance of grace. *Ker.*

If we compare the particular predictions with the historical passages of our Lord's sufferings; if we join the prophets and evangelists together, it will most manifestly appear that the Messiah was to suffer nothing which Christ has not suffered. *Pearson.*——The whole history of the Passion is woven out of prophecy and fulfilment. And the deeper that the Lord descends into the valley of humiliation, the richer and brighter—and often realized with wonderful exactness even to the smallest particular—does that light surround him: "That the Scripture might be fulfilled." In this section, we find prophecy fulfilled in the drink of vinegar and gall which they offered the Lord, in his being lifted upon the cross, in his being nailed to the cross, in his hanging between the two thieves, in his prayer for his murderers. R. B.

He gave himself to his Father and to mankind in one great self-sacrifice up to the day of final offering. This love which shone in the mild majesty of his words, and sometimes kindled them to holy indignation, which diffused itself around in deeds of mercy, and prevented his recoiling from any fatigue, or toil, or danger—this love, infinite, inexhaustible, which gave harmony to his whole life, blending meekness with power, humility with heroism—how it shone forth on the accursed tree! *De P.*

Section 157.—The Parted Garments. The Title. The Two Malefactors.

MATTHEW xxvii. 35–37, 39–44. MARK xv. 24, 26, 29–32. LUKE xxiii. 34–43. JOHN xix. 19–24.

J. 23 THEN the soldiers, when they had crucified Jesus, took his garments, and made four
parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven
24 from the top throughout. They said therefore among themselves, Let us not rend it,
but cast lots for it whose it shall be. And they parted his garments, casting lots upon
them, what every man should take. That the scripture might be fulfilled which was
spoken by the prophet, They parted my garments among them, and for my vesture they
did cast lots. These things therefore the soldiers did. And sitting down they watched
him there.
19 And Pilate wrote a title, a superscription of his accusation, and put *it* on the cross
over his head. And the writing was, THIS IS JESUS OF NAZARETH, THE KING
20 OF THE JEWS. This title then read many of the Jews: for the place where Jesus
was crucified was nigh to the city: and it was written in letters of Greek, and Latin,
21 and Hebrew. Then said the chief priests of the Jews to Pilate, Write not, The King of
22 the Jews; but that he said, I am King of the Jews. Pilate answered, What I have
written, I have written.
M. 39 And they that passed by, reviled him, wagging their heads, and saying, Ah, thou that
40 destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son
of God, come down from the cross. And the people stood beholding; and the rulers
41 with them derided *him*. Likewise also the chief priests, mocking, said among themselves
42 with the scribes and elders, He saved others; himself he cannot save. If he be Christ
the King of Israel, the chosen of God, let him save himself: let him now come down
43 from the cross that we may see, and we will believe him. He trusted in God; let him
44 deliver him now if he will have him: for he said, I am the Son of God. The thieves
L. 36 also, which were crucified with him, reviled him. And the soldiers also mocked him,
37 coming to him and offering him vinegar, and saying, If thou be the King of the Jews,
save thyself.
39 And one of the malefactors which were hanged, railed on him, saying, If thou be
40 Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not
41 thou fear God, seeing thou art in the same condemnation? And we indeed justly; for
42 we receive the due reward of our deeds: but this man hath done nothing amiss. And
43 he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus
said unto him, Verily, I say unto thee, To-day shalt thou be with me in Paradise.

IN obedience to the cruel taunt, "If thou be the Christ, come down from the cross"—let us see him come, and the darkness that draped the heavens at that hour, would have been typical of that still deeper darkness that would have settled on our prospects forever. They may cry, "Come down," but methinks the myriads of redeemed souls that would have been lost had he done so, rose before him and cried, No. A universe paused, silence reigned in heaven, no music was in the spheres, every harp was stilled, every voice hushed; but amid all the sympathy that was felt by all the holy, not one would have bidden him descend. Then, at that hour was the judgment, the crisis of this world. Despair and hope were in the balance. Jesus cried, "It is finished," and henceforth hope was victor. Jesus lifted up is the hope of a dying world. No hope is garnered elsewhere. If our faces are not to-day toward the blackness of darkness—if a fearful and eternal journey into it is not appointed to us all, it is because Jesus was lifted up. J. D.

Our Lord asserted his more than imperial prerogative, by dispensing favors when he was himself in the very depths of humiliation. He opened the kingdom of heaven when the last sands of his own life

were running. When drinking the cup of divine wrath to the dregs, he offered a crown of unfading glory. When apparently of all men *most* miserable, he proffered gifts richer than all the treasures of earth. When bowing his agonized head, smitten of God and afflicted, he assumed a right which none but God himself can exercise. No moment of his wonderful life was so sublime as this. No event of moral grandeur like this can be imagined. The sons of genius have tried feebly to pencil almost every other great exigency of his life. None ever *attempted* this. The most cunning art, the most creative skill, would utterly fail to combine that meek patience, that divine compassion, that human pity, that awful consciousness of power, that intensity of anguish, that more than human philanthropy, which must at this moment have marked the countenance of the sufferer. Dying, yet *giving* life; nailed to a cross, yet holding the key of death and of heaven; covered with every badge of contumely and scorn, yet crowning others with immortal diadems; robbed of *all* things, yet giving all as his *native* right! Truly he *was* the Wonderful, joining in his own person the strangest contrasts, the most inexplicable mysteries. B. B. E.

J. 24. Let us not rend it, but cast lots. (Ps. 22 : 18.) That a prediction so specific—distinguishing one piece of dress from others, and announcing that while *those* should be parted among several, *that* should be given by lot to one person—that such a prediction should not only be fulfilled to the letter, but by a party of heathen military, without interference from either the friends or the enemies of the crucified One, is surely worthy to be ranked among the wonders of this all-wonderful scene. B.——And this the chief priests beheld! Before their very eyes was taking place that which Scripture had long ago described concerning the Messiah, and yet their eyes were closed. And with not less astonishment at the faithfulness of divine wisdom than at the rudeness of the soldiers, John exclaims: *These things therefore the soldiers did.* R. B.

19. Title. The practice of attaching a small board or placard to criminals, with a notification of the nature of their offence, is mentioned by several writers, and there are many allusions to it in the poets. The technical name of this placard was in Latin "titulus." G. R.——The title over his head was as offensive to the people as to the priests and rabbis, for it was a virtual ridicule of their impotent aspirations after universal monarchy. Beneath the cross the same mockery indulged itself, as the procurator had thought not beneath the dignity of Rome. G.

19-22. King of the Jews. Written in Hebrew, or Syro-Chaldaic, the language of the country; **and Greek,** the current language; **and Latin,** the official language. These were the chief languages of the earth, and this secured that all spectators should be able to read it. Stung by this, the Jewish ecclesiastics entreat that it may be so altered as to express, not his real dignity, but his false claim to it. But Pilate thought he had yielded quite enough to them; and having intended expressly to spite and insult them by this title, for having got him to act against his own sense of justice, he peremptorily refused them. And thus, amid the conflicting passions of men, was proclaimed, in the chief tongues of mankind, from the cross itself and in circumstances which threw upon it a lurid yet grand light, the truth which drew the Magi to his manger, and will yet be owned by all the world! B.

The inscription contains the true cause of his death. It therefore could not be altered. In the three languages then the most widely spread, the inscription proclaims at once the royalty of God's Anointed One, and also the *name, Jesus,* at which every knee shall bow; for by no other name is there salvation. "His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." And the King whom men were slaying on the cross, on the very cross has shown that he is a King—a King of love and a King of power, who obtains his kingdom by bleeding and dying. R. B.

These three peoples—the Jews, Greeks, and Romans—stand in the closest relation to the whole human race. The Christian, when he imagines himself among those spectators who stood round the cross, and gazes in spirit upon that "superscription," which the Jewish scribe, the Greek proselyte, and the Roman soldier could read, each in his own tongue, feels that he is among those who are the representatives of all humanity. This is true in another, and perhaps a higher sense. The *Roman,* powerful but not happy—the *Greek,* distracted with the inquiries of an unsatisfying philosophy—the *Jew,* bound hand and foot with the chain of a ceremonial law—all are together round the cross. CHRIST is crucified in the midst of them—crucified for all. The "superscription of his accusation" speaks to all the same language of peace, pardon, and love. In the ages which precede the crucifixion, these three languages were like threads which guided us through the labyrinth of history. And they are still among the best guides of our thought, as we travel through the ages which succeed it. As be-

fore they had been employed to express the best thoughts of unassisted humanity, so afterward they became the exponents of Christian doctrine and the channels of Christian devotion. J. S. H.

M. 41, 42. The chief priests, and scribes, and elders, less awe-struck, less compassionate than the mass of the people, were not ashamed to add their heartless reproaches to those of the evil few. Unrestrained by the noble patience of the sufferer, unsated by the accomplishment of their wicked vengeance, unmoved by the sight of helpless anguish and the look of eyes that began to glaze in death, they congratulated one another under his cross with scornful insolence—"He saved others, himself he cannot save." "Let this Christ, this King of Israel, descend now from the cross, that we may see and believe." No wonder then that the ignorant soldiers took their share of mockery with these shameless hierarchs. Except to bless and to encourage, and to add to the happiness and hope of others, Jesus spoke not. So far as the malice of the passers-by, and of priests and Sanhedrists, and soldiers, and of these poor robbers who suffered with him, was concerned—as before during the trial so now upon the cross—He maintained unbroken his kingly silence. F.

He who refused to come down from the cross came up from the grave; and it was a greater matter to destroy death by rising than to save life by descending. *Gregory.*——For this very reason we *believe;* because Christ did *not* straightway come down from the cross, but finished there his work. *Beng.*

L. 39. One of the malefactors. Not to be regarded as a criminal of that meaner stamp whom we designate as a thief, or even a robber. Those whom the Romans called "robbers," were oftentimes wild and stormy zealots, maintaining in arms a hopeless protest against that yoke which God had imposed on his people for their sins.—— There is every likelihood that the two malefactors crucified with Jesus belonged to the band of Barabbas. For good or for evil they knew something about the Christ; the taunt uttered by the one expresses this, no less than the prayer of the other. Barabbas, as we have seen, had been cast into prison "with them that had made insurrection with him." Two of the chief of these Pilate may have been well pleased to send to execution on this occasion. T.

39. The three crosses which stood together on Mount Calvary are a continual emblem of our world. A dying Saviour had on one side of him an enemy and unbeliever, and on the other side a friend and believer. Thus it is to-day in every part of the globe where Christ is preached; thus it is in every Christian congregation; thus in every household. N. A.

40. Up to the moment when his fellow-malefactor joined in the railings of the multitude, he, we may suppose, had listened in silence; the work of grace, which had begun in him some time since, going rapidly forward; for all around him and about him was such as would rapidly ripen a man for heaven, or for hell. He had heard all—in silence, though with deep horror of soul; but now he can keep silence no longer. For in that plural "*us*," the other is seeking to draw him into the same blasphemy with himself. T.

Dost not thou fear God? His words are more than a protest against the other's blasphemy. His reproof is an appeal to awaken better thoughts, juster conceptions of Christ, and a sense of his own sinfulness. His faith is thus instantly proving itself by works. He is doing all in his power to *save his fellow.* And then, in the hearing of the other, he recognizes Christ as Lord; and so adds to the force of the direct appeal by drawing the other's thoughts to the divine sufferer who hangs between them. J. G. B.——His back had been torn with scourges, his body hung stretched upon the cross, and blood fell from his hands and feet; still he could say, "We receive the due reward of our deeds." This is to repent, not merely with the lips, but in the very depths of a man's being. A. T.

The thief on the cross was wholly a Christian. Christ was to him all, the all and in all, for salvation. He had gone up to no earthly temple, had offered no bullock, had confessed his sins to no robed priest; but as the Jews of old, bitten by serpents, had turned their eyes upon the brazen serpent lifted up, and had been healed, so had he turned his eyes upon the Son of man lifted up, and had been saved —saved by *him*, by him only. He had found the Messiah, him who was at once the victim and the priest; the Lamb of God slain from the foundation of the world, and the great High-Priest who was to pass into the heavens. M. H.

Beneath the cross, among those four or five thousand souls, there is not so much as one among those hard hearts that becomes soft! But upon the cross itself there was one. A. T.——Marvellous, indeed, the faith in our Lord's divinity which sprung up so suddenly in such an unlikely place; which shone out so brightly in the very midnight of the world's unbelief. There were many to call him Lord when he rose triumphant from the tomb; there is but one to call him Lord as he hangs dying on the cross. H.

42. Thy kingdom. As though the suffering, dying Jesus had a kingdom. This idea was a subject of sport and ridicule below, while on the cross it was an object of faith. Let Hebrews, Greeks, and Romans, with Pilate at their head—let the whole priesthood, and all the scribes—insult at the idea of

that crucified victim having a kingdom; nevertheless, this poor thief speaks to the Saviour of his "kingdom." N. A.

The "kingdom" referred to was one *beyond the grave;* for it is inconceivable that he should have expected him to come down from the cross to erect any *temporal* kingdom. This he calls Christ's own kingdom. As such, he sees in Christ the absolute right to dispose of that kingdom to whom he pleased. He does not presume to *ask* a place in that kingdom, though that is what he means, but, with a humility quite affecting, says, "Lord, *remember me* when," etc. Now contrast with this bright act of faith the darkness even of the apostles' minds, who could hardly believe that their Master would die at all, who now were almost despairing of him, and who, when dead, had almost buried their hopes in his grave. Consider too the man's previous *disadvantages* and *bad life.* And then mark how his faith comes out, as having no shadow of doubt. Was ever faith like this exhibited upon earth? It looks as if the brightest crown had been reserved for the Saviour's head at his darkest moment. B.

To believe that he, whose only token of royalty was the crown of thorns that still clung to his bleeding brows, was a king and had a kingdom—to believe that he, on whose own eyes the mists of death were already hanging, was indeed the Prince of life, wielding in those pierced hands, nailed so helplessly to the cross, the keys of death and of hell; that it could profit something in that mysterious world whither they both were hastening to be remembered by this crucified man—that was a faith indeed. Disciples and apostles themselves had fallen away and fled. They had trusted once, but they trusted no more, "that it was he which should have redeemed Israel." And now, in the midst of this universal unbelief, one—all whose life unfitted him for this heroic act of faith, does homage, in heart and word, to Jesus as the King of Israel, as the Lord of the spirits of all flesh. Truly this faith was itself one of the miracles of the crucifixion. T.

In respect to external support, it outstrips the faith of all the apostles, the centurion, the distressed fathers and mothers, the blind, the deaf, the lepers, the paralytics; the faith of all martyrs on the stake, in the flames, in persecution, in caves and dens of the earth. It was pure faith, clear and free from every support from without, a work of the Holy Spirit unalloyed by any earthly ingredient. F. D. H.

Faith cannot be explained, or made more forcible, by words. If any wish to know what faith in Christ is, and whether they are not too wicked, too unworthy to hope for the favor of God, they have the answer, recorded in the most conspicuous place of all the earth—hung up by the side of the cross of Jesus. N. A.

43. Paradise. Of Persian origin, signifying a park or garden. It is used by the Septuagint writers for the garden of Eden or delight; and thence used figuratively by the Jewish writers to designate the place of rest and peace to which the souls of the faithful are conveyed immediately on their deliverance from the burden of the flesh. W.

For him, the first-fruits of the cross, Christ has better than remembrance in store; far better than this—"*thou shalt be with me.*" And not this only: he shall be with him on that very day. Christ's "*to-day,*" besides containing an announcement of his own departure out of this world within the limits of that day, contains also a promise that this poor pardoned sinner too should find speedy release from all his agonies. T.

Christ will not do what they had so often in derision asked him that day to do; he will not come down from the cross. But on this very cross he will give a higher proof of his divinity; he will exert his almighty power by delivering a soul from death, and carrying it with him into paradise. H.——He held in his pierced hand the keys of that paradise. Behold here his majesty! He, whom they have condemned, appears as himself the arbiter of life and death. He, whom they are crucifying as a blasphemer of God, bestows as the Son of God the privileges of adoption in the kingdom of his Father. The cross has become a judgment-seat: the cross has become a throne! A. T.

See, then, in the ransomed spirit borne that day to paradise, the primal trophy of the power of the uplifted cross of Jesus! What saved this penitent thief? No water of baptism was ever sprinkled upon him; at no table of communion did he ever sit. It was a simple believing look of a dying sinner upon a dying Saviour that did it. And that sight has lost nothing of its power. Too many, alas! have passed, are still passing by that spectacle of Jesus upon the cross, not suffering it to make its due impression on their hearts; but thousands upon thousands of the human race—we bless God for this—have gazed upon it with a look kindred to that of the dying thief, and have felt it exert upon them a kindred power.

To-day shalt thou be with me in paradise. What a day to that dying man! Its morning saw him a culprit condemned before the bar of earthly judgment; before evening shadowed the hill of Zion he stood accepted at the bar of heaven. The morning saw him led out through an earthly city's gates in company with one who was hooted at by the crowd that gathered round him; before night fell upon Jerusalem, the gates of another city, even the heavenly, were lifted up, and he went up through them in company with one around whom all the hosts of heaven were bowing down. Humblest believer in

the Saviour, a like marvellous contrast is in store for you. This hour, it may be, weak and burdened, tossing on the bed of agony, in that darkened chamber of stifled sobs and drooping tears; the next hour, up and away in the paradise of God, mingling with the spirits of the just made perfect, renewing death-broken friendships, gazing on the unveiled glories of the Lamb. Be thou then but faithful unto death; struggle on for a few more of those numbered days, or years, and on that day of your departure hence, thou too shalt be with him in paradise. H.

Section 158.—"Behold thy Son!" Noonday Darkness. 'It is finished."

MATTHEW xxvii. 45–56. MARK xv. 33–41. LUKE xxiii. 44–49. JOHN xix. 25–30.

J. 25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary *the*
26 *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the
disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!
27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple
took her unto his own *home*.

Mk. 33 And when the sixth hour was come the sun was darkened, *and* there was darkness
34 over all the land until the ninth hour. And about the ninth hour Jesus cried with a
loud voice, saying, Eli, Eli, lama sabachthani? which is being interpreted, My God, my
35 God, why hast thou forsaken me? And some of them that stood by, when they heard
that, said, Behold, he calleth for Elias.

J. 28 After this, Jesus knowing that all things were now accomplished, that the scripture
29 might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and
straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it*
on a reed, upon hyssop, and put it to his mouth, and gave him to drink. The rest said,
30 Let be, let us see whether Elias will come to save him, *and* take him down. When
L. 46 Jesus therefore had received the vinegar, he cried with a loud voice, It is finished. And
when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my
spirit: and having said thus, he bowed his head, and gave up the ghost.

M. 51 And, behold, the vail of the temple was rent in twain, in the midst from the top to
52 the bottom: and the earth did quake, and the rocks rent, and the graves were opened,
53 and many bodies of the saints which slept arose, and came out of the graves after his
resurrection, and went into the holy city, and appeared unto many.
54 Now when the centurion which stood over against him, and they that were with him,
watching Jesus, saw that he so cried out and gave up the ghost, *and* saw the earthquake,
and those things that were done, they feared greatly. And the centurion glorified God,
L. 48 saying, Certainly this was a righteous man; truly this man was the Son of God. And
all the people that came together to that sight, beholding the things which were done,
49 smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee ministering unto him, stood afar off, beholding these things:
among whom was Mary Magdalene, and Mary the mother of James the less and of Joses,
and Salome the mother of Zebedee's children: and many other women which came up
with him unto Jerusalem.

"*It is finished!*" is sweet gospel for the whole world. On this word of my Saviour I will lay the finger of my faith, and doubt not; on what *has been done* on the cross for me, I will lean and ground myself: thus have I attained unto the peace of the just. It is really finished, the work of my atonement; for Christ hung upon the cross to deliver and save even me, because I am a sinner. What do those who toil in the multitude of their own ways, and occupy themselves with works which shall help out for them the

work of Christ; who instead of believing on him who *justifies* the ungodly, invent for themselves a Saviour who shall make the virtuous still somewhat more just, or the repentant sinner by degrees more clean—what do these but put disdain upon their own share of the word, "*It is finished!*" In this word will I comfort myself; because I am forced to confess that all *my* finishing of the will of God is still but imperfect piecemeal work, while yet the law urges upon me that not so much as one tittle of it must remain unaccomplished. "Christ is the end of the law"—what it requires Christ has performed—Christ is the end of the law for righteousness unto every one who believes. R. B.

In the dark cloud that hung over the cross, we read the bright inscription, "*God was in Christ, reconciling the world unto himself?*" This, then, was the great, the divine work which Christ had completed when he cried, "It is finished." And now the cross, the memorial of his sufferings, becomes the symbol of grace, at the sight of which the weary find rest, and the heavy-laden throw away their burden. A. T.

J. 26, 27. Jesus saw his mother. Though this end of all her high hopes must have tried her faith with an overwhelming sorrow, yet she was true to him in this supreme hour of his humiliation. Nor had he forgotten her who had bent over his infant slumbers, and with whom he had shared those thirty years in the cottage at Nazareth. Tenderly he thought of the remaining years of her life on earth; and the apostle who was nearest to him in heart and life, seemed the fittest to take care of her. To him, therefore—to John whom he had loved more than his brethren—to John whose head had leaned upon his breast at the Last Supper, he consigned her as a sacred charge. F.

Woman. The Lord, through the very name *woman*, would direct his mother into *that* love which knows Christ no more after the flesh (2 Cor. 5 : 16), and would also thereby declare to us that in the midst of his work of atonement he felt himself bound equally close to all sinners, that he was not nearer to his mother than to thee and me.——**Behold thy Son!** Christ indeed was about to go from her, but in the disciple whom he loved he would still show toward her the same devoted filial love, which for the space of three and thirty years had been his wont. R. B.

Strange, even violent, contrasts were witnessed in the last moments of the Saviour's life. But how exquisite, amid these contrasted incidents, is the touch of humanity in the parting of Jesus from his mother! In his mortal agony, as his soul was about to fall under the sword that smote him for our sakes, as he was entering into that horror of darkness that hid his Father's face, he turned to her that bare him, gave her a last look and word of love, and pointed her to a protector. How beautiful, too, is Mary, in strength of character and fervor of affection, as she stands beneath the cross while the sword pierces her own soul, that she may look upon that dear face to the last!—as great in fortitude and endurance under trial as she had been humble, discreet, modest, and wise under the promise of mercy. J. P. T.

Need we wonder that the beloved disciple, writing his gospel in old age, felt a sweet reward in recalling an incident so unspeakably touching? Mary henceforth had a home, for John took her to his own. His love to her divine Son made him dearer to her than the circle of Nazareth, however related. In Mary he saw a second mother; in John the widowed one saw a son. Nor was the new nearness to Jesus the only reward to John from the cross. His Master had shown, by his thoughts for others rather than himself in this time of his greatest need, that he was still what he had always been. Looking up to him, John saw the light of higher than earthly victory on his pale features, and felt his faith confirmed forever. G.

Mk. 33, 34. It was noon, but such a noon as had never been seen in Judea. The position of the Paschal full moon precluded the possibility of a solar eclipse; and yet a supernatural darkness rested upon all the land, from the sixth hour to the ninth hour, as if to veil the last agonies of the Redeemer from the eyes of men. But far deeper than that darkness was the gloom that weighed upon the Saviour's soul, as he bore the whole burden of the divine wrath for the sins of all men. To that awful mystery our only guide is in the words, with which at the ninth hour he broke the solemn silence, "My God! my God! why hast thou forsaken me?" words already used prophetically by David in the great Psalm which describes the Messiah's sufferings—words which never since have been, nor ever will be again, wrung from any human being, except through sinful despondency or final impenitent despair; for he endured his Father's desertion that we might never have to bear it. S.

Who shall tell the amount of woe which had passed over his soul, from the time when he drank the cup commemorative of dying love, on to this moment! Gethsemane—the betrayal—the examination before Annas, before Caiaphas, Pilate, and Herod, and before Pilate a second time—the way to the cross—the six hours in which he hung between earth and heaven, his bleeding wounds exposed to

the heat of the mid-day sun—the death-struggle now beginning, and the agony of his holy soul, so much more hard to bear, as it groaned beneath the load of the guilt of humanity! A. T.

The only one of the seven sayings of Christ on the cross which is recorded by the first evangelist is this from Psalm 22: "Eli! Eli! lama sabachthani?" That is distinctively the psalm of the suffering Messiah. It must have passed through his soul at that hour. Ages before the inspired psalmist had drawn the picture, and it was the one Scripture of all to bring home and explain that scene on Calvary to the Jewish soul. The agony, the forsaking by God, the scoffing of men, the exhaustion and death, the piercing of hands and feet, the casting of lots for the garments, are all there in the psalm as distinct as the reality itself. The triumph and the glory are there, too, just as distinct. So the Psalm (22 : 27–31) advances from the wail of the sufferer to the triumphant shout of the Messianic Conqueror and King. D. S. G.

The truest and deepest significance of this darkness is as a type or emblem of that great darkness which enveloped the spirit of the Redeemer. We are left here without a look, a word, an act, to tell us what was going on within the Redeemer's spirit —till the ninth hour came, the moment which preceded the rolling away of the darkness and the return of the clear shining of the day, and then the only sound that strikes the ear is the agonizing cry, "My God, my God! why hast thou forsaken me?" a cry wrung from the sufferer's lips when the severe agony of the soul has reached its culminating point; a cry which, revealing somewhat of the interior of the burdened heart from which it springs, leaves still more unrevealed; the expression of what must forever remain to us an unimaginable woe. H.

As the darkness commenced at the sixth hour, the second of the Jewish hours of prayer, so it continued till the ninth hour, *the hour of the evening sacrifice*, increasing, probably, in depth, and *reaching its deepest gloom at the moment of this mysterious cry*, when the flame of the one great "evening sacrifice" was burning fiercest. The words are the opening words of a psalm full of the last "sufferings of Christ and the following glories." An absolute desertion is not to be thought of; but a total eclipse of the *felt* sense of God's presence it certainly expresses. *There was indeed a cause for it*, and he knew it too—the "why" must not be pressed so far as to exclude this. *He must taste this bitterest of the wages of sin "who did no sin."* B.

His soul's delight was in his Father's love. What, then, must it have been to Jesus to feel, even for a moment, the sense of that love withdrawn—to undergo, through human pain and weakness, an impression as if of that countenance darkening over him, whose light had been the very life of his being from all eternity! Conceive of the sun struck out of yonder heavens, and the world suddenly overwhelmed with the horror of perpetual darkness and cold. Imagine the sustaining providence of God withdrawn from the universe, and everything hurrying to desolation and ruin. But no emblem, no comparison can convey to us but the faintest conception of what it was for God's dear Son, as if God-deserted, to die. C.

The mysteries of those hours of darkness, the struggles with sinking nature, the accumulating pressure of the burden of a world's sin, the embittered foretastings of that which was its wages and its penalty, the desperation of the last assaults of Satan and his mustered hosts, the withdrawal and darkening of the Paternal presence—mysteries such as these, so deep and so dread, it was not meet that even the tongues of apostles should be moved to speak of, or the pens of evangelists to record. Nay, the very outward eye of man might now gaze no further. All man might know was by the hearing of the ear. One loud cry revealed all, and more than all, that it is possible for our nature to conceive—one loud cry of unfathomable woe and utmost desolation, and yet, even as its very accents imply, of achieved and consummated victory. E.

J. 28. With the arrival of the ninth hour, the outer darkness cleared away, and with it too that inner darkness from whose troubled bosom the cry came forth. The hour for which he came into the world has run its course; the cup has been drunk to its dregs; the powers of darkness have made their last assault and been repelled; the momentary darkness of his Father's countenance has passed away. As the sun of nature sheds once more his illuminating beams upon the cross, even so the light of an answering inward joy comes to cheer in death the spirit of our Redeemer. It is not in darkness, but in full, clear, unclouded light that Jesus dies. H.

J. 30, L. 46. Now all that man could inflict had been endured; all that the Son of God could do and bear for man had been done and suffered. The end of his agony and the completion of his redeeming work are both announced by the loud cry, "IT IS FINISHED;" the soul which had animated his mortal body is yielded back to God with those words of perfect resignation, "Father, into thy hands I commend my spirit." S.——This cry of Jesus teaches us that his death does not proceed from the decay of his strength, but from the excess of his love; that his life is not taken from him by violence, but that he gives it up by his power. It is, on the part of the Jews, a Deicide and a sacrilege; but on his own, it is a holy and voluntary sacrifice. Q.——Finished was his holy life; with his life his struggle, with his struggle his work, with his

work the redemption, with the redemption the foundation of the new world. *Lange.*

The law is fulfilled in his "obedience unto death, even the death of the cross." Messianic prophecy is accomplished; redemption is completed. "He hath finished the transgression, made reconciliation for iniquity, brought in everlasting righteousness, sealed up the vision and prophecy, and anointed a Holy of Holies." B.——Completed then that glorious, attractive, subduing manifestation of the love of God for sinful men, which carried the divine Being to the extreme length of suffering and self-sacrifice, and which has ever formed the most powerful of all instruments for pacifying the conscience, melting the heart, moulding the character, renewing and sanctifying the will. H.

Gave up the ghost. "Delivered up the spirit." He came to death, the Fathers say, not death to him. But he came also to a real and natural man's death. God indeed is life; death touches him not. But God was in Christ, was in the Christ dying on the cross, and was reconciling the world to himself. Christ died, and through his own blood obtained eternal redemption. It was a moment of unparalleled preciousness in which he bowed his head and gave up the ghost; the hope of all the patriarchs and prophets had been fixed upon this moment, and all eternity shall extol it. . . . Praised be the Lord, that he hath given us too the certainty that our soul will be hid and safely kept against the last day. How it will be between the hour of death and the hour of resurrection, we know not, nor desire to know; the hand of the Father and of the Lord Jesus Christ is a sufficient resting-place for us: we shall be at home there; what more can we desire? R. B.

M. 51. The vail was rent in the midst from the top to the bottom. Showing that it was done from above, not by human hand from beneath. J. G. B.——Signifying that the Holy of Holies in heaven is opened to all men through the finished work of Christ; the wall of partition between the divine and the human broken down; and a spiritual worship substituted for an outward and sensible one. N.

Jesus died at the third hour after mid-day; the very hour when crowds of worshippers would be thronging into the courts of the temple, and all would be preparing for the evening sacrifice. Within the holy place, some priests would be busy before the inner vail which hung between them and the Holy of Holies; that vail, strong and thickly woven; that Holy of Holies—the secluded apartment within which lay the ark of the covenant with the cherubim above it shadowing the mercy-seat, which no mortal footstep was permitted to invade save that of the high-priest once every year. How strange, how awful to the ministering priests, to feel the earth tremble beneath their feet, and to see the strong vail torn down in the middle from top to bottom—the light of day that never for long centuries had entered there, flung into that sacred tenement, and all its mysteries laid open to vulgar gaze! H.

No less inviolable than the presence of God did that vail seem to the whole Jewish people. Now there was no more any Holy of Holies. The earthquake did not so much astound the people as this rending of the vail. N. A.——During all the long ages that preceded the death of Christ, the vail remained; the blood of bulls and of goats continued to be shed and sprinkled; and once a year access to God through an atoning sacrifice was vouchsafed in those symbolical actions—nothing more. But *now*, the one atoning sacrifice being provided in "the precious blood of Christ," that thick vail, which for so many ages had been the dread symbol of *separation between God and guilty men*, was, without a hand touching it, mysteriously "rent in twain from top to bottom"—"the Holy Ghost thus signifying that the way into the Holiest of all was NOW made manifest!" How emphatic the statement "*from top to bottom;*" as if to say, Come boldly now to the Throne of Grace; *the vail is gone;* the Mercy-Seat stands open to sinners, and the way to it is sprinkled with the blood of him—"who through the eternal Spirit hath offered himself without spot to God!" Before, it was death *to go in*, now it is *death to stay out.* B.

The earth did quake. Our earth owned not Satan, but Christ, as its Prince. It felt the pressure of his foot; its waters sustained his form; its midnight sky rang with the song of his nativity; its air bore him up as he rose to the Father; its waves and winds in their wildest uproar were obedient to his command; at his bidding its water reddened into wine; its graves opened to give up their dead. It trembled with horror as it received his blood. It never gave its iron to be nails for his blessed hands; nor grew its thorns to pierce his brow. With high heaven, the earth was a mourner at Christ's death. *Guthrie.*

All creatures in heaven and in earth are moved at our Saviour's passion. The sun in heaven shrinking in his light; the earth trembling under it; the very stones cleaving in sunder, as if they had sense and sympathy in it: and shall sinful men only not be moved by it, they to whom it appertained, and for whom it procured unspeakable blessings? *Andrewes.*——Even this dreadful earthquake seemed to pass away without appalling the enemies of Jesus. But these terrific appearances were not without effect on the less prejudiced Roman soldiery; they appeared to bear the testimony of heaven to the innocence, and the divine commission of the crucified Jesus.

52. Many bodies of the saints arose. To the awe-struck and depressed minds of the followers of Jesus were confined those visionary appearances of the spirits of their deceased brethren, which are obscurely intimated in the rapid narratives of the Evangelists. H. M.——The gate was opened for them by the atoning agony; but they rose not from their stony couches till their victorious Captain had led the way. Then they also arose. R. D. H.

All about them is hid in the deepest obscurity. This, however, their presence told, that the voice which from the cross cried, "It is finished," was heard among the dead. And when the third morning dawned, these bodies of the saints arose, to complete, as it were, the promise of the general resurrection of the dead which our Lord's own rising carried with it, and, having done that office, silently and mysteriously withdrew. H.

54. When the centurion saw the meekness, the patience, the resignation, the firmness, with which our Lord endured the most excruciating torments; when he heard him, at one time, fervently praying for his murderers; at another, disposing with dignity and authority of a place in paradise to one of his fellow-sufferers; and at length, with that confidence which nothing but conscious virtue and dignity could at such a time inspire, recommending his spirit into the hands of his heavenly Father; he could not but conclude him to be something more than human. But when he observed the astonishing events that took place when Jesus expired; the agitation into which the whole frame of nature seemed to be thrown; the supernatural darkness, the earthquake, the rending of rocks, the opening of graves; he then burst out involuntarily into that striking exclamation, "Truly this was the Son of God." Here, then, we have a testimony to the divine character of our Lord, in the highest degree impartial and incorrupt: the honest unsolicited testimony of a plain man, a soldier and a heathen; the testimony, not of one who was prejudiced in favor of Christ and his religion, but of one who, by habit and education, was strongly prejudiced against them. P.

The cross is early giving tokens of its power. It lays hold of the dying thief, and opens to him the gates of paradise. It lays hold of this centurion, and works in him a faith which, let us hope, deepened into a trust in Jesus as his Saviour. From such unlikely quarters came the two testimonies borne to the Lord's divinity the day he died. H.

The more we study the conduct of Jesus during the whole scene, the more shall we be satisfied that he said enough; the more admire the mysterious composure, the wisdom, the self-possession, and the superhuman patience of the sufferer. It was visibly the death-scene of a transcendent love. He dies not as a man, but rather as some one might, who is mysteriously more and higher. So thought aloud the hard-faced soldier—"Truly this was the Son of God." As if he had said: "I have seen men die—this is not a man. They call him Son of God—he cannot be less." H. B.

If the life of Jesus, supposing it to have come to a natural and peaceful end, must have appeared to us the fairest of lives, how noble is the crown which it receives from its concluding scenes! Apart from all the circumstances which render it sublime, and which brightly manifest a God in a dying man, this death, formally announced, foreseen with all its bitter ingredients, all its insults and all its sorrows, yet calmly awaited and voluntarily endured, is the last and loftiest expression of obedience, fidelity, devotedness. Human nature, which always possessed within itself the ideal of spotless love, still waited for the realization of it, but no longer waits since the day of the crucifixion. How will this generous death appear if we invest it with all the circumstances which distinguish it from all other deaths; if we contemplate it in those inimitable features of majesty and tenderness, of compassion and authority, which convert this cross into a throne, a judgment-seat, an asylum, and constrain us, after eighteen centuries, to exclaim with the centurion, "Surely this was the Son of God!" A. V.

The believer sees in the cross of Christ the fulfilment of all prophecy as well as the consummation of all history; he sees in it the explanation of the mystery of birth, and the conquest over the mystery of the grave. In that life he finds a perfect example; in that death an infinite redemption. As he contemplates the incarnation and the crucifixion, he no longer feels that God is far away, that this earth is but a disregarded speck in the infinite azure, and he himself but an insignificant atom chance-thrown amid the thousand million living souls of an innumerable race, but he exclaims in faith and hope and love, "Behold, the tabernacle of God is with men: yea, he will be their God, and they shall be his people!" F.

Section 159.—His Side pierced. His Body laid in the Sepulchre. Watch set.

Matthew xxvii. 57–66. Mark xv. 42–47. Luke xxiii. 50–56. John xix. 31–42.

J. 31 The Jews therefore, because it was the preparation (that is, the day before the sab-
bath), and the sabbath drew on, that the bodies should not remain upon the cross on
the sabbath-day (for that sabbath-day was an high day), besought Pilate that their legs
32 might be broken, and *that* they might be taken away. Then came the soldiers, and
33 brake the legs of the first, and of the other which was crucified with him. But when
34 they came to Jesus, and saw that he was dead already, they brake not his legs. But
one of the soldiers with a spear pierced his side, and forthwith came thereout blood
35 and water. And he that saw *it* bare record, and his record is true: and he knoweth
36 that he saith true, that ye might believe. For these things were done, that the script-
37 ures should be fulfilled, A bone of him shall not be broken. And again another
scripture saith, They shall look on him whom they pierced.

Mk. 42 And after this, when the even was come, behold, there came a rich man of Ari-
43 mathea, a city of the Jews, named Joseph, an honorable counsellor, a good man and a
just; which also himself waited for the kingdom of God. The same had not consented
to the counsel and deed of them: being a disciple of Jesus, but secretly for fear of the
Jews. This man went in boldly unto Pilate, and begged the body of Jesus, that he
44 might take *it* away. And Pilate marvelled if he were already dead: and calling *unto*
45 *him* the centurion, he asked him whether he had been any while dead. And when he
knew *it* of the centurion, he gave *him* leave, and commanded the body to be delivered
46 to Joseph. He came therefore, and took the body of Jesus. And he bought fine linen,
J. 39 and when he had taken him down, he wrapped him in the clean linen cloth. And there
came also Nicodemus (which at the first came to Jesus by night), and brought a mixture
40 of myrrh and aloes, about an hundred pounds *weight*. Then took they the body of Jesus,
and wound it in the linen clothes with the spices, as the manner of the Jews is to bury.
41 Now in the place where he was crucified there was a garden; and in the garden a new
sepulchre, which was hewn out in the rock, wherein was never man yet laid. There
42 laid they Jesus therefore, because of the Jews' preparation-*day*; for the sepulchre was
nigh at hand. And he rolled a great stone unto the door of the sepulchre, and departed.

L. 55 And the women also, which came with him from Galilee, followed after, and beheld
the sepulchre, and how his body was laid. And there was Mary Magdalene and the
other Mary, *the mother* of Joses, sitting over against the sepulchre, and they beheld
56 where he was laid. And they returned, and prepared spices and ointments: and rested
the sabbath-day, according to the commandment.

M. 62 Now the next day that followed the day of the preparation, the chief priests and
63 Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said,
64 while he was yet alive, After three days I will rise again. Command therefore that the
sepulchre be made sure until the third day, lest his disciples come by night, and steal
him away, and say unto the people, He is risen from the dead: so the last error shall
65 be worse than the first. Pilate said unto them, Ye have a watch: go your way, make
66 *it* as sure as you can. So they went and made the sepulchre sure, sealing the stone,
and setting a watch.

Now when they had crucified him who was his hope and secret love, Joseph was no longer able to conceal that he was a disciple of this crucified one: "He went in *boldly* to Pilate." Nicodemus joined him—he was also a secret lover of Jesus, a night-disciple. But the discourse which the Lord had held with him concerning regeneration, and the brazen serpent the image of the Son of man, had germinated

in his heart a living seed; and before now this seed of truth had grown to a timid witness for Jesus (John 7 : 51); but now as Nicodemus sees the Son of man lifted up on the cross, it shoots vigorously out, and brings forth the lovely fruit of faith. Crucified love it was that drew forth to the light the hidden faith of these two timid ones, that they should become heroes at a time when those who, at other times heroes, had lost heart and were afraid. R. B.

This interchange is ever going on in the Church. Some are offended and fall back, and frequently the strongest become weak when tribulation arises. On the other hand, the weakest then distinguish themselves, and make their joyful confession to be heard; that so there never may be wanting those who know and confess Christ. For God, like a rich householder, chooses to have all kinds of servants in his house, not the strong and able merely, but also the small and weak. And in order that the strong may not despise any, they are forced to learn in their own case their weakness; and in order that none may judge another, the Spirit of God comes upon the weak, encouraging, comforting, strengthening them, and that to such a degree that every one is constrained to recognize and extol the divine power at work in them. *Luther.*

J. 31. The Jews. They witness all these wonders and remain unrelenting as at the first. Speaking of that obduracy, which stood out against all the demonstrations of the Lord's divinity, Gregory exclaims: "The heavens knew him, and forthwith sent out a star and a company of angels to sing his birth. The sea knew him, and made itself a way to be trodden by his feet; the earth knew him, and trembled at his dying; the sun knew him, and hid the rays of his light; the rocks knew him, for they were rent in twain; Hades knew him, and gave up the dead it had received. But though the senseless elements perceived him to be their Lord, the hearts of the unbelieving Jews knew him not as God, and, harder than the very rocks, were not rent by repentance." H.

Besought that they might be taken away. Bishop Pearson says it was a common rule of Roman law not to permit sepulture to the body of a crucified person. The burial, therefore, was entirely owing to the request of the Jews. The providence of God ordered things so that they who interceded for his crucifixion interceded for his burial. And by so doing, they actually paved the way for the crowning miracle of his resurrection. J. C. R.

34. Pierced his side. That lance-thrust was sufficient to hush all the heretical assertions that Jesus had only *seemed* to die; and as it assured the soldiers, so should it assure all who have doubted, that he, who on the third day rose again, had in truth been crucified, dead, and buried, and that his soul had passed into the unseen world. F.——The abundant flow of lymph and blood, due to the piercing of the pericardium, makes it probable that he died literally of "a broken heart." S.——As an imperishable ornament does the Lord bear this spear-wound in his glorified body. And when he shall come in his glory he will still wear the marks of his slaughter (Rev. 1 : 7; 5 : 6), and will not be ashamed of them. We shall see him as he is: that he is King and Lord over all, and that he is the same Jesus who died on the cross, and who through the suffering of death is crowned with glory and honor. R. B.

36. A bone of him shall not be broken. It is of the *Passover lamb* that Scripture says this. As the sacrificed Passover John regarded Jesus hanging on the cross; and the voice which had first called him rose up again within him: "Behold the Lamb of God!" R. B.——We see in it *a remarkable divine interposition to protect the sacred body of Christ from the least indignity after he had finished the work given him to do.* Every imaginable indignity had been permitted *before that*, up to the moment of his death. But no sooner is that over than an unseen hand is found to have provided against the clubs of the rude soldiers coming in contact with that temple of the Godhead. Very different from such violence was that *spear-thrust*, for which not only doubting Thomas would thank the soldier, but intelligent believers in every age, to whom the certainty of their Lord's death and resurrection is the life of their whole Christianity. B.

35–37. John seems to say, "I saw myself that not a bone of the Lamb of God was broken, so that he fulfilled the type of the Passover. I saw myself a spear thrust into his heart, so that he was a true sacrifice, and really died. And I saw that blood and water come out of his side, and I beheld a fulfilment of the old prophecy of a fountain for sin being opened." J. C. R.——Blood stands for remission, water for regeneration; blood for atonement, water for purification. The two must always go together. They both flowed from the pierced side of our Redeemer. *Henry.*

Mk. 42, 43. "They thought to make his grave with the wicked; but with the rich was he after his death." Thus prophesies Isaiah. And behold, Jesus is "buried according to the Scriptures." R. B. ——Like his divine Master, Joseph, in the presence of Pontius Pilate, witnessed a good confession. Before the whole people of the Jews, and in the pres-

ence of that Roman governor, he took the dishonored form of Jesus from the cross and buried it. N. A.

Both Joseph and Nicodemus must have had a large amount of Jewish prejudice to contend with in accepting the Messiahship of the Nazarene; not such prejudice alone as was common to the mass of their countrymen, but such as had a peculiar hold on the educated men of their time, when raised to be guides and rulers of the people. Over all this prejudice Joseph had triumphed; there was a sincerity and integrity of judgment in him, an earnest spirit of faith and hope; he was a good man and a just; one who, like the aged Simeon, had been waiting for the kingdom of God, the better prepared to hail it in whatever guise it came. He had thus become really, though not openly or professedly, a disciple of Jesus. H.

45. Two most blessed objects were thus secured: 1. *The reality of our Lord's death was attested* by the party of all others most competent to decide on it, and certainly free from all bias—the officer in attendance—in full reliance on whose testimony Pilate surrendered the body. 2. The dead Redeemer, thus delivered out of the hands of his enemies and committed by the supreme political authority to the care of his friends, was thereby protected from all further indignities; a thing most befitting indeed, now that his work was done, but impossible, so far as we can see, if his enemies had been at liberty to do with him as they pleased. B.

J. 39, 40. None of Christ's known and professed disciples have any share in his burial, because it was requisite there should be unsuspected witnesses of the certainty of his death. Q.——The suffering Christ was indeed the test which brought to light how far the human heart is capable of obduracy, shallowness, and fickleness; but there was also manifested by the sufferings and death of Christ to what an extent the human heart is susceptible of the influences of the grace of God. Wonderfully this is exemplified in the case of Nicodemus. This man, who only by night had ventured to come to the living Christ, buries the dead Christ by day! He confesses him before the whole world, at the very time when all his hope in him appeared to be crushed! A. T.

It was to this man that, at so early a period of his ministry, our Saviour made the full disclosure of the great object of his own mission and death. It was to Nicodemus he spake of that new spiritual birth by which the kingdom was to be entered; it was to Nicodemus he said, that as Moses had lifted up the serpent in the wilderness, even so must he be lifted up; it was to Nicodemus that the great saying was addressed, "God so loved the world," etc. Christ must have seen some good soil in that man's heart, to have scattered there so much of the good seed. That seed bore fruit at last. H.

However much he had held back during the life of Jesus, now, on the evening of his death, he hurried to his cross and burial with an offering of truly royal munificence. Thanks to this glow of kindling sorrow and compassion in the hearts of these two noble and wealthy disciples, he who died as a malefactor was buried as a king. The fine linen which Joseph had purchased was richly spread with the hundred *litras* of myrrh and perfumed aloe-wood which Nicodemus had brought, and the lacerated body—whose divinely-human spirit was now in the calm of its sabbath rest in the Paradise of God—was thus carried to its peaceful grave. F.

All the Evangelists give a particular and minute account of the Lord's honorable burial. Twice was Jesus rich in the days of his poverty: once, immediately after his birth, when the wise men from the East offered him gold, frankincense, and myrrh; and now, after his ignominious death, when a rich man buries him, and a distinguished man anoints him with precious spices—a rich Joseph has taken the place of the poor Joseph, who stood by the manger, and costly linen must be the swathing bands in which is inwrapped his body, now ripe for glorification. R. B.

Very few even of the friends of Christ are there. The women that followed him from Galilee, ministering unto him, are there. The rest have smitten their breasts and returned. The miraculous darkness, the earthquake, the rending of the rocks, and the rumor that the graves themselves are opening, have withdrawn the multitudes from the cross. Mary Magdalene, of course, is there, and the beloved John. The body is laid on the bier, and borne in silence to a neighboring garden. Was there ever such a funeral procession? The Prince of Life is going to the tomb. The Son of God is tasting death for every man. Where are the thronged streets? where the chariots of state, and of private opulence? where the train of nobles? where is Jerusalem? A more obscure and neglected burial seldom took place. But what more could be expected in the burial of a crucified man? N. A.

41. And in the garden a new sepulchre. In the description of the sepulchre given by the Evangelists, it is particularly remarked that it was nigh to the place where he was crucified, consequently nigh to Jerusalem. By this circumstance all the cavils are prevented which might otherwise have been occasioned, in case the body had been removed farther off. Moreover, it is observed that the sepulchre was a new one, wherein never any man had been laid. This plainly proves that it could be no other than Jesus who arose. Further, the Evangelists take notice that it was a sepulchre hewn out

of a rock, to show that there was no passage by which the disciples could get into it, but the one at which the guards were placed, and consequently that it was not in their power to steal away the body, while the guards remained there performing their duty. M.——The Evangelists seem to have been thus particular in the narrative of the burial to prove, beyond all possibility of doubt, those two great points of the Christian religion, the death and resurrection of Jesus. *Stanhope.*

The grave in which they laid Jesus was situated in a *garden*, near to Golgotha. In a garden it was that sin and curse sprang up with Adam's transgression; in a garden the sufferings of Christ's atonement first began; in a garden, sin, death, and curse were buried together with Christ. R. B.——A sepulchre in a garden. Strange mingling this of opposites, the garden of life and growth and beauty, circling the sepulchre of death, corruption, and decay. Miniature of the strange world we live in. What garden of it has not its own grave? Our path may, for a time, be through flowers and fragrance; follow it far enough, it leads ever to a grave. But this sepulchre in this garden suggests other and happier thoughts. It was in a garden once of old—in Eden—that death had his first summons given, to find there his first prey; it is in a garden here at Calvary, that the last enemy of mankind has the death-blow given to him—that the great conqueror is in his turn overcome. H.

So, too, the sepulchre of the dead in Christ has a place, not in the desert amid barren glare or cheerless gloom, but in the garden amid light and life. The sealing-stone removed, it opens out into bloom and verdure, into beauty and fruitfulness. Thence, they who share the sepulchred sleep of the Son of God, with him shall issue forth into life transfigured and immortal; into a perennial paradise, guarded by no flaming sword, of all whose blessed fruits none shall be evermore forbidden to partake; where the primal intercourse of God with man shall be restored, and among the returned ransomed multitude the Lord God himself shall forever walk as among his people. J. G. B.

42. The Lord had the power of *immediately* taking again the life, even of his body; for death could not retain this body in his grasp one moment longer than the soul of Christ was willing that he should. But "*in all things* it behooved him to be made like unto his brethren," that in all things he might be able to *help* them. Therefore he did not pass over even the grave. He has gone through it before us, and has sanctified it for us. Paul derives the power and right of Christ over the dead expressly from this cause, that he himself has died and risen again from the grave (Rom. 14: 9). Therefore in him the dead also have now their head and rightful Lord, instead of him who before had the power of death, the devil. During their sleep in the grave they may comfort themselves in the fellowship of their Lord Jesus Christ. When I consider that my Jesus was laid as a corpse in the grave, corpses and graves cease to possess for me any terror. Yes, our blessings rest upon the "holy grave," which sanctifies our graves! R. B.

Upon that stone which they rolled to the mouth of the sepulchre, let us engrave the words, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." "I heard a voice from heaven saying"—it needed a voice from heaven to assure us of the truth—"Blessed are the dead who die in the Lord." To such the grave is, indeed, a bed of blessed rest. Buried with Jesus, they repose till the hour of the great awakening cometh, when with him they shall arise to that newness of life over which no shadow of death shall ever pass. H.

L. 55. It is only those hearts across which the ploughshare of God has passed in which the seed of life deeply falls and quickly grows. Now the week of our Saviour's passion was for the disciples preeminently a time in which the plough of God went over them. And that period, along with the resurrection, was for them also a time in which they were, all at once, advanced farther upon their way than they had been throughout the whole of their previous life. Doubtless many a precious seed had fallen into their soul during the period of their intercourse with the Saviour, but till then it had not sunk deep enough into the soil of the heart. Now, however, the ploughshare passed over them, the seed sank deep, and when on the day of Pentecost the rain of God came down to water it, lo! all at once the fair stalk of corn shot forth. A. T.

M. 62-64. Upon the scribes and Pharisees, the chief priests and rulers of the people, the six hours of the crucifixion had, as we have seen, none other than a hardening effect. The gentleness, the patience, the forgiving spirit, the thoughtfulness for others, the sore trouble of his own spirit, the supernatural darkness, the returning light, the sudden and sublime decease, the reeling earth, the opening graves—all these have no other influence upon their spirits than quickening their ingenuity to contrive how best, most quickly and securely, they can accomplish their design. And these are they of all that crowd, who knew the most, and made the greatest profession of religion! These are the men who would not that morning cross the threshold of Pilate's dwelling, lest they might unfit themselves for the morrow's duties within the temple! These are the men who cannot bear the thought that the services of their great Paschal Sabbath should be pol-

luted by the proximity of the three crosses of Golgotha! H.

63. While yet alive. Important testimony, from the lips of his bitterest enemies, to *the reality of Christ's death;* the corner-stone of the whole Christian religion. B.——**After three days.** *Within* three days. An acknowledgment on their part that Jesus had predicted his own resurrection after three days. A commentary on this expression, verse 64, "until the *third* day" shows that three full days of twenty-four hours each, are not meant. J. J. O.

Peter and John and their companions forgot their Lord's predictions, while Caiaphas and his wicked companions remembered them! J. C. R. ——Here is a distinct proof of Christ's frequent charge against the Jewish leaders, that they not only heard but understood enough of his teaching to produce conviction of his Messiahship. J. G. B.

65, 66. *Make it fast, as ye know how,* is the literal rendition of the original. The guard was given to them, and they were at liberty to take what measures they saw fit to secure the tomb. Thus God's providence ordained that Christ's enemies should furnish a part of the evidence of Christ's resurrection. But for the priests' precaution, their story of a robbery of the tomb might have gained a credence which is now attached to it by no one. This report is no longer current even in Jewish literature. L. A.

While they are trying to prevent the resurrection of the Prince of Life, God makes use of their precautions for his own ends. Their stone-covered, seal-secured sepulchre shall preserve the sleeping dust of the Son of God in undisturbed, sublime repose. B.——The object was not to protect the place where the lifeless body of the best Friend of all men, the greatest of all hearts that ever beat on earth, was lying, but to secure and vindicate their murder. The arm of the mightiest military empire on earth was in full play, but it was weaker than a straw. The real keepers of the tomb were angels from the right hand of another throne. But the stone was sealed, and the guards paced to and fro in the paschal moonlight, and did their best. F. D. H.

No one can tell the exact place where any one of our Lord's miracles was wrought, or any one of his parables was spoken. You cannot err as to the ridge on which of old the temple stood, but where were the courts around it, in which Jesus so often taught; where the palace of the high-priest, the hall of Pilate, the ground on which the cross stood, the new sepulchre in which they laid his body? Is it not better that he should have passed away, leaving so little of minute local association connected with his presence in the midst of us? Does it not seem more in accordance with the dignity of his divine character, that of all the lives that were ever lived on earth, his should be the one that it is least possible to degrade by rude familiarities of conception; his the name which it is least possible to mix up with that superstition which ever seeks an earthly shrine at which to offer its incense? H.

Had it been essential to our comprehension of the Saviour's life that we should know more exactly the times and places where the years of his public ministry were spent, the Christian at least will believe that such knowledge would not have been withheld from us. The inspiration which guided the Evangelists in narrating the life of Christ enabled them to tell all that was necessary for the peace and well-being of our souls, but very far from all which we might have yearned to know. Nor is it difficult to see herein a fresh indication that our thoughts must be fixed on the spiritual more than on the material—on Christ who liveth for evermore, and is with us always, even to the end of the world, far more than on the external incidents of that human life which, in the council of God's will, was the appointed means of man's redemption. F.

The religion of the letter had carried out to the bitter end its conflict with the religion of the spirit. It had slain the truth itself, when he witnessed against it. Evil had had its apparent triumph. As far as the will and hand of man could effect it, He who, alike as man and as the Messiah of Israel, knew no blemish of sin, had been crushed as an evil-doer. The one holy being of our race, having revealed himself as the true Christ expected for ages; the Hope of Israel; the highest and perfect expression, the true spirit and aim of the ancient economy—had been rejected and dishonored to the uttermost by the rulers of the people of God, and by the great bulk of the nation. He who had desired to secure the salvation of Israel and of humanity had been branded by the highest authorities, both of Judaism and heathenism, as a deceiver of the people. The blindness of the one and the indifference of the other had united in attempting to crush him whose only weapons in the assault of evil had been the highest wisdom, the divinest love, and unconquerable meekness. But their triumph was only a momentary and permitted eclipse of the Light of the world, destined presently to reappear in unveiled and henceforth unsetting glory. G.

Section 160.—The Stone rolled away. Message of the Angel to the Women. Peter and John go to the Sepulchre.

MATTHEW xxviii. 1–8. MARK xvi. 1–8. LUKE xxiv. 1–8, 12. JOHN xx. 1–10.

M. 2 AND, behold, there was a great earthquake: for the angel of the Lord descended from
3 heaven, and came and rolled back the stone from the door, and sat upon it. His coun-
4 tenance was like lightning, and his raiment white as snow: and for fear of him the keep-
ers did shake, and became as dead *men*.

Mk. 1 And when the sabbath was past, Mary Magdalene, and the other Mary, *the mother* of
James, and Salome, had bought sweet spices, that they might come and anoint him.

L. 1 Now upon the first *day* of the week, very early in the morning when it was yet dark,
as it began to dawn, they came unto the sepulchre, bringing the spices which they had

Mk. 3 prepared, and certain *others* with them. And they said among themselves, Who shall
4 roll us away the stone from the door of the sepulchre? And when they looked, they
saw that the stone was rolled away: for it was very great.

J. 1, 2 And Mary Magdalene seeth the stone taken away from the sepulchre. Then she
runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved.

L. 3 And they [*the other women*] entered in [*the sepulchre*] and found not the body of
4 the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold,
two men stood by them in shining garments. And they saw a young man sitting on the
5 right side, clothed in a long white garment: and they were affrighted. And as they
were afraid, and bowed down *their* faces to the earth, the angel answered and said unto
the women, Fear not ye: be not affrighted: for I know that ye seek Jesus of Nazareth,
6 which was crucified. Why seek ye the living among the dead? He is not here; for
he is risen, as he said: come, see the place where the Lord lay. Remember how he
7 spake unto you when he was yet in Galilee, saying, The Son of man must be delivered

M. 7 into the hands of sinful men, and be crucified, and the third day rise again. And go
quickly, and tell his disciples, and Peter, that he is risen from the dead; and, behold,
he goeth before you into Galilee; there shall ye see him, as he said unto you: lo, I
8 have told you. And they remembered his words, and they departed quickly, and fled
from the sepulchre; for they trembled and were amazed: neither said they any thing
to any *man:* for they were afraid; and with fear and great joy did run to bring his
disciples word.

J. 2 And [*Mary*] saith unto them [*Peter and John*], They have taken away the Lord out of
3 the sepulchre, and we know not where they have laid him. Peter therefore went forth,
4 and that other disciple, and came to the sepulchre. So they ran both together: and
5 the other disciple did outrun Peter, and came first to the sepulchre. And he stooping
6 down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh
Simon Peter following him, and went into the sepulchre, and seeth the linen clothes laid
7 by themselves: and the napkin that was about his head, not lying with the linen clothes,
8 but wrapped together in a place by itself. Then went in also that other disciple which
9 came first to the sepulchre, and he saw, and believed. For as yet they knew not the
10 scripture, that he must rise again from the dead. Then the disciples went away again
unto their own home, wondering at that which was come to pass.

JESUS CHRIST proves himself the Redeemer of the human race, in the act of enduring death himself, and then rising victorious over it. This one event proves, by the majesty of facts, and not by uncertain reasoning, that the Being who invites our faith in himself has shown that Death is disarmed; that there is a power superior to his dread and cold touch. We come to the sepulchre now, though it be with rever-

ent step, sorrow bearing her burden there with a most becoming awe; yet it is with thanks to God, who giveth us the victory through our Lord Jesus Christ.

Come to the vacant sepulchre of Christ, and sing for joy. Death is abolished; let us rejoice and be glad. Angels, those spirits of purity and love, hasten to meet us here with their message of joy. They too are interested in the redemption of Christ; for they sung on the night of his advent; they ministered to the sufferer in the garden of agony; they rejoice over every sinner that repenteth; and they bear the spirits of the righteous to the bosom of God. Heaven and earth, angels and men, meet happily together at the open tomb of Christ. Sorrow may be for a night; joy cometh in the morning. With grateful hearts, with a head lifted up, and with a full-toned voice should we ever repeat the great articles of our faith: "I believe in Jesus Christ, who was crucified, who died, and was buried; who rose again from the dead; and who is now at the right hand of God: I believe in the forgiveness of sins, in the resurrection of the body, and the life everlasting." W. A.

Our Lord's Intercourse with the Disciples after his Resurrection (Sections 160–166).

Out of the forty days there were but six on which he held intercourse with any human being, and in those six days he did not give more than as many hours to fellowship with those to whom he showed himself. How brief, too, and abrupt the meetings! In the twilight of the garden; in the dim-lighted upper chamber; in the gray dawn of the lake-side—he appears, speaks but a few sentences, and vanishes as mysteriously as he had appeared. What impression was all this studied distance and reserve fitted to make upon the minds of his disciples? Remember that not one of them before his death had risen to any thought or belief in his divinity; that from all their earlier earthly notions of him they had to be weaned; that after days and years of the easiest companionship with him, they had to be raised to the belief that it was the very Lord of heaven and earth with whom they had been holding converse; yet that belief was to be so formed within them as not to militate against the idea of his true and proper humanity. See, then, what an important part in the execution of this needful but most difficult task must have been fulfilled by his mode of dealing with them during the forty days.

For let us only conceive what should have happened if one or other of two alternatives had been realized: If at once, after a few interviews, sufficient simply to do away with all doubt as to his resurrection, Jesus had passed up into the heavens; let us imagine that the descent of the Spirit had immediately ensued; that the day of Pentecost had followed immediately on the day of the resurrection; that the eyes of the apostles had thus at once and fully been enlightened, and the great truth of their Master's Godhead had been flashed upon their minds—the danger undoubtedly would have been that, seen in the blaze of that new glory, the man Christ Jesus had been lost, the humanity swallowed up in the divinity; nor would it have been so easy to persuade those men that, ascended up on high, seated at the right hand of the Father, he was the same Jesus still—a brother to them as truly as when he lived among them, equally alive to all human sympathies as when he walked with them by the way, or sat down with them in the upper chamber.

Take, again, the other alternative: That, after his resurrection, Christ had immediately resumed and continued—even, let us say, for no longer a time than these forty days—the exact kind of life that he had led before—would not such a return on his part to all the old familiarities of his former intercourse have had a tendency to check the rising faith in his divinity; to tie his disciples down again to a knowing of him only after the flesh; to give to the humanity of the Lord such prominence as to make it overshadow the divinity? Can you conceive a treatment more nicely fitted to the spiritual condition, to the spiritual wants of those men at that time, than the very one which the Lord adopted and carried out—so well fitted as it was, gradually, gently, without violence, to lead those disciples on from their first imperfect, unworthy ideas of his person, character, and work, on and up to clearer, purer, loftier conceptions of him? In what better way could a faith in their Master's divinity have been superinduced upon their former faith in him as a man, a friend, a brother, so that the two might blend together without damage done to either by the union; their knowledge of him as human not interfering with their trust in him as divine; their faith in him as God not weakening their attachment to him as man? H.

The various manifestations which the Saviour made of himself to his disciples, as recorded by the Evangelists and Paul, may be arranged and enumerated as follows:

1. To the women returning from the sepulchre. Only by Matthew.
2. To Mary Magdalene at the sepulchre. Reported by John and Mark.

3. To Peter, perhaps early in the afternoon. By Luke and Paul.
4. To the two disciples going to Emmaus, toward evening. By Luke and Mark.
5. To the apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul.

N. B. These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.

6. To the apostles, Thomas being present, eight days afterward at Jerusalem. Only by John.
7. To seven of the apostles on the shore of the Lake of Tiberias. Only by John.
8. To the eleven apostles and to five hundred other brethren, on a mountain in Galilee. By Matthew and Paul.
9. To James, probably at Jerusalem. Only by Paul.
10. To the eleven at Jerusalem, immediately before the ascension. By Luke in Acts, and by Paul.

Then follows the ascension. R.

[The numbers 1 and 2 in the above outline we have exchanged in our arrangement. J. G. B.]

Any one who will attentively read the narratives of these appearances on the first day of the resurrection will see that they have only been preserved for us in general, interblended, and scattered notices, which, in strict exactness, render it impossible to produce from them a *certain* narrative of the order of events. Our belief in the resurrection as an historic fact, as absolutely well attested by subsequent and contemporary circumstances as any other event in history, rests on grounds far deeper, wider, more spiritual, more eternal, than can be shaken by divergences of which we can only say that they are not contradictions, but of which the true solution is no longer attainable. As Lange finely says, the great fugue of the first Easter tidings has not come to us as a "monotonous chorale," and mere verbal criticism cannot understand the common feeling and harmony which inspire the individual vibrations of those enthusiastic and multitudinous voices. Westcott points out the differences in the narrative of the four Evangelists. Matthew dwells chiefly on the majesty and glory of the resurrection; Mark insists upon it as *a fact;* Luke, as a *spiritual necessity;* John, as a touchstone of character. F.

It is not possible to determine certainly the order of events in this and in the following section. The fair inference from the four accounts is, that Mary Magdalene came with the other women to the sepulchre, saw that the stone was rolled away and the sepulchre empty, but saw not the angels; then instantly turned and went to report to Peter and John. The interview of the women with the angels having taken place, they had scarce gone when Peter and John, running in advance of Mary, came, saw the empty tomb, and turned homeward again. (Thus far this section.) Then Mary comes again, Jesus appears to her, and gives her a brief message. A little afterward, before the other women had found the now scattered disciples, Jesus meets them, and confirms the specific message already given by the angel in the sepulchre. It may be added that, while there are differences (readily perceived in our arrangement of the text), seeming discrepancies in the four accounts, there are no *contradictory* statements. J. G. B.

Mk. 1. No writer of a fictitious story, had he previously put into Christ's lips such distinct foretellings of his death and resurrection, would have attributed to his followers such an entire forgetfulness of these predictions, such an utter prostration of all faith and hope, as that which the Evangelists describe as coming upon all our Lord's disciples immediately after his death. Yet, after all, is it not true to human nature, that upon the minds and hearts of those simple, uncultivated men and women, filled as they had been with other quite different expectations, the shock of such a shameful death, coming in such a way upon their Master, was so sudden and stunning, that all power of forming a new conception of their Master's character, and taking up a new faith in him, was gone; the power even of remembering what he had said about himself beforehand for the season paralyzed? But love lives on, even where faith dies out, among those disconsolate and utterly hopeless friends and followers of our Lord. H.

It was night in the disciples' hearts. Their love was crucified, their glory dishonored, their hope destroyed, their life was waste and desolate. The seven stars of those words from the cross were fading fast away behind the stormy clouds of their soul. They wept and lamented. Scattered without hope, united again without hope, one thing alone occupied their thoughts and sight and words, and that was his grave. R. B.

L. 1. First day. The portion, however brief, of this day (according to Jewish reckoning) that Jesus remained in the tomb is reckoned as one day, like the brief interval between his burial and the Friday's sunset, and thus he remained *three days* in the earth. S.

Mark says, "at the rising of the sun." These various popular forms of expression present some of the finer points in proof of the truth of the narratives. Their meaning is substantially the same—somewhere between the night and the sunrising, in the morning twilight. J. G. B.——Mark first spe-

cifies the time by *very early*. He used the phrase "rising of the sun" in a broad and less definite sense. As the sun's earliest rays produce the contrast between darkness and light, between night and dawn, so the term *sunrising* might easily come in popular language to be put for all that earlier interval, when his rays, still struggling with darkness, do nevertheless usher in the day. R.

On *Sunday* he chose to rise, because on this day began the creation of the world with the calling into being of light: the light which is the life of the created world was to have *one* birthday with the life which is the light of the restored world. Sunday, the day of Christ's resurrection, is the *Lord's day* (Rev. 1 : 10); this day has been set apart by the Church gathered together through the preaching of the resurrection, as the day for their services of divine worship. R. B.

As the resurrection of Christ is the great fact, so the day of its occurrence is the great day of Christianity. From the time of the apostles its weekly return has been called by the name of the LORD'S DAY; and to this epoch of the new creation of all things, marked by the new life of Christ, all the permanent sanctity of the primeval Sabbath was transferred. S.——Henceforth it was not only God the Creator that was to be chiefly remembered, but God the Saviour and Regenerator of mankind. To mark this great event the Sabbath was changed from the seventh to the first day of the week—changed most clearly by our Lord. The early Christian Church, those who received the gospel direct from the apostles, kept this day. Hence the apostles must have kept the first day as the Sabbath. They were Jews, and would not have changed the day themselves. Christ only is Lord of the Sabbath. He only could have given the necessary authority. And now we are to keep the Sabbath-day holy, in remembrance of both Maker and Redeemer. The obligation therefore is twofold. *Bartlett.* (Read Section 184.)

Mk. 4. Altogether secret, the exact time and manner unnoticed and unknown, was that great rising from the dead. The clearest and amplest proof was afterward given of the fact that, some time between sunset of the last and sunrise of the first day of the week, the resurrection had taken place; but it pleased not the Lord who then arose to do so under the immediate eye or inspection of any human witness. H.——In the dark recesses of the sepulchre, through almighty power, his spirit revived, unseen and unknown to every mortal eye. Angels ministered unto him, and opened before him the door of the tomb. R.

His cross was surrounded by thousands of beholders of his shame, many saw his sufferings, observed how he bowed his head and gave up the ghost; John, from the wound of the spear, saw blood and water flow: but his *resurrection* was to have no beholders but the angels—he *was* already risen when the women came. The rising Christ is King of a kingdom which comes not with outward observation, whose glory is an inward glory, and whose visible form is the cross. And not to all the people did the risen one appear, but only to those in whose hearts he had already found a place as the crucified one. R. B.

J. 2. The disciple whom Jesus loved. Through the whole fourth gospel, while the Apostle John is never named, there moves an unnamed, as it were, veiled form, which sometimes comes forward, yet without the veil being entirely lifted. How natural to suppose that he designates himself with that name which expresses the highest contents and the whole joy of his life—as "that disciple whom Jesus loved!" The objection of Weisse, that this would have been an arrogant assumption, shows that he has not entered into that joyous pride, mingled with all humility, which grows out of the consciousness of having been loved, without desert on his part, by him who is the object of his own supreme love. *Hase.*

L. 4. Two men. Mark and Luke describe the persons as "men," according to the appearance; Matthew and John as angels, according to the reality. That there were two angels is clear from John's more minute account, confirmed by Luke. Matthew and Mark mention only one angel, perhaps because they knew only of one, not getting the details fully, perhaps because one was prominent as the speaker. L. A.

Stood. The difficulty as to the position of the angels (Mark, *sitting*) vanishes when we take this word of Luke in its appropriate and acknowledged usage: *they suddenly appeared, were suddenly present.* R.——**A young man.** The angel of the Lord described just as he appeared to the eye, *in the bloom of a life that knows no decay.* **7.** Remarkable it is to hear angels quoting a whole sentence of Christ's to the disciples, mentioning where it was uttered, and wondering it was not fresh on their memory, as doubtless it was in theirs. B.

M. 7. Tell his disciples. The disciples, after their Lord's crucifixion, appear to have entertained no hopes of his resurrection. Shocked and confounded, dismayed at finding him condemned to the ignominious death of the cross, they forgot everything he had said to them respecting his rising again. Most of them seem to have given themselves up to sorrow and despair. They had not even the courage or the curiosity to go to the sepulchre on the third day to see whether the promised event had taken place or not. Thus it is perfectly clear that nothing but the most irresistible evidence would convince

them of a fact which they seemed to think in the highest degree improbable. P.

There is in the apostles no impassioned enthusiasm, no exaggeration in their trustfulness and devotedness. Even with them Jesus sees himself confronted by all the vacillations and weaknesses of humanity. He persuades them, he wins them, he preserves them only by great exertion. They only really believe in him after having witnessed the accomplishment of his sacrifice and his last miracle, when they had seen his crucifixion and his resurrection. Only *then* they believed; but from that moment their faith became absolutely superior to all perils and all trials; full of the Holy Spirit, and associated in a certain measure to their divine Master, they pursue his work with unshaken confidence and firmness, without pretending to any merit, without any impulse of personal pride. F. G.

And Peter. Mark's Gospel being drawn up (as all the earliest tradition states) under the eye of Peter, or from materials chiefly furnished by him, there is something deeply affecting in the preservation of this little clause by Mark alone, as well as in the clause itself, which it is impossible not to connect with the cloud under which Peter lay in the eyes of the eleven, not to say in his own also. B. ——Was it not most wonderful that there should be such a remembrance of Peter by that Master whom he had so lately denied? Peter had his rising hopes confirmed, his doubts and fears all quenched, when, some time in the course of that forenoon, waiting till John and he had parted—waiting till he could meet him alone, and speak to him with all the greater freedom and fulness—Jesus showed himself to Peter. Before he met the others to speak peace, he hastened to meet Peter to speak pardon. One of the first offices of the risen Saviour was to wipe away the tears of the penitent.

J. 6, 7. Linen clothes. . . . napkin by itself. Who had arranged them thus? Was it the hand of the great Sleeper himself, on his awakening within the tomb? or was it some angel's hand that took the death-garments as they dropped from around the risen one, and thus disposed them? Whoever did it, there had been no haste; all had been done calmly, collectedly. Neither earthly friends nor earthly foes had done it: the one would not have stripped the garments from the body; the other would have been at no pains so carefully to arrange and deposit them. H.

8. He saw, and believed. Evidently, that the Lord had not been *taken away* out of the sepulchre, but that he had *gone forth* out of it. R. B. ——It is especially to be observed, that although Christ had actually arisen and was there, these two men, Peter and John, did not see him. They went back into the city, not knowing what had taken place. And it is only then, when they have gone, that to other eyes than theirs, to another kind of nature, of finer mould and quicker sight, a woman—a soul in which the mighty wonder of another resurrection had been first achieved, weeping because they seemed to have taken away her Lord, and she knows not where they have laid him—it is to her that the Lord first appears. F. D. H.

10. The disciples went to their own home. [To the home of John.] The love and tender charity of John's character came out beautifully in his affection for Peter, even after his denial of Christ. He clings to him, and has him under his own roof, wherever that was. All through the Gospels and Acts, Peter and John seem to have been peculiarly drawn together, and to have been close friends and companions. J. C. R.

We have all a nearer, a more special interest in this deserted tomb of Jesus Christ. For us he died, and for us he rose again. Firm and fast as the grave now seems to hold the buried generations of our race, it is doomed, as a fruit of Christ's resurrection, to relax its grasp and yield them up again. Empty as was Joseph's sepulchre when the angel spake to the women, so empty shall be every grave of earth when another angel shall sound his trumpet, and it shall ring through the regions of the dead, and stir all to life again. Blessed was that morning which dawned upon the empty tomb at Calvary, but more blessed to us shall that other morning be which shall dawn upon the empty graves of earth, if only now we live in Christ; if at death we sleep in Jesus; if at that resurrection we be numbered with those who shall share the resurrection of the just. H.

Fit is it that we sing unto the Lord a new song! and with thankful hearts, on his own day and on every day, congratulate the triumph of his rising from the dead, and rejoice in this birthday of our hopes! Now is the justice of God amply satisfied, or the prisoner had never been released. Now is the reproach of the cross ceased, and turned into glory. The God and Father of our Lord Jesus Christ is now, through the death and resurrection of his dear Son, become our Father and our God. D.

Section 161.—Appears to Mary, then to the other Women. Watch bribed. Disciples disbelieve.

MATTHEW xxviii. 9–15. MARK xvi. 9–11. LUKE xxiv. 9–11. JOHN xx. 11–18.

Mk. 9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary
Magdalene, out of whom he had cast seven devils.
J. 11 But Mary stood without at the sepulchre weeping: and as she wept she stooped down
12 *and looked* into the sepulchre; and seeth two angels in white, sitting, the one at the
13 head, and the other at the feet, where the body of Jesus had lain. And they say unto
her, Woman, why weepest thou? She saith unto them, Because they have taken away
14 my Lord, and I know not where they have laid him. And when she had thus said, she
15 turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus
saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him
to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where
16 thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned
17 herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her,
Touch me not; for I am not yet ascended to my Father: but go to my brethren,
and say unto them, I ascend unto my Father, and your Father; and *to* my God, and
your God.
Mk.10 Mary Magdalene came to the disciples, as they mourned and wept, and told them that
11 she had seen the Lord, and *that* he had spoken these things unto her. And they, when
they had heard that he was alive, and had been seen of her, believed not.
M. 9 And as they [*the other women*] went to tell his disciples, behold, Jesus met them, say-
10 ing, All hail. And they came, and held him by the feet, and worshipped him. Then
said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and
there shall they see me.
11 Now when they were going, behold, some of the watch came into the city, and shewed
12 unto the chief priests all the things that were done. And when they were assembled
13 with the elders, and had taken counsel, they gave large money unto the soldiers, saying,
14 Say ye, His disciples came by night, and stole him *away* while we slept. And if this
15 come to the governor's ears, we will persuade him, and secure you. So they took the
money, and did as they were taught: and this saying is commonly reported among the
Jews until this day.
L. 9 And [*the women*] returned from the sepulchre, and told all these things unto the eleven,
10 and to all the rest. It was Joanna, and Mary *the mother* of James, and other *women*
11 *that were* with them, which told these things unto the apostles. And their words seemed
to them as idle tales, and they believed them not.

BEFORE he descended to the tomb, Messiah had finished transgression and made an end of sin. There was nothing to take him thither, except the Scripture which must be fulfilled, and the last enemy which must be destroyed; and except the great stone and the pontifical seals, there was nothing to keep him there. Vainly did the King of Terrors watch over his strange captive, and vainly did the grave boast of its mysterious and mighty inmate. He opened his eyes, and death was abolished; he stood up, and the grave had lost its victory; and yielding to the touch of heaven's herald, the seals and the great stone gave way, and Jesus was "declared the Son of God, with power in his resurrection from the dead." Delivered for our offences, he was raised again for our justification: and along with him rose all his ransomed—that glorious Church of countless members which left the grave of Jesus acquit-

ted, accepted, legally justified, virtually saved. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Because he lives, they shall live also. From the great life-fountain, the Mediator's person, their souls have imbibed immortality, and their union with Christ secures them an eventual share in Christ's own resurrection. *Hamilton.*

Two of the most unqualified declarations of Christ's essential deity were made to him, and sanctioned by him, after his resurrection: this one of the actual paying of divine honors to him, which was repeated by the disciples just before the ascension, and Thomas's hearty confession, "My Lord and my God!" We see in this just that steady development of gospel truth which is most natural. Up to the time of his death on the cross, marvellous as the tokens of the Lord's superhuman character were, both in his words and in his acts, it was the human side of his nature that was kept constantly in view. A being having all the visible attributes of a man, subject in the body to mortal limitations—to weakness, pain, fatigue, sleep, hunger, tears—moving and feeling as other men move and feel, must leave on all about him the impression of a human nature; nor would it be very strange if the daily sight of these external qualities should partly obscure, for the time, the marks of a loftier origin, and make a belief in his divinity difficult. But the sepulchre had now put a different aspect on all these mortal signs; the resurrection had transfigured them and, as it were, *divinized* them. It had never been heard before that a man lifted himself, by his own will, out of the grave and asserted his superiority to all the forces of destruction. Surely here must be nothing less than the Creator's majesty. The divinity broke through the mortal investiture. In the glorified form the "Son of God" stood revealed not less than the "Son of man." They worshipped him, and he received their worship. F. D. H.

Is not the fragmentary character of each of these four separate accounts just what we might have expected, considering the time and manner of the events narrated—the obscure light, the women coming, it may have been singly, or in different groups by different routes, the surprise, the terror, the running in and out, to and from the city—all this within the compass of an hour or two? Which one of the spectators or actors in these busy and broken movements, if asked afterward to detail what occurred, but might have given an account of it differing from that of all the others? H.

The confusion which confessedly exists in this part of the narrative, and the consequent difficulty of reducing it to one continuous account, is not the fault of the historians, but the natural effect of the events themselves, as impressed upon the senses and the memory of different witnesses. If it had pleased God to inspire a single writer as the historian of the resurrection, he would no doubt have furnished as coherent and perspicuous a narrative as any other in the sacred volume. But since it entered into the divine plan, as a necessary element, to set before us not a single but a fourfold picture of our Saviour's life and death, we must purchase the advantage of this varied exhibition by submitting to its incidental inconveniences. Among them is the difficulty, just referred to, of combining all these views, taken from different points of observation, into one complete view to be seen at the same moment. The historical problem is as hard to solve as the pictorial, not more so; and the seeming inconsistencies, resulting from the effort to amalgamate the narratives, ought no more to destroy our faith in their eventual harmony, than similar points of disagreement in four photographic views of the same edifice or landscape ought to make us question either the identity of the object or the absolute truth of the delineation. J. A. A.

Mk. 9. First to Mary Magdalene. She had gone with the other women to the sepulchre; parting from them before their interview with the angel, and finding Peter and John, she had followed them back to the spot; and it was then that Jesus appeared to this Mary. To a woman was this honor given to be the first that saw the risen Redeemer; and that woman was *not* his mother. B.

A great injustice has been done to Mary Magdalene, in identifying her with the woman who was a sinner, who anointed the Lord's feet with ointment, and wiped them with the hairs of her head. The name of that woman is not mentioned in the record of the incident in which she took so prominent a part. The incident occurred not in Magdala but at Nain. It was after Christ had left Nain that the first mention of this Mary meets us in the gospel narrative: "And the twelve were with him, and certain women, which had been healed of evil spirits

and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Named thus along with one whose husband held an important office in Herod's household, named as one of those who ministered to our Lord of their substance, Mary Magdalene does not appear to have been a woman of a low or poor condition. (Section 46, page 185.)

J. 11. Mary stood weeping. The Master had been to her the kindest and best of friends. Her grateful love, living in her sorrow, makes her cling, even when John has left it, to the spot where in death he had reposed. Mary Magdalene, standing alone weeping thus before the empty sepulchre, presents herself to our eye as the saddest and most inconsolable of all the mourners for the Crucified. H.

12, 13. Seeth two angels. The whole character of this representation seems to show clearly, that Mary had not before seen the angels; and also that she had not before been told that Jesus was risen. R.

14. She turns away even from an interview with angels, from converse with those who may have had as their purpose, in putting to her that question, to tell her about her risen Lord. She turns away even from them, to weep out, without further interruption, her most bitter grief. But now, from other lips, the same question, "Woman, why weepest thou?" salutes her ear. She sees, but scarcely notices, the person who thus speaks to her. He is not directly before her, and she cares not to turn, or make any scrutiny of his person. Even had she done so, seeing him through the veil of dropping tears, she might have failed to recognize him. She cares as little, in fact, about who this speaker is, as she had cared about who those angels were. H. ——So absorbed in her sorrow, and so utterly without hope or expectancy of such a blessing, that she speaks to the supposed stranger without recognizing him. E.

Her heart was covered by so thick a cloud of sorrow, that she could not recognize him whom she yet was so earnestly seeking. And believers are often as near to Jesus as their soul is to their body; their tears and sighs, their love and longing, testify to the faith that is in their heart; and yet at times they cannot perceive him whom their soul loves and seeks. *Scriver.*

15, 16. Woman, why weepest thou? The first word from the mouth of the risen Lord! This is what Christ's resurrection exclaims to every troubled sinner; for therefore is he risen, that our sorrow might be turned into joy. R. B.

Mary. With one word, and that word *her name*, the Lord awakens all the consciousness of his presence: calling her in that tone doubtless in which her soul had been so often summoned to receive divine knowledge and precious comfort. (That she *turned herself* seems to imply that she had not been looking full at him before.) A.

Since that day when the Lord had healed her and received her among his own, she had with blessed joy often heard her name from his lips. Who but He could it be, whose cry of *Mary* now struck upon her heart? Who could it be but he, the Good Shepherd, who knows his sheep and is known of his—who calleth his own sheep by name and they know his voice? R. B.

They that were spiritually best prepared, by affection, by earnestness, by sympathy with the spirit of his life and cross, and by love for him, had the clearest and earliest disclosures of his glorified presence. It is just so now. They that are least occupied with themselves, least engrossed with a business that is all of this world, or with a social life and its fashions that are all afar off from the simplicity of his beatitudes, they that are trying to do and bear his will in their houses, they that are busy looking after his lost sheep, they that are ready to believe more because they use the faith they have, they that repent most sorrowfully and put not their boast in anything that they do—these are the souls to which he will unveil the glory of his face, whose eyes he will touch and open that they may see more and more of his truth, and in whose hearts he will dwell, as he dwells in no temple that is made with hands. F. D. H.

17. In the very difficult words, "Touch me not," two things seem clearly *implied:* a solemn declaration of changed relations of intercourse with the risen Lord, and a consolatory assurance that what is prohibited now shall (in another form) be vouchsafed hereafter. E.——It meant that the day for personal, physical presence, for merely human affection, for the grasp of human tenderness, was over now. Henceforth he was to be with his people more nearly, more intimately, because *in spirit.* F.

He allowed a physical touch to the *fear* of the other women and to the *unbelief* of Thomas; but he taught the higher spiritual truth to the unfearing, believing Mary, when he gently disallowed a similar touch to her ardent love. J. G. B.——The "Touch me not" was a prophetic protest against all the miserable forms which mistaken devotion has invented in the course of ages. *De P.*

She would have touched him, as if he had been the same as he was before; but he was not the same, and the season for such touching was over. Another kind of touching must begin; and when his disciples shall apprehend him as he is—when they shall fully realize the spiritual glory of him who has as yet been little more than a loved com-

panion and friend—when they shall "see" that he has gone to his Father, they shall behold him, hear him, touch him, as those who are indeed his "brethren." W. M.

"I am not risen from the dead that I may again in body walk the earth, but in order that I may ascend up to the Father. Therefore, believe that I am going to the Father, where I shall rule and reign with him forever, and bring you also out of your death and out of every sorrow. Then will ye have me with you to be truly seen and touched by you; then will ye forever enjoy an everlasting communion with me and with my Father." *Luther.*

Brethren. Indirectly to assure the disciples that the Lord was still truly man, and in this respect still stood on the same relations with them as before. E. ——"My brethren." Blessed Jesus, who are these? Were they not thy followers? yea, thy forsakers? How dost raise these titles with thyself? At first they were thy *servants;* then *disciples;* a little before thy death they were thy *friends;* now, after thy resurrection, they were thy *brethren.* *Bp. H.*

A name of yet closer fellowship, a glorious, a precious name, is here given to believers—*brethren* of Jesus Christ. How must this *brother's greeting* have comforted and refreshed the scattered disciples, so wholly unworthy of it, they who had forsaken and denied the Lord! And to all of us poor sinners also belongs this tender name of brethren, and not to the first disciples alone; for the apostle tells us we are predestinated to be conformed to the likeness of the Son of God, "that he might be the first-born among many brethren." R. B.

I ascend. His stay in his then form was to be but transient; only after his ascension could he remain permanently, and that in another form. Therefore he did not commission Mary to announce his sensible coming, but his ascension to the Father, and his subsequent revelation to them; making no mention of the intermediate and brief manifestation that was only to prepare the way for the higher and permanent one. N.

The Lord does not here send word to his disciples respecting his already accomplished *resurrection*, but proclaims to them his speedy *ascension.* The disciples were to turn their thoughts toward those heavenly blessings which Christ dispenses in his kingdom; they were to see in their risen Lord the only-begotten Son of the Father and his glory. His resurrection was to be followed by no fresh dying; the risen one ascends to heaven, and lives and reigns forever. R. B.

My Father and your Father: my God and your God. All the deepest of the Church fathers were wont to call attention to this, as expressly designed to distinguish between what God is to him and to us—*his* Father *essentially*, ours not so; our *God* essentially, his not so; his God only in connection with us; our God only in connection with him. B.

Christ desires to "proclaim to his brethren," that his passion and his rising again have obtained this for us, that *his* Father has also become *our* Father, *his* God also *our* God. The Lord himself brings into view this fruit of his resurrection, that we may now venture, as Christ's brethren, to call God our Father with *a good conscience*, as Peter speaks. The other fruit of the Lord's resurrection, namely, *our* resurrection, is bound up in this comforting discourse. Since God calls himself the God of Abraham, Isaac, and Jacob, Abraham, Isaac, and Jacob live before him; for God is not a God of the dead, but of the living. So Christ teaches the resurrection of the dead. Here he calls God *our* God. Even; then, as it was impossible that Christ should be holden of death because God is *his* God, just so is it also impossible that *we* should be holden of death because God is *our* God—a God, not of the dead, but of the living. R. B.

Paul answers the question, "Who is he that condemneth?" by saying, "Christ hath died—yea, rather hath risen again, who is even at the right hand of God, who also maketh intercession for us." The death, the resurrection, the ascension, the intercession of Christ, are four great facts that should never be separated. J. C. R.

M. 9. Jesus met them. The second appearance of Jesus was to the other party of women, as they returned to the city, and, perhaps, separated to find out the different apostles, to whom when assembled they related the whole of their adventure. H. M.

Saying, All hail! Words of exulting congratulation to mourners weeping for the dead. His work was done, a new era had begun; death was conquered in his person; life and immortality were brought to light for the world. But what will be his joy when he returns in glory to utter a last "All hail!" to sea and land, to the graveyard of the world, to the dust of every one which has been marked by his eye, and precious to his heart! N. M.

Worshipped him. By a variety of persons, and on a variety of occasions, was he worshipped upon earth, nor do we once read of his rejecting these honors; he received them without a single mark of disapprobation: on the contrary, when worship was offered to Peter, Paul, and Barnabas, they rejected it in the most pointed terms of abhorrence; nor would an angel suffer John the Divine to fall down at his feet to worship him: "See thou do it not," says he, "for I am thy fellow-servant, and of thy brethren the prophets: worship God!" *Nares.*

Those institutions and movements in the world, however moral or religious their object, and however brisk their activity, seem to have no deep or

strong or permanent life in them which are without this living and conscious connection with the presence and person of Christ, so as to draw their constant supplies of power from him. Those, on the other hand, however few their numbers, or scanty their treasuries, or apparently insignificant their results, which are rooted and grounded in him, animated by the daily breath of prayers to him, in their members and leaders consecrated to him personally, holding him by the feet and worshipping him—these seem to have in them a certain tranquil and immortal power for good, and to be the salt of the earth. So too with the souls of men. With whatever good intentions, honorable aims, charitable feelings, and abundant energy, they that are without this conscious connection with the living and personal Head seem like streams, however full, which run from a cistern and not from the fountain in the hills. They have all that human goodness and zeal can have without that one secret and ineffable element of Christian love, eternal and inexhaustible; and therefore, while they are never to be judged uncharitably, they are not to be trusted as we trust what Christ holds in his almighty hand and stamps with his cross. He does not say to them, "All hail!" and they do not hold him by the feet and worship him. F. D. H.

The Messages by Mary and by the Women.—Christ had said to the eleven, "I leave the world and go to the Father." To inform them that, though now risen, he *had not yet* ascended—gone to the Father—but that he would soon ascend, was the object of the *word* to Mary, "Go, say to them, I ascend." Besides this information, it was essential that they should understand, before he showed himself, that with him this was a brief transitional period, a passage-time from the earthly and natural to the heavenly and spiritual; and that during this brief interval until his ascension, the terms of their intercourse with him, especially the old familiar personal relations, were to be changed, to accord with his own changed relations to nature and humanity. The communication of this fact was made directly to Mary Magdalene in the gentle prohibition "Touch me not," and in the reason assigned, "For I am not yet ascended;" and it was conveyed through her indirectly to the disciples. This *double* message to Mary was the first, because the most important. And it was conveyed through Mary, who had neither fear of the angels, nor fear or question of the risen Saviour; through Mary, because her spiritual susceptibility and perception were signally deep and clear, as her faith was exceptionally simple and strong, and her devotion true and pure. And without demur this unfearing, discerning, trusting Mary of Magdala received and conveyed the word, and the enacted instruction, to the disciples.

But these dull-minded, disheartened men needed a positive, strong *assurance* of the Lord's *actual resurrection;* to know directly, by unquestionable testimony, fortified by sight and hearing and *touch*, that he *was indeed risen in the same body.* Hence the *double* message to the *fearing, half-believing* women. First they had a direct assurance from the angel: "Fear not—go, tell his disciples that he is risen, and goeth into Galilee!" Then, a little after, Jesus presented himself to their vision, allowed their touch, and with his own voice repeated the angel's word, "Fear not; go tell my brethren." And so, with *their* feebler faith strengthened, and fear allayed, they could, as they did, convey this double assurance of *the fact* of his actual resurrection in the body. Thus the significance of those two appearances of our Lord may be interpreted. Through Mary the disciples were instructed, first, that the ascension was yet to come; and second, that during the brief transition interval there would be no recurrence to the former familiarity of intercourse. Through the women they were directly and positively assured that the Master had risen from death and the grave, and lived again in the body. J. G. B.

11. Thus these heathen soldiers became the first preachers of Christ's resurrection, and witnesses of the truth of it to the most inveterate of his enemies. But neither soldiers nor priests were affected by what the one saw or the other heard. **13. Stole him away.** It was absurd to pretend to say with any certainty what passed while they were asleep; so that this was in effect only hiring them to say that they knew nothing of the matter. D.

L. 11. As idle tales, they believed them not. Nothing appears more clearly on the face of every narrative than the total want of expectation, the incredulity, the unwillingness to be convinced, which marked the disciples. Yet how often the Saviour intimated not only his death but his resurrection to his followers! But it is their doubts that make their after-faith so valuable and so satisfying to us. They were not too anxious, they were only too unready to believe. On the other hand, the enemies of Jesus attached more meaning to what he said of his approaching resurrection than his friends. W. M.

How could those who were so slow to believe in the resurrection have been its inventors? And yet they did believe, and this faith in the resurrection became their lever to move the world. *De P.*—— Within six weeks of the resurrection, that great event was the unshaken faith of every Christian; within a few years of the event the palpable historic proofs of it and the numerous testimonies of its reality—strengthened by a memorable vision

vouchsafed to himself—had won assent from the acute and noble intellect of a young Pharisaic zealot and persecutor whose name was Saul. F.

THE ascension itself began in the resurrection. It is in the tomb that we find the great dividing line between humiliation and exaltation; and when, on the third morning, Jesus burst the bands of death, his glorification had begun. He was, indeed, still to appear from time to time on the earth, but that was in itself no humiliation. The labor, the suffering, the sorrow, had ceased forever. W. M.

That resurrection light illumines all things. It reveals to us the righteous love of God, the all-sufficiency of Christ's atonement, the certainty and glory of eternal life, and the redemption of the body new and transfigured. The day has dawned that shall never end; and in the heaven of heavens, on the right hand of God, we behold him, the God-man, as our Intercessor, Advocate, sympathizing Friend, and glorious Head. A. S.

Section 162.—Walk to Emmaus with Two Disciples.

MARK xvi. 12, 13. LUKE xxiv. 13–35.

Mk. 12 AFTER that, he appeared in another form unto two of them, as they walked, and went into the country.

L. 13 And behold, two of them went that same day to a village called Emmaus, which was
14 from Jerusalem *about* threescore furlongs. And they talked together of all these things
15 which had happened. And it came to pass, that, while they communed *together*, and
16 reasoned, Jesus himself drew near, and went with them. But their eyes were holden,
that they should not know him.
17 And he said unto them, What manner of communications *are* these that ye have one
18 to another, as ye walk, and are sad? And the one of them, whose name was Cleopas,
answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known
19 the things which are come to pass there in these days? And he said unto them, What
things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet
20 mighty in deed and word before God, and all the people: and how the chief priests and
21 our rulers delivered him to be condemned to death, and have crucified him. But we
trusted that it had been he which should have redeemed Israel: and beside all this,
22 to-day is the third day since these things were done. Yea, and certain women also of
23 our company made us astonished, which were early at the sepulchre. And when they
found not his body, they came, saying, that they had also seen a vision of angels, which
24 said that he was alive. And certain of them which were with us, went to the sepul-
25 chre, and found *it* even so as the women had said: but him they saw not. Then he
said unto them, O fools, and slow of heart to believe all that the prophets have spoken!
26, 27 Ought not Christ to have suffered these things, and to enter into his glory? And be-
ginning at Moses, and all the prophets, he expounded unto them in all the scriptures
the things concerning himself.
28 And they drew nigh unto the village whither they went: and he made as though he
29 would have gone further. But they constrained him, saying, Abide with us: for it is
30 toward evening, and the day is far spent. And he went in to tarry with them. And it
came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and
31 gave to them. And their eyes were opened, and they knew him: and he vanished out
32 of their sight. And they said one to another, Did not our heart burn within us while
he talked with us by the way, and while he opened to us the scriptures?
33 And they rose up the same hour, and returned to Jerusalem, and found the eleven
34 gathered together, and them that were with them, saying, The Lord is risen indeed, and
35 hath appeared to Simon. And they told what things *were done* in the way, and how
he was known of them in breaking of bread. Neither believed they them.

Approach the holy Gospels from the side of trust and love. In them is found the blessed presence of him whom, if you are a Christian, your soul loves above all things; of him through whom you have daily access to the Father of your spirit; of him whose atoning blood, daily applied to your soul, is your only confidence before God, in the midst of daily growing proofs of your own utter unworthiness; of him whose victory over death is your only hope as years pass on, and the edges of the dark shadow begin to infold you. These gospels are the history of Him; how he, from his awful Godhead, was pleased to stoop to be born as one of us, and yet not as one of us; how, in the emptying out of his glory as God, there grew up mysteriously around him, in his humiliation, the elements of human knowledge; how, himself without sin, he entered into conflict with sinners. How loving in the midst of severity, how gentle amid sternness, how humble in the holding back of his power, was ever his bearing among those who hated him! How holy and harmless his going down into death, how glorious his victory over it! Take these blessed facts as the life of your soul, and go to the gospels to know more of Him! A.

If, with a true and living faith, we seek to bring home to our hearts the great features of the evangelical history, we shall not seek in vain. The history of the gospels will be more and more to us a living history; one divine image ever waxing clearer and brighter—shedding its light on lonely hours, coming up before us in solitary walks, ever fresher, ever dearer—until at length all things will seem so close, so near, so true, that our faith in Jesus and him crucified will be such as no sophistry can weaken, no doubtfulness becloud. E.

L. 13. Emmaus. A village seven and a half Roman miles from Jerusalem, a walk of two and a half hours. R.——**15. Jesus drew near, and went with them.** It is incarnate Deity, fresh from the conflicts and the victories of the garden, the cross, the sepulchre. It is literally God walking with men, men walking, though they knew it not, with God. H.

16. Their eyes were holden. Mark says (verse 12, above) that our Lord appeared to them *in another form*, while Luke here says that *their eyes were holden that they should not know him.* The one gives the cause and the other the effect. J. A. A. ——The original expression (in Mark) points unmistakably in its signification to *form* or *shape.* J. J. O. ——Still, the averment of Luke that their eyes were holden, and the manner of our Lord's parting from them, seem more naturally to imply that the idea of a supernatural agency affecting the eyes or minds of the two disciples, was in the mind of the sacred writer. R.

18. Render the first clause in the sentence thus, "*Dost thou lodge alone at Jerusalem?*" "Dwellest thou in solitude there, so withdrawn from all which is passing, that no tidings have reached thee of the marvellous events which within the last few days have befallen?" T.

19. By questions needless for him to put, but very useful to them to answer, Jesus draws out from them the extent of their ignorance and incredulity, but, at the same time, the amount of their belief, the strength of their attachment to Christ, and the grief which the disappointment of their expectations regarding him had created. H.

21. We trusted that it had been he. Even his chosen disciples gave to him their affections rather than their judgments. They devotedly loved his personal character, they believed in his greatness, but they did not comprehend it; the new principles struggled in their minds with the old faith, but they never succeeded, while he lived, in completely displacing it. Hence, when he died, the disciples at the first spoke as if their hopes were overthrown forever. The plain fact is, that Jesus at the last disappointed his disciples, disappointed his own relations, disappointed the masses of the people, disappointed every one except himself. *He* was never disappointed, from the first to the last moment of his course. Without a single complete example of success while he lived, amid constant discouragement and apparent discomfiture, he calmly believed in the omnipotence of spiritual truth and in the divinity of his own mission. Y.

25. Fools. The word so rendered only means "wanting in thought, understanding, and consideration," and does not imply any contempt. J. C. R. ——**Slow of heart to believe.** Of the Scripture, they had believed as much as fell in with their preconceived prejudices and opinions; so often the way with us all; but not "*all that the prophets had spoken.*" Man's word, and woman's word, and angels' words, they had paid more or less heed to all these; but of God's word, that word which liveth and abideth forever, they had not inquired, nor sought to learn from it how it should fare with the Christ of God; else they would have found that the very things over which they were mourning had long ago been fore-announced, and declared needful to his entrance into his glory. T.

The one great, misleading prejudice of the disciples had been their belief that the path of the promised Messiah was only to be one of triumph and glory. To rectify that error, it was only required that they should be made to see that the

predicted triumph and glory were alone to be reached through the dark avenues of suffering and of death. H.

27. In all the scriptures. He began, as we can hardly doubt, with the first promise: the seed of the woman, who should bruise the serpent's head. And then there were the types, claimed by the Lord in the days of his flesh, or by those who wrote concerning him, as fulfilled in him: the brazen serpent and the paschal lamb. So also the typical persons: Joseph, who from the lowest humiliation of the pit and the dungeon passed to the right hand of the throne; David, who suffered so much and so long from the persecutions of Saul—these, with many more. And when the august interpreter reached the prophets, the fifty-third chapter of Isaiah was the central prophecy which he expounded. Around this would be grouped the great prophetical Psalms of the Crucifixion—the Psalms are specially referred to, verse 44—as eminently the twenty-second, claimed by the Lord upon his cross, and the fortieth, claimed in like manner for him by his apostle (Heb. 10 : 5); then further Daniel 9 : 26; and the book of the prophet Jonah; while Zechariah would prove rich in prophetic glimpses of all which had just on Calvary been fulfilled (12 : 10; 13 : 7). These disciples had assumed that Jesus of Nazareth could not be the Christ, *because* he had suffered these things; the Lord shows them from all Scripture that he could not be the Christ, *unless* he had suffered these things. T.

To accompany two such humble men, and spend so much of one of his Sabbaths in instructing them out of the Scriptures, the divine Redeemer himself thought not a task too lowly. By devoting so much of that first Christian Sabbath to it, has he not left behind him a pattern of what all true and faithful exposition of the sacred Scriptures ought to be, even the unfolding of the things touching a once crucified but now exalted Saviour; and has he not dignified, by himself engaging in it, the work of one man's trying, at any time, or in any way, to lead another to the knowledge of the truth as it is in Jesus? H.

28. Made as though he would have gone further. He was simply passing on. Our Lord did not mean to deceive. He used the readiest and most natural means to draw out the feelings of the disciples, by walking on as if intending to go further. J. C. R.

30. He took bread, and blessed, and brake, and gave. Something in his manner of doing this was his own appointed means of their recognition of him. But we must not suppose any reference to, much less any celebration of, the Lord's Supper. Neither of these disciples was present at its institution, and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that the Romanists have built on this incident—even to making it a defence of administration in one kind only. A.

No instance given illustrates more strikingly the adaptation of the risen Saviour's self-disclosures to the requirements of his disciples. Their minds were first enlightened and their hearts warmed, till there was no longer a danger of affecting their senses only, but a security of intelligent conviction, resting on impressions left by the discourse they had heard. They were gently led on till fully prepared, and then the *appearance* was granted in a way inexpressibly touching and tender, that no less fired their love than established their faith. G.

31. Vanished out of their sight. A marvellous change had passed over him. He was the same, and yet different. He was known only when he revealed himself. He conformed to the laws of our present life, and yet he was not subject to them. B. F. W.

The miracle of the resurrection was rather, in the first instance, for such as already believed in Christ, and now only needed that their faith should be sealed and confirmed. Hence, in part at least, the impression we get from the New Testament in regard to those forty days—an impression of unobtrusiveness on the part of Christ, a certain reserve and remoteness, almost semi-spiritual and shadowy, as evinced in sudden, unexpected appearings and disappearings, changes of form, and silent glidings in and out of secluded and fastened chambers, as if the feet, which were so soon to tread the yielding air ascending to the Father, were already lightening their pressure upon the solid earth. R. D. H.

The Evangelists treat the resurrection as simply, unaffectedly, inartificially, as everything else which they touch. The miracle to them seems to form a natural part of the Lord's history. They show no consciousness that it needs greater or fuller authentication than the other events of his life. They wrote not to create belief, but to inform those already believing. A knowledge of the chief events in the Lord's ministry, including the resurrection, and a general conviction of their reality and significance, is everywhere assumed in the apostolic writings. In each of the epistles the literal fact of the resurrection is the implied or acknowledged groundwork of the apostle's teaching. The very designation of God is "He who raised up the Lord from the dead." In this miracle lay the sum of the new revelation, the sign of Christ's Sonship. To believe this fact and profess it was the pledge of salvation. B. F. W.

32. Did not our heart burn? From this episode I learn that Christ Jesus is willing to *be the companion of my life-journey* until I reach the heav-

enly home. Blessed the man whose heart burns within him from the constant presence and inspiration of the Saviour. Having Christ with him, the believer's life-journey will be a *safe* one. He need never miss the right road. He will never be led astray. Christ knows the whole pathway thoroughly from the "City of Destruction" to the City of the Great King. And wherever Christ directs us to walk, there we ought to go. It matters not that we cannot see the end from the beginning. Christ sees; that is enough. He that walketh with Jesus "walketh surely." T. L. C.

Section 163.—Meets the Eleven in the Evening, and again a Week later.

Mark xvi. 14–18. Luke xxiv. 36–43. John xx. 19–29.

L. 36 And as they thus spake, the same day at evening, being the first *day* of the week,
when the doors were shut where the disciples were assembled for fear of the Jews,
came Jesus himself as they sat at meat, and stood in the midst of them, and saith unto
37 them, Peace *be* unto you. But they were terrified and affrighted, and supposed that
they had seen a spirit. And he upbraided them with their unbelief, and hardness of
38 heart, because they believed not them which had seen him after he was risen. And he
said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath
40 not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them
his hands, and *his* feet, and his side. Then were the disciples glad, when they saw the
41 Lord. And while they yet believed not for joy, and wondered, he said unto them,
42 Have ye here meat? And they gave him a piece of a broiled fish, and of an honeycomb;
43 and he took *it*, and did eat before them.

J. 21 Then said Jesus to them again, Peace *be* unto you: as my Father hath sent me, even
Mk. 15 so send I you. Go ye into all the world, and preach the gospel to every creature.
16 He that believeth and is baptized, shall be saved; but he that believeth not shall be
17 damned. And these signs shall follow them that believe: In my name shall they cast
18 out devils; they shall speak with new tongues; they shall take up serpents; and if they
drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and
J. 22 they shall recover. And when he had said this, he breathed on *them*, and saith unto
23 them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto
them; *and* whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus
25 came. The other disciples therefore said unto him, We have seen the Lord. But he
said unto them, Except I shall see in his hands the print of the nails, and put my
finger into the print of the nails, and thrust my hand into his side, I will not believe.
26 And after eight days again his disciples were within, and Thomas with them: *then*
came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach
28 hither thy hand, and thrust *it* into my side; and be not faithless, but believing. And
29 Thomas answered and said unto him, My Lord and my God. Jesus saith unto him,
Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not
seen, and *yet* have believed.

What a calm and solemn glory rests upon the history of the resurrection of our Lord! He is no more what he was, and yet he is the same. He is not yet seated on the throne at the right hand of the Father; but he does not appear to be of the earth, for he comes only "many times" to the disciples; and where is he when not with them? The twilight envelops our Lord, but it is a morning twilight.

The night lies behind him; behind him lies the conflict. After he had conquered the night with its terrors, there dawned the morning of a glorious day, which no night shall follow.

Peace be with you! This sounds not merely through our hearts and homes, but through the silent dwellings of the grave. The resurrection morning is the victory of immortality over corruption; and therefore all who bear the name of Christ rejoice at the grave of the risen One, in the anticipation of eternity. The resurrection festival of the Lord is a festival of peace. A. T.

He had appeared to Mary Magdalene in the morning. Between morning and evening he had appeared to the company of women returning from the sepulchre, to Simon Peter, and to the two disciples walking to Emmaus. This therefore was his fifth appearance. The *cause* of the disciples assembling, we may reasonably suppose, was the tidings received from the four distinct sets of witnesses, that Jesus had risen from the dead, and was alive. J. C. R.

36. When the doors were shut. If, with Calvin and others, we regard his entrance as a miracle, nothing more is required than in the similar instance of Peter's deliverance out of prison, where "the iron gate opened of his own accord." There is not in the language the slightest foundation for the idea that Jesus entered *through the closed doors* or solid walls; or that his approach was like that ascribed to angels, and not like that of an ordinary human being. R.——That Christ came not through the doors (continuing shut), but that he caused them by his supernatural power to open before him, is a sense of the words that is fair, and unforced, and agreeable to the common way of speaking. R. S.

39-43. After reproving the disciples for not having already believed, he comes to the help of their infirmity, and manifests himself to them as their risen Lord with still greater certitude than to the Magdalene and to the disciples at Emmaus. C. B.

By this language and by this exhibition, and by eating before them—another act inconsistent with the idea of a spirit—it was our Lord's deliberate purpose to persuade his disciples that he himself was before them in the same identical body which had been crucified and laid in the sepulchre. And these two conclusions follow irresistibly from all the facts recorded by the chosen witnesses of our Lord's resurrection: First, that the disciples believed the body of their Lord after his resurrection to be the same identical body of flesh and bones, which they had seen crucified and laid in the sepulchre; and, secondly, that our Lord himself took special pains to impress this very belief upon their minds. R.

He so carefully *qualifies them* to be *witnesses of his resurrection*, that afterward they should appeal to this fact, as we find them doing, that they had "eaten and drunk with him after he rose from the dead" (Acts 10 : 41). R. B.

He showed himself to none but disciples. The world could not have understood him. It might have thought that it beheld the "earthly;" it could not have comprehended the "heavenly." It might have imagined that it saw one who was again to die; it could not have risen to the idea of a conqueror of the grave forever. It might have gazed upon him with the eye of sense; it had no eye of faith to contemplate him as he was, and as he would alone be known. Therefore it was that he showed himself to none but his disciples, and even to them only at such intervals as were necessary to fan the spark of divine life within their souls, and to prepare them for that perfect spiritual vision when they should rejoice to "know him after the flesh" no more. W. M.

This sacred seal of his mission was not for a show for skeptics. For a moment he would have been to them a wonder and a terror; but soon they would have said again, "He hath a devil." His kingdom was the kingdom of truth; and truth must rest upon moral conviction. The resurrection had answered its end in convincing and confirming the disciples; the fact was made sure by sufficient witnesses; but it was not the fact, but the spiritual truth that this fact taught and certified, which was to be preached. J. P. T.——Christ had accomplished the *facts* of the redemption. But these facts enshrined doctrines. By the light that issued from his instructions during this brief interval, the apostles were led into the divine meaning of what before Christ himself could not fully explain. *Binney.*

J. 21. The peace which he had given to them in the word of promise he now extends to them in the reality of fulfilment; as if he had said: That peace be now *with you* which, through my dying and rising again, I have obtained *for you!* All the blessings contained in Christ's kingdom, forgiveness of sins, reconciliation with God, redemption from the power of death and the devil, the gift of eternal life—all this the Lord sums up in the word *peace.* In giving peace he gave all that sinners can ever need. He has made peace, the old writers say, *above us*, with the reconciled Father in heaven (Rom. 5 : 10); he has made peace *within us*, with our assured heart (1 John 3 : 21); he has made peace *beneath us*, in hell, that we should have rest from Satan.

As my Father hath sent me, even so send I you. Christ is the arch-missionary and the arch-apostle (Heb. 3 : 1), at once the author and the first bearer of the office; and the apostles are his successors in the ministerial office. Christ came in his Father's name, and the apostles come in Christ's name. R. B.

Mk. 15-18, J. 22. Here follows our Lord's charge and commission to the eleven apostles, delivered to them here in private by themselves; and distinct from the public and more general commission recorded in M. 28 : 19, 20. As a symbol of this commission to them in particular, and of the power which they should shortly receive through the Spirit imparted from on high, "he breathed on them, and said, Receive ye the Holy Ghost." There was in this emblem a recognition and reiteration of the gracious promise of the Spirit before made; which was to be abundantly fulfilled on the day of Pentecost. R. (See Section 165, note on M. 28 : 18.)

Mk. 16. Believeth not. The words, "is not baptized," are not found in this second clause, as would have been the case had baptism been a saving rite, or essential to salvation. Whether baptized or unbaptized, a man who has not the saving faith of the gospel will be lost. J. J. O.

17, 18. Their sunken faith in his promises received a new impulse when these promises were repeated by him, risen from the dead; his reappearance formed the point of contact for a new spiritual communion with him never to be dissolved, thenceforward to be developed ever more and more. According to their own unvarying asseverations, his resurrection was the foundation of their immovable faith in his person, and in himself as Messiah and Son of God, as well as of their steadfast hope, in his communion, of a blissful, everlasting life, triumphing over death. Without it, they never could have had that inspiring assurance of faith with which they everywhere testified of what they had received, and joyfully submitted to tortures and to death. N.

Nothing stands more historically certain than that Jesus rose from the dead and appeared again to his followers, or than that their seeing him thus again was the beginning of a higher faith, and of all their Christian work in the world. It is equally certain that they thus saw him, not as a common man, or as a shade or ghost risen from the grave; but as the one only Son of God—already more than man at once in nature and power; and that all who thus beheld him recognized at once his unique divine dignity, and firmly believed in it thenceforth. The twelve and others had, indeed, learned to look on him, even in life, as the true Messianic King and the Son of God, but from the moment of his reappearing, they recognized more clearly and fully the divine side of his nature, and saw in him the conqueror of death. Yet the two pictures of him thus fixed in their minds were in their essence identical. That former familiar appearance of the earthly Christ, and this higher vision of him, with its depth of emotion and ecstatic joy, were so inter-related that, even in the first days or weeks after his death, they could never have seen in him the heavenly Messiah, if they had not first known him so well as the earthly. *Ewald.*

J. 22. As it was from the lips of the risen Saviour that the breath proceeded out upon the little company at Jerusalem, so is it from the risen, exalted Saviour that the Spirit comes, whose life-giving influences spread over the whole Church of the First-born. This was but an earnest of better things to come—a few sprinkled drops of that fuller baptism wherewith they were afterward to be baptized; but yet enough to teach that it was by Spirit-taught, Spirit-moved men—by men in whose breasts the heaven-kindled fire of the true spiritual life had begun to burn—that the commission Jesus had been giving could alone be executed. H.

The symbolical act, recalling the predictions of his last discourses in regard to the imparting of the Spirit, must have impressed them profoundly. The higher life received from Christ had before been covered and dormant; now a new consciousness of it arose within them. Still the full sense of the sign and of the words was far from being realized. Not as yet were they the mighty organs of that Spirit for the diffusion of the kingdom of God. The act, therefore, was in part *prophetical.* N.

Of this Spirit, with which he was anointed *without measure*, Christ, as the risen and glorified One, gives by measure to his disciples, and thereby sanctifies them to the ministry of the gospel, which is a ministration of the Spirit (2 Cor. 3 : 8). R. B.—— The Holy Ghost is given to the apostles, and therefore their word in these matters is a word of the Holy Ghost, full of power and truth. *Löhe.*

23. Whose soever sins ye remit. In any literal and authoritative sense this power was never exercised by one of the apostles, and plainly was never understood by themselves as possessed by them or conveyed to them. The power to intrude upon the relation between men and God cannot have been given by Christ to his ministers in any but a ministerial or declarative sense—as the authorized interpreters of his word, while in the actings of his ministers, the real nature of the power committed to them is seen in the exercise of church discipline. B.—— Wherever the gospel of the grace of God is preached to an individual man, and he is entreated and encouraged to take hold of peace, to accept of pardon, to trust in the mercy of Jesus, to believe in the forgiving love of God—then is that office of remitting

sins in the name of Jesus undertaken and discharged. H.

24. Thomas called Didymus. Thomas's mind was a reflecting one, striving after clear conviction in his understanding. When the Lord was speaking of his going to the Father, and of the way by which his disciples should follow him, then it was Thomas who could not endure this discourse which was unintelligible to them all, and who gave the almost impatient answer, "Lord, we know not whither thou goest, and how can we know the way?" "We trusted that it had been he which should have redeemed Israel"—this grief was gnawing at Thomas's heart likewise, now that he had seen the Lord treading his path of crucifixion; and deeper than the other disciples was he lying in unbelief. R. B.

Was not with them. Christ made his first visit during the absence of the skeptical disciple, leaving him to contend with his own doubt and with his fellow-disciples, not by chance or accident, not because he was less worthy of the visit, but that the world might have from him the most overwhelming testimony to the identity of the Christ risen with the Christ dead. Devotion and faithfulness to Christ and duty at length triumphed over his skepticism, and made him the most convincing witness of a risen Redeemer. "*Credo.*"

Scoffers talk of the apostles as if they had been the most credulous people in the world. Now, of Thomas at least they cannot say this, for he was evidently one of those cautious people who must feel the ground on which they set their foot. And yet his doubt is a matter of deep interest to us. All things must work together for good to them that love God. And the effect of Thomas's doubting is to prevent us from doubting. Thomas doubted thus, that all who doubt like him might be convinced like him. You are astonished at his skepticism; be astonished then likewise at his faith, after the Lord had, in infinite condescension, satisfied even the presumptuous demands of his doubt. A. T.

27. Then saith he to Thomas. How sudden, how unexpected the address! Thomas knew that for seven days none of the disciples had seen the Lord; none of them could have reported to Him the words that he had used. Yet now are these very words repeated. H.

Thomas had said: "Except *I shall see in his hands the print of the nails*"—Christ answers: "*Behold my hands!*" Thomas had said: "Except I *put my finger into the print of the nails*"—Christ answers: "*Reach hither thy finger!*" Thomas had said: "Except I *thrust my hand into his side*"—Christ answers: "*Reach hither thy hand, and thrust it into my side!*" Thomas had said: "*I will not believe*"—Christ answers: "*Be not faithless, but believing!*" See how the Lord Jesus keeps in view even every word! R. B.

This long-suffering was shown to Thomas, in order that in him Jesus Christ might manifest all kindness and gentleness, for a pattern to all weak and simple souls. *Luther.*——So does this all-tender Friend of souls still go out after all souls which are tormented with doubts respecting his goodness and truth, in his great patience overlooking even the sinful—"I will not believe." It is not without meaning that the Lord says, *Be not faithless; be believing*, and not merely, *believe!* To be believing, is with true Christians their proper *condition of life;* they live not upon single glances of faith, but faith in Jesus Christ is the abiding motive sentiment of their whole life. R. B.

The apostles have recorded their own sin and shame that we should learn from them how gracious and long-suffering God is, and how he bears patiently with sinners; and we should see from these examples, that in what we are by nature there exists but small difference between us and the blessed apostles; seeing that they often went astray, and that they rested alone on Christ's mercy. And we, although we may be conscious of even greater weakness and sin in ourselves, may not therefore lose heart or despair, but from their example may comfort and encourage ourselves in the hope that Christ will patiently bear with us too. *Luther.*

"We flee to thee, Lord Jesus"—so prays Bernhard—"because thou didst not despise the penitent thief, nor the weeping woman that was a sinner, nor the woman of Canaan who wrestled with thee, nor the publican at the receipt of custom, nor the disciple who doubted thy glory."

28. That Thomas did *not* do what Jesus invited him to do, and what he had made the condition of his believing, seems plain from verse 29 ("Because thou hast *seen* me thou hast believed"). He is overpowered, and the glory of Christ now breaks upon him in a flood. His exclamation surpasses all that had been yet uttered. B.

Overpowered by the heart-searching and yet tender love which is seeking to win him, his heart breaks forth in the adoring confession, "*My Lord and my God!*" Jesus Christ, the crucified and risen One, he calls his Lord and his God. Now did the word of comfort shine bright and clear to him: "Believe in *God*, believe also in *me;*" now did the Spirit which shone forth from the wounds of the glorified Son of man remind him of all that Jesus had said concerning his oneness with the Father. He says to Christ, "*My* Lord and *my* God!" *My*—it is thus that the faith which saves speaks. That Christ is the Lord and that he is God, the devils also "believe;" but the saving *my* they cannot utter for fear and trembling. R. B.

It is at the very time when our Lord is pleased to convince his doubting follower of the reality of his sacred body, in fact of his perfect *humanity*, that the apostle so preëminently recognizes his Lord's *divinity*. With evidence the most distinct that he whom he was permitted to touch was *man*, the convinced disciple, in terms the most explicit, declares him to be *God*. E.

This is the highest confession of faith which has yet been made. It shows how the testimony of Jesus to himself had gradually deepened and exalted the apostles' conviction, from the time when they knew him only as the son of Joseph till now when he is acknowledged as their Lord and their God. A.

It was not faith which assured Thomas that what stood before him was the Christ he had known; that was sight. But it was faith which from the visible enabled him to pierce up to the truth invisible: "My Lord and my God." And it was faith which enabled him through all life after to venture everything on that conviction, and live for one who had died for him. God has granted us the possibility of believing in a more trustful and more generous way than if we *saw*. To believe, not because we are learned and can prove, but because there is a something in us, even God's own Spirit, which makes us feel light as light, and truth as true—that is the blessed faith. F. W. R.

The faculty of faith is as natural to man as the faculty of sight; and, where there is moral evidence to warrant our faith, we may feel as secure in believing as could Thomas in seeing. The spiritual apprehension of Christ through faith is a loftier condition of mind, a richer and more rewarding participation of his Spirit, than could ever be reached through the bodily senses.

29. Blessed they that have believed. This far-reaching benediction embraced, upon one hand, the prophets and saints of the Old Testament, who, with no visible signs of Christ's appearing, and no definite conception of his life and death, nevertheless kept him ever in view as the object of longing desire; and, on the other, it embraced every one who now comes to Christ with a living faith. This faith makes Christ present, makes heaven near makes salvation sure. All the wondrous truths of the gospel, in the person, the life, the death, and the resurrection of Jesus, and all its blessed promises of honor and glory in the future, are made real to our faith. More precious than gold in its own pureness and brightness, more enduring than the fires by which it is tried and tempered, this faith answers to the inheritance to which it leads, incorruptible, undefiled, and unfading. J. P. T.

How Doubt should be treated.—A mental difficulty, a doubt, is not a sin. To some, questioning, doubting is as natural as a strong will, a quick temper. It must be treated as a fact. We must confront all doubt with reality; we must confront every doubting soul with a believing one. Doubt is unrest, faith is repose; doubt is trouble, faith is peace. It is rest to touch some natures. There is a mighty calmness about a real believer. Christ spoke out of living realities; proof went with his words; and so far as a Christian can make the impression on a doubting heart that there is a reality in his faith, he has done something to bring such soul to peace. Chief of all, let us make it our greatest endeavor to bring the doubting soul into personal contact with Christ; have life touch life. If we can bring that life in its weakness and doubt into contact with his life of strength and truth, the work is done. We must be careful to let nothing come between the doubter and Christ. The mighty concession that Christ himself gives to a soul in doubt is full of meaning. He did not allow Mary to touch his crucified body, yet did not withhold it from doubting Thomas. Let us lead every doubting soul straight to Christ, to his life, to his death, and, if need be, to his crucified and risen body. *Tucker.*

For this end Christ has entered the world, that he may make man the heir of God, and God the heritage of man. He stands before us more clearly now, that he may assure us of it. He has borne the penalty of sin, has passed through death in our nature, and has risen above it, bearing those marks of his suffering which prove his continued share in our humanity and his everlasting sympathy with us. *And he shows us his hands and his feet! Ker.*

Section 164.—At the Sea of Tiberias. Lovest thou Me?

MATTHEW xxviii. 16. JOHN xxi. 1-24.

M. 16 THEN the eleven disciples went away into Galilee.
J. 1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias:
2 and on this wise shewed he *himself*. There were together Simon Peter, and Thomas

called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two
3 other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto
him, We also go with thee. They went forth, and entered into a ship immediately; and
that night they caught nothing.
4 But when the morning was now come, Jesus stood on the shore; but the disciples
5 knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat?
6 They answered him, No. And he said unto them, Cast the net on the right side of the
ship, and ye shall find. They cast therefore, and now they were not able to draw it for
7 the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It
is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's
8 coat *unto him* (for he was naked), and did cast himself into the sea. And the other
disciples came in a little ship (for they were not far from land, but as it were two hun-
dred cubits) dragging the net with fishes.
9 As soon then as they were come to land, they saw a fire of coals there, and fish laid
10 thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught.
11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty
12 and three: and for all there were so many, yet was not the net broken. Jesus saith
unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou?
13 knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them,
14 and fish likewise. This is now the third time that Jesus shewed himself to his disciples,
after that he was risen from the dead.
15 So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou
me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee.
16 He saith unto him, Feed my lambs. He saith to him again the second time, Simon *son*
of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love
17 thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon
son of Jonas, lovest thou me? Peter was grieved because he said unto him the third
time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou
18 knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say
unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou
wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another
19 shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by
what death he should glorify God. And when he had spoken this, he saith unto him,
Follow me.
20 Then Peter, turning about, seeth the disciple whom Jesus loved, following (which
also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?).
21, 22 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*? Jesus saith unto
23 him, If I will that he tarry till I come, what *is that* to thee? Follow thou me. Then
went this saying abroad among the brethren, that that disciple should not die: yet Jesus
said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that*
24 to thee? This is the disciple which testifieth of these things, and wrote these things:
and we know that his testimony is true.

Praised be God, he stands ready with his help close to the sea where his servants are fishing; his voice reaches across to them from the shore, forwarding the work of their hands. But when, at the end of the world, the great draught of fishes, taken in the unbroken net of the one gospel, shall be gathered in the harbor of peace, then, at the sight of the redeemed around the throne of the Lamb, they will clearly perceive that the Lord had indeed no need of *their* labor; and will adore the graciousness of his free love, which has so ordered it, that lost sinners are to be turned to righteousness by means of pardoned sinners.

The personal love which exists between the believing soul and the Saviour is the deep working of the Holy Spirit, of which no one knows anything save the soul which experiences it; and he who is favored with the blessed assurance of loving with true actual love him who is God's and Mary's Son, who though in

heaven is yet infinitely near to faith; he who embraces him and lays himself on his breast, crying, "My Lord Jesus!"—such a one rejoices with trembling, and rests his sure comfort on this, that the Lord knows what is the mind of the Spirit, when the Spirit's unutterable "groanings" are the only language we can employ. R. B.

Lovest thou me? All down through time, the question, in various ways, is presented to living souls. The human race is, and will be, divided by that one test. It will be uttered again from the throne of judgment, that throne high and white, before which a disparted world shall pass to his right hand and his left. That throne will be occupied by the resplendent form of incarnate Love, and the destiny of every man will be—must be—as are his affinities in regard to Him. He that loveth is of God; and they who are like God shall be gathered to his bosom. W. A.

THE gospels have been brought to a fit and, it seems, an intended conclusion, at the end of the twentieth chapter of John; but yet another chapter is added, as if dictated by some after-thought, which in its effect links the whole gospel record to the book of Acts which succeeds it. The miracle which had already foreshadowed the work of the fishers of men is repeated, but with altered circumstances, typical of the change which was at hand. For now the Lord is no longer with them in the ship, but stands dimly seen upon the shore; yet from thence issues his directions, and shows the presence of his power working with them in their seemingly lonely toil. Then the charge is left to *feed his sheep*, and lastly the future destinies of the two chief apostles are suffered to be faintly seen. T. D. B.

Third appearance of Jesus to the apostles (*seven of them*) *by the Lake of Galilee*—the *seventh* in all. Their meeting with Jesus in the mountain he had appointed them must have been subsequent to that morning by the Lake of Galilee, of which John has given us so full and touching an account. S.

Sea of Tiberias.

Bethsaida beach recalled bright pictures of our Saviour's life. Here was the cradle of Christianity, and years afterward here again was "the third time that Jesus showed himself to his disciples after that he was risen from the dead." Almost the same persons are this time on the shore again: Peter, and Thomas, and Nathanael, and James, and John; but only "that disciple whom Jesus loved" could at first recognize his Lord. Peter, who had before cast himself into the same sea to go to Jesus, now did so again; but the Lord now thrice called him "Simon," as if the unstable one had by his threefold denial lost his better title. J. M.

He would recall to the memory of his disciples

all that they had witnessed in the early days of his ministry. Above all he would stir the hearts of Peter and James and John, by saying some of his last things to them, at the place where he had first called them to leave their boats and nets, to follow him, and to become fishers of men. J. C. R.

1. There is a significance to be found in the words, "*Jesus showed*," or manifested, "*himself*," that his body after the resurrection was only visible by a distinct act of his will. From that time the disciples did not, as before, *see* Jesus, but Jesus *appeared unto* or *was seen by them*. The language is changed, and in language of this kind all his appearances after the resurrection are related. It is the same with angels, and all heavenly manifestations: men do not *see* them, as though it lay in their will to do so or not; such language would be inappropriate: but they *appear* to men; are only visible to those for whose sakes they are vouchsafed, and to whom they are willing to show themselves. T.

He appears in such a manner as to prove to them most conclusively that he is their risen Lord, yet with an air of strangeness about him which inspires them with awe, and which admonishes them that former familiar fellowship is not to be renewed. N. C. B.

3. That night they caught nothing. Three years before, in the same place, Simon Peter and his companions had also labored a whole night and taken nothing. **5. Children.** He calls them by the tender name of *children;* they were his *brethren*, his *friends*, his dear *children*. He is indeed called "the Everlasting Father." **6.** This time the net did not break, but came whole to land, although they had not at hand the crew of a second ship to help them to draw. R. B.

On both occasions the miraculous success was given after a night of disappointment. In the former case, there was no record of the fish; in this they were carefully counted. Then the fish were taken into the boats on the lake; now they are drawn at once to the shore. Then the net was in danger of breaking; here there was no sign of any such weakness manifested. After the first miracle they were called to be fishers of men; after the second, they are invited to eat with Christ. W. T.

Multitude of fishes. The correspondence of this account with the former fishing is very remarkable, as is their entire distinctness. The disciples must have been powerfully reminded of that; and after the "fishers of men" of the former, the whole could not but bear to them a spiritual meaning in reference to their apostolic commission: their powerlessness without Christ, their success when they let down the net at his word. A.

7. That disciple whom Jesus loved. This is John's modest way throughout his gospel: he hides himself whenever he can; and when he must refer to himself at all, he leaves out the name. The noblest spirits are the meekest. Those who have most in them that is worth showing are least anxious to show it. This best-beloved apostle is always thinking of his Saviour, not of himself. That is one reason why he *is* the best-beloved. And so, although he is to have all Christendom, in all ages, for his vast and admiring audience, he is altogether unconscious and natural in his narrative, as we all are when we are describing something because of the feeling and impression in ourselves, and not trying to produce an effect *for* ourselves. F. D. H.

Girt his fisher's coat. In this hot climate it is common to fish with nothing but a sort of shawl or napkin tied round the waist. The fisher's coat which he girt about him was the short *'abâyeh* which they now wear, and which they very often lay aside while fishing. They can doff and don it in a moment. When worn, it is girt tight about the loins with the zunnar, and Peter did this when hastening to meet the Lord. W. M. T.

Five fishermen came to my camp in their boat by invitation, and were most courteous and intelligent in their talk. All wore the same kind of dress —a cloak, or scarf (the "fisher's coat"), and below it a short kilt. When a man had only this latter garment on, he was said to be "naked." J. M.—— In all the languages of the East a person is said to be "naked" when he is simply divested of his outer garments. *Van Lennep.*

Both apostles come out in their proper characters: he of the eagle eye first detects the presence of the Beloved, and Peter, the foremost in act, as John is profoundest in speculation, unable to wait till the ship should be brought to land, throws himself into the sea that he may find himself the sooner at the feet of his Lord.

10. As that large capture of fish was to them the pledge and promise of a labor that should not be in vain, so the meal, when the labor was done, a meal of the Lord's own preparing, and *upon the shore*, was the symbol of the great festival in heaven with which, after their earthly toil was over, he would refresh his servants, when he should cause them to sit down with Abraham, and Isaac, and Jacob in the kingdom. And as they were bidden to bring of their fish to that meal, so should the souls which they had taken for life help and contribute to their gladness then. And after the Lord has opened the eyes of his apostles to the greatness of their future work, and given to them in type a prophetic glimpse both of their successful labor and their abundant reward, he declares to them the conditions both of accomplishing this work and inheriting this reward. Love to Christ, and the unreserved yield-

ing up of self to God—these were the sole conditions. T.

12, 13. As they were now dining, and the Lord Jesus, in the fatherly way which had been his wont, was to-day also distributing among them the bread and meat, *none of the disciples durst ask him, Who art thou? knowing that it was the Lord.* The infinitely condescending manner, like their own Jesus, in which the Lord of glory was here dealing with them, drove away every doubt which might still have been stirring within them; and foolish and slow to believe as their hearts were by nature, *inclined* as they were to be again affrighted, and to suppose that it was a spirit before them, yet *to-day* such thoughts *durst* not spring up; Satan no longer ventured to disturb the joy of this meal. Those are blessed hours in the Christian's life, when the soul, filled with the love of God which by faith she has tasted, *ventures not* to ask, *Who art thou? knowing* that it is *the Lord*, in whose love she is reposing. R. B.

15–17. What so searching as love, so intense in its requirements, so severe in its tests, because so pure, so rich, so free in its outgoings? Jesus, who had loved Peter so strongly, that by the energy of prayer he had rescued him from the fate of Judas; who had loved him so tenderly, that neither from the cross nor from the open sepulchre had he upbraided him with his fall—now puts to Peter the simple question, "Lovest thou me?" The look which the Redeemer had cast on Peter after his denial was still burning in his soul; and now, like a triple hammer-stroke, the question falls on his heart. Severe and searching from its association, it was the more so from the words in which it was phrased. The first time, our Lord used a word that expresses only a reverential love—putting Peter, as it were, in the place of a servant or disciple. Peter responded with a word that expresses the warmest personal devotion. The same distinction is repeated in the second asking. But the third time, as if to take Peter back to his heart, our Lord adopts his own warmth of utterance, and makes such love the qualification for feeding the flock. Not to precede in rank, but to excel in love, should be the ambition of the Christian preacher. And the one test of the believer's preparation for duty or for death is, *Lovest thou me?* J. P. T.

15. Lovest thou more than these, "thy brethren, my other disciples, do?"—a gentle yet distinct enough reminder of that former saying: "Though all men should be offended, I never will;" a delicate yet searching probe, pressed kindly but firmly home into the depths of Peter's heart; a skilful method of testing and exhibiting the truth of Peter's repentance, without the painful humiliation of having the terrible denials of his Master dwelt upon, either by Jesus in the way of charge, or by himself in the way of confession. H.

What appears surprisingly beautiful on the part of the now humbled disciple is, that in simplicity he passes over the *more*, and says, "*Yea, Lord: thou knowest that I love thee.*" R. B.——Failure had taught him humility, and therefore he will neither claim a preëminence in affection, nor adopt the word of the Saviour's question, which involved deep honor and devotion and esteem; but will substitute for it that weaker word, which yet best expressed the warm human affection of his heart. F.

Thou knowest that I love *thee.* He ventures no longer to trust himself, no longer to trust his own conviction of the sincerity and strength of his love, but he appeals to the knowledge of Christ. The Lord knows that Simon, son of Jonas, loves him; for he says to him, "*Feed my lambs!*" He commits what *he* loves to the care of the man who loves *him.* R. B.

It is according to usage to understand by the "lambs" *young and tender* disciples, whether in age or Christian standing, and by the "sheep" the more *mature.* B.——Both *sheep* and *lambs* the Saviour calls his, thereby commending their weakness and helplessness to the shepherd's fostering love. R. B.

There is one indispensable qualification for all genuine Christian work—a supreme, constraining love to Christ. The first, the second, the third prerequisite for all true feeding of the lambs, the sheep of the Saviour's flock, is attachment to himself—a love to Jesus Christ running over upon all who believe in him. To know and *believe in the love that Christ has to us*, to feel ourselves individually the objects of that love, to open our hearts to all the hallowed influences which a realizing sense of that love is fitted to exert—this is the way to have our spirits stirred to that responsive affection to him, which gives to all Christian service purity and power. H.

16. The second time. In this repetition of the question, though the wound was meant to be reopened, the words "*more than these*" are not repeated; for Christ is a *tender* as well as *skilful* physician, and Peter's silence on that point was confession enough of his sin and folly. **Feed my sheep.** The word here is studiously changed, from one signifying simply to *feed*, to one signifying to "*tend*" as a shepherd, denoting the *abiding* exercise of that vocation, and in its highest functions. B.

17. The question, "*Lovest thou me?*" is thrice repeated, that by three solemn affirmations the apostle may efface his three denials of his Lord. T.—— He was *grieved;* for he remembered that three times he had denied him who had now been three times asking him whether he loved him. But this is *that* sadness which *forgiven* sin awakes in the soul, as

often as Jesus reminds us what we once were, and what we should be without him. "Thou, my Lord, knowest all things; not only my weakness, but likewise the sincerity of my soul." His own heart would at last condemn Peter; but from this verdict he appeals to one who "is greater than our heart and knoweth all things." R. B.

In the Greek, two different words are used for the one translated *feed*. Jesus first commits the feeding of the lambs to Peter, then the general guidance or oversight of the whole flock that he had purchased with his blood; and finally he returns to the simple idea of feeding, as applied to this whole flock. H. ——Feed them as being my sheep, and not thine; seek in them my honor, and not thine own honor; my authority, not thine own; mine, not thine own gain. *Aug.*

Perhaps the feeding of the lambkins was the furnishing of the apostolic testimony of the resurrection and facts of the Lord's life on earth to the first converts; the shepherding, or ruling of the sheep, the subsequent government of the Church as shown in the early part of the Acts; the feeding of the sheeplings, the choicest part of the flock, the furnishing of the now maturer Church of Christ with the wholesome food of the doctrines contained in his epistles. A.

The prayers, the warnings, the look of love, the angel's message, the private interview, this conversation by the lake-side—these all told Peter of the thoughtfulness, the care, the kindness, the pitying sympathy, the forgiving love, of which he had been the object. Thus had he been treated by Jesus; let him go and deal with others as Christ had dealt with him. H.

18, 19. The activity of Peter, as a missionary to the Jews, and in the guidance of the Jewish Christians, extended over a wide sphere. But of the particulars of his career very little is known. In the year 52 he is at Jerusalem, on the occasion of the apostolic conference. Subsequently we find him at Antioch in conjunction with Paul. His first epistle is written from Babylon. In that region Jews were very numerous, and it is natural that the leading apostle to the Jews should be found among them. Whether he had visited the Christians of Asia Minor, to whom his epistle is directed, is uncertain. It became an established tradition that he perished as a martyr at Rome. That he died as a martyr seems evident from the prediction of verses 18, 19. G. P. F.

Not alone as a shepherd is he to follow the Shepherd, but also as a sheep for the slaughter is he to follow the passover Lamb. The Lord rises up and walks on before Peter, who follows in his footsteps: an image of what was the case with both spiritually. But he who was walking on before Peter was the *risen* and ascending One: Peter therefore might boldly and gladly walk after him; for not only to his suffering was he called to follow him, but to his glory also. When, shortly before his death, he calls to mind this "showing" of his Lord Jesus Christ, it leads him to speak of dying as in the presence of a joyful resurrection: "Knowing that shortly I must put off this my tabernacle."

The martyr's cross stands not at the end of every Christian's life; but to no Christian is it permitted to finish his course without being exercised in the way of the cross, in which all his own willing must cease and die, in order that the subdued and quieted heart may rest upon the heart of God in passive self-surrender, in the real feeling of sacrifice, in short, in true *love*; and that thus he may be magnified, who, according to the riches of his glory, works such miracles in us poor sinners. R. B.

22. What is that to thee? A rebuke is implied: "*His* appointed lot is no element in *thy* onward course; it is ME that *thou* must follow." A. ——Observe the absolute disposal of human life which Christ claims: "*If I will* that he tarry." B.

Beneath these words of our Lord to Peter, "What is that to thee? Follow thou me," there is a principle that is applicable in many circumstances still. The speculative, the unrevealed, the insoluble—these belong to God; and if we would have the greatest enjoyment in our lives, and make the best out of them for ourselves and others, we shall leave these to God, and be content, each one for himself, to work in his little portion of the great pattern of history, ignorant of its bearing upon the rest, but believing that, if we follow Christ, all will be right at last. Do the work which the Lord has plainly set before you. Cultivate the Christian character, and give yourselves to the advancement of the gospel of Christ. That is yours—all else is God's. These intricate matters will become hopelessly tangled in your hands. Let God unwind them in his own time, and he will keep them clear. Ah, how much happier we should be if we should trouble ourselves less about the government of the world, and concern ourselves more about our own personal duty! W. T.

Till I come. Seems to intimate that, alone of all the apostles, John should survive that catastrophe of the old dispensation in the destruction of Jerusalem, which made way for Christ's coming in his kingdom. S.

That "coming of the Lord" is meant which is so often alluded to in the three gospels, viz., the establishment in full of the dispensation of the kingdom by the destruction of the nation and temple of the Jews. Then began that mighty series of events of which the Apocalypse is the prophetic record, and which is in the complex known as the "*coming of*

the Lord," ending as it shall in his glorious final advent. A.

In John two eras met, so that the mysterious promise of his Master was fulfilled, as he "tarried till the Lord came" in power and judgment, to sweep away the ensigns of the old theocracy, and appear in the Christian body. "The world" might well seem to be "passing away," as the shifting scene in some great tragedy, or rather as the veil which is cast over the Eternal, to one who had passed through the crisis of the first age. He who had anxiously followed Jesus into the judgment-hall lived to know that his name was preached from India to Spain; he who had frequented the temple, even after he was filled with the might of Christ, survived its ruin, and died in a city consecrated to the service of a heathen deity; he who would have called fire on the heads of the Samaritans, at last speaks in our ears only the words of love. His love was no soft feeling, but a living principle, an absolute devotion to truth, as he had seen and known it in the person of his Lord. He stands forth as the ideal of a thoughtful Christian, relentless against evil, and yet patient with the doubting. He who leaned upon the breast of Jesus was naturally most qualified to record the deepest mysteries of his doctrines. He who had outlived the first earthly forms in which Christianity was clothed must have been able to see most clearly, and set forth most fully, its unchanging essence, "as he soared like an eagle above the clouds of human infirmity, and contemplated with keen and steady gaze the light of eternal truth." B. F. W.

According to the Lord's prophecy, John was *tarrying* long after Peter had finished his course. He was *tarrying* when there was no other apostle left in the Church. He was *tarrying* when the Lord had come in judgment upon Jerusalem. And the Lord himself taught him to understand his word when he gloriously fulfilled it in him. For even before he came to receive him to himself, he granted him to know by experience for what end it was that he should *tarry* till such extreme old age, longer than all his fellow-apostles, namely, for this, that he might behold in holy visions *the coming of the Lord* in his kingdom, and, as the prophet of the New Testament, might deliver to its people the *Revelation*, which commences thus: "*Behold, He* COMETH *with clouds!*" and ends thus: "*Surely* I COME *quickly; Amen. Even so*, COME, *Lord Jesus.*" R. B.

Section 165.—Final Interviews in Galilee and Jerusalem.

MATTHEW XXVIII. 16–20. LUKE XXIV. 44–49. ACTS I. 3–5, 8. 1 CORINTHIANS XV. 6, 7.

M. 16 AFTER that the eleven disciples went into a mountain where Jesus had appointed them;
C. 6 *there* he was seen of about five hundred brethren at once. And when they saw him,
M. 17 they worshipped him: but some doubted.
C. 7 After that he was seen of James; then of all the apostles: to whom also he shewed
A. 3 himself alive, after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the kingdom of God.
4 And being assembled together with *them*, *he* commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have
L. 44 heard of me. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law
45 of Moses, and *in* the prophets, and *in* the Psalms, concerning me. Then opened he their
46 understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
47 and that repentance and remission of sins should be preached in his name among all
48, 49 nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until
A. 5 ye be endued with power from on high. For John truly baptized with water; but ye
8 shall be baptized with the Holy Ghost not many days hence. And ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.
M. 18 And Jesus spake unto them, saying, All power is given unto me in heaven and in

19 earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father,
20 and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

He speaks as if his feet were already standing within the throne of universal sovereignty—as if the Father had already set him on his own right hand in the heavenly places, and had put all things under his feet. It is from the lofty elevation thus attained, it is as clothed with supreme, limitless authority and power, that Jesus issues the great commission to the Church, Go ye therefore and teach, make disciples of, all nations! A mission so comprehensive was as novel as it was sublime. At that time the very idea of a religion equally addressed to all nations, equally needed by and suited to every child of Adam, was wholly new, had never been broached, never been attempted to be realized. He not only announced the project, but he devised the instrument by which it was to be accomplished; he put that instrument in its complete form into the hands of those by whom it was to be employed. The instrumentality employed has never asked for, because it never needed, improvement or change. We have it now in the same form in which it was put by Christ himself into the hands of the first disciples of the faith. The experience of so many centuries has detected no flaw, revealed no weakness, provided no substitute.

It is the distinction, the glory, and the power of the gospel that it holds out to us at the very first, as a gratuity, which it has cost Christ much to purchase, but which it costs us nothing to acquire—the forgiving, loving favor of the Most High. It asks us to dismiss here all our doubts and fears; to know and believe the love which God has to us; to see in Jesus one who is absolutely to be depended on, on whom it is impo sible that too much confidence can be reposed; who by every way that love could devise, or the spirit of self-sacrifice achieve, has tried to get us to trust alone, unhesitatingly, habitually, forever in him. And that simple gospel of the grace of God preached, proclaimed, made known among all nations, to every creature, has it not proved itself fitted for the work? H.

M. 16, Cor. 6. It was the will of Christ to show himself after his resurrection once only to the body of his disciples; to as many, at least, as could conveniently be congregated in one place. It was in Galilee that this purpose could best be accomplished. H.

It would seem probable that this time and place had been appointed by our Lord for a more public interview, not only with the eleven whom he had already met more than once, but with all his disciples in Galilee; and that therefore it was on this occasion when, according to Paul, "he was seen of above five hundred brethren at once." That the interview was not confined to the eleven alone, seems evident from the fact that "some doubted;" for this could hardly be supposed true of any of the eleven, after what had already happened to them in Jerusalem and Galilee, and after having been appointed to meet their risen Lord at this very time and place. The appearance to the five hundred must at any rate be referred to Galilee; for even after our Lord's ascension, the number of the names in Jerusalem were together only about a hundred and twenty. It was a great and solemn occasion; the closing scene of his ministry in Galilee. Here his life had been spent. Here most of his mighty works had been done and his discourses held. Here his followers were as yet most numerous. He therefore here takes leave on earth of those among whom he had lived and labored longest. R.

Writing more than twenty years after this time, Paul gives us the remarkable testimony that the greater number of these eye-witnesses of the resurrection were yet alive, and that some only were "fallen asleep." F.

M. 17. Some doubted. Surely no dishonest writer would, in the very last place where he mentions the resurrection, and in the conclusion of his book, have suggested such a cavil to unbelievers, as to say that "some doubted." This passage shows, among many others, that the Evangelists were plain men who, conscious of their own integrity, have related what they knew with admirable simplicity. Had they been deceivers, they would have written with more caution and art, and have endeavored to obviate every cavil. *Watson.*

No remarks are thrown in on any occasion by the sacred writers to anticipate objections: no endeavor to reconcile the mind of the reader to what may be extraordinary in the narrative. *Beattie.*

Acts 3. Forty days. During those forty days his body had not been liable to merely human laws, nor had he lived during those days the life of

men. The time had now come when his earthly presence should be taken away from them forever, until he returned in glory to judge the world. F.

4. As in Galilee he had gathered his disciples, so there he appoints a place of general meeting. But he cannot ascend to his Father from Galilee. As he went up to Jerusalem to die, he now goes up thither again, that from the Mount of Olives, overlooking the Holy City and the Temple, he may ascend to his Father's right hand to receive the kingdom. *Andrews.*

L. 44. When he met with the eleven in the course of that day on which he was taken up into heaven, our Saviour occupied himself with showing them how needful it was that all things that had been written in the law of Moses and in the prophets and in the Psalms regarding him should be fulfilled; how exactly many of their ancient prophecies had met with their fulfilment in the manner and circumstances of his death; how it behooved him to suffer, and through suffering to reach the throne of that kingdom which he came to set up on the earth; at once unfolding the Scriptures, and opening their minds to understand them. As on the first, so now on the last day of his being with them, this was the chosen theme on which he dwelt; this the lesson upon which a larger amount of care was bestowed by our Lord after his resurrection than upon any other. What weight and worth does this attach to these Old Testament testimonies to his Messiahship! What a sanction does it lend to our searching of their prophetic records, in the belief that we shall find much there pointing, in prophecy and type and figure, to the Lamb slain before the foundation of the earth, the Lamb of God which taketh away the sins of the world! H.

45. Opened he their understanding. A statement of unspeakable value expressing, on the one hand, Christ's *immediate access to the human spirit* and *absolute power over it*, to the adjustment of its vision, and permanent rectification for spiritual discernment; and, on the other hand, making it certain that the *manner of interpreting the Old Testament which the apostles afterward employed has the direct sanction of Christ himself.* **47. Beginning at Jerusalem.** 1. As the metropolis and heart of the then existing kingdom of God: "to the Jew first." 2. As the great reservoir and laboratory of all the sin and crime of the nation, thus proclaiming for all time that there is mercy in Christ for the chief of sinners. B.

Acts 8. His Messiahship, his death, his resurrection, were not matters in which they and their nation alone were interested. Now that the needful work of suffering and death was over; now that the wonderful exhibition at once of the sacredness of the divine law, the holiness of the divine character, the deep unutterable love of God, had been given; now, wide over the world, were repentance and remission of sin to be proclaimed in his name; and they, the men to whom Jesus was then speaking, were to be the heralds, the preachers of this all-embracing gospel of peace on earth, and goodwill on God's part toward all the children of men. They were to receive power from on high to execute that great mission; and beginning at Jerusalem as the centre were to go forth, not as prophets of the future, but as witnesses of the past, witnesses for Christ, to carry the glad tidings abroad through all Judea, and in Samaria, and unto the uttermost parts of the earth.

The life and death of Jesus of Nazareth have now been for centuries before the world, as the life and death of one who claimed to be the eternal Son of God, the equal of the Father; of one who said, that as the Father knew him, so knew he the Father; that whatsoever things the Father did, the same did the Son likewise; that the Father had delivered all things into his hand; that all power was his in heaven and in earth. And no one has ever been able to show anything in the character, the sayings, the doings of Jesus Christ, inconsistent with such extraordinary pretensions; all is in harmony with the claim, all goes to sanction and sustain it. H.

M. 18-20. Careful study of the order of the events and utterances included in Sections 163 and 165, leads to the placing of this formal commission here, as the last utterance of the Lord to the eleven disciples. In the absence of other and positive indications, this place is both natural and fitting, as a sequence to what precedes, and as a closing communication to the apostles. As the genuineness of the less complete form of commission given by Mark, with accompanying special promises (Mk. 16: 15-18), is doubted, it is placed where it reads naturally, and where it may be regarded as preliminary to this complete instruction and command—in Section 163. J. G. B.

This glorious commission is twofold: 1. MISSIONARY—"Go, teach (*make disciples of*) *all nations;*" and when gained, set the seal of *visible discipleship* upon them by "*baptizing them* in (into) *the name*"—the whole fulness of the grace—"of the Father, and of the Son, and of the Holy Ghost," as theirs. 2. PASTORAL—"*Teaching them,*" these baptized members of the Church visible, "*to observe all things whatsoever,*" during the three years ye have been with me, "*I have commanded you.*" B.

All power is given unto me. The word rendered *power* embraces the ideas of both *power* and *authority*—power coupled with right. . . . Observe that the power given to Christ is alleged by him as a reason, not for *subduing*, but for *teaching*, all nations. His power is exercised in patience,

long-suffering, and love. L. A.——Jesus, in his divine nature, had all power from eternity: but it was now to be exercised in his human nature also, which, from a state of humiliation, from "the form of a servant," was soon to be exalted to the highest dignity, and placed at the right hand of God (Eph. 1 : 20; Phil. 2 : 9). P.

19. In the name of the Father, and of the Son, and of the Holy Ghost. Literally *into the name.* It is a profession of subjection, in a new and special sense, to the Father, Son, and Holy Ghost; a profession of being God's peculiar property, and of entire devotion to his service. The use of the word *name* in the singular emphatically expresses the *unity* of the Godhead, as the words Father, Son, and Holy Ghost, denote the tri-personality. The names Father, Son, and Holy Ghost, refer to the *offices* which the Sacred Three sustain in the work *of man's redemption;* and in which offices the *only* revelation of the Trinity which we have is made. One person, in consequence of *official* superiority, is called *Father;* the person who *stooped* to the condition of inferiority is correlatively styled *Son;* while the other person of the Trinity, from his office as Regenerator and Sanctifier by his communicated influence, is called *Spirit.* These are the relations brought to view in the Word of God. In no instance is the term Son applied to the second person in the Trinity except in his office-work of Messiah, Mediator, King in Zion. And baptism into the covenant of grace is here designated baptism *into the name of the Father, Son, and Holy Ghost,* i. e., into the duties and privileges of that covenant of redemption, which was founded on the *provisions of grace, denoted by these official names* of the persons of the Trinity. Beyond this we cannot go. The *mode* of the divine existence we cannot fathom. J. J. O.

The natural interpretation of the words is, that by being baptized in the name of the Father, the Son, and the Holy Ghost, we are dedicated and consecrated equally to the service of each of those three divine persons, and are consequently bound to honor, worship, and obey each of them equally. This evidently implies that they are equal in their nature, and that "all the fulness of the Godhead" dwells in each. P.——This form of baptism, while it proves the divinity of each person, proves also their unity in the Godhead. For we hear in it but of *one name.* We are baptized, not in the names, as of many, but "in the name," as of one: one name, and one nature or essence. *Andrewes.*

What is Christianity but a manifestation of the three divine persons, as engaged in the great work of man's redemption, begun, continued, and to be ended by them in their several relations of Father, Son, and Holy Ghost, Creator, Redeemer, and Sanctifier, three persons, one God? If there be no Son of God, where is our redemption? If there be no Holy Spirit, where is our sanctification? Without both, where is our salvation? And if these two persons be anything less than divine, why are we baptized equally "in the name of the Father, and of the Son, and of the Holy Ghost?" *Horne.*

Our faith is summoned to the three persons of the one God: the Father, the Son, and the Holy Ghost. No hint is given that there is any difference of nature, dignity, duration, power, or glory between them. There is nothing in the situation, the relations, or the contents of the divine formula to suggest that either of the three is less than the others, or less than God. The obvious, unforced, natural interpretation is that the three are persons, and that the persons are three. Each of them is elsewhere in the Scriptures referred to as God. Each of them is distinguished from the others by the personal pronouns. To each of them divine attributes and divine acts are ascribed, and to each divine worship is offered. So, by a vast preponderance, the Church of Christ has received and held these words. So all the parts and powers and operations of the entire gospel agree. F. D. H.

It is worthy of notice that the Saviour does not here give the name of God directly, but the names of the Father, Son, and Holy Ghost, as the exalted object to which the votary of baptism becomes pledged. This is the only passage in the gospels in which the Lord himself names the three divine persons together. In many passages the Saviour, it is true, describes both the Son and the Holy Ghost individually as divine personalities. Here, however, they appear together, and are styled in common the object to which believers bind themselves by baptism. The elements of the doctrine of the Trinity are thus given in Christ's identical words. The established doctrine of the Church on this subject is essentially that of the Bible also, but the symbolically derived term *person* involves a degree of inconvenience, and may easily lead to error. Human language, however, furnishes no expression by which the connection between a unity of essence with an independence of consciousness in Father, Son, and Spirit can be more appropriately indicated. The chief error to which the word "person" leads, and which has constantly been opposed by all the more profound teachers of the Church, and especially by Augustine, in his acute and profound work on the subject of the Trinity, is this: We are led by it to conceive of Father, Son, and Spirit as locally or mechanically distinct from one another, while we *should* view them as livingly interpenetrating one another. O. (Read Section 167.)

To be baptized into that name is expressive, not of a mere formal confession of our faith in the divinity under that mysterious distinction of a three-

fold personality, but of an inward and spiritual union and communion with the Father, the Son, the Holy Ghost. Closest, loftiest, most blessed of all fellowships, that to which in Jesus Christ we are elevated, and of which our participation of the two sacraments of the Church is the external sign.

20. Teaching them to observe all things whatsoever I have commanded you. The crowning glory of the gospel—of its proclamation of a free and full justification before God, alone through the merits of the Saviour—is this: that it opens the way and supplies the motive to a right discharge of all commanded duty. Enthroning Christ in the heart, planting deep within a supreme love to him, it produces an obedience which springs not from fear but from love. If the sincere and honest effort be put forth to obey the precepts he has given for the regulation of our heart and life, each new attempt to do his will shall reveal something more of the lovableness of the Redeemer's character. The loving and the doing shall help each other on, till the loving shall make the doing light: and by the doing shall the loving be itself made perfect. H.

Section 166.—The Ascension. Close of the Gospel.

MARK xvi. 19, 20. LUKE xxiv. 50-53. JOHN xx. 30, 31; xxi. 25 ACTS i. 9-12.

L. 50 - So then after the Lord had spoken these things unto them, he led them out as far as
51 to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, *and* while they beheld, he was parted from them, *and* taken up; and a cloud received him out of their sight; and he was carried up into heaven, and sat on the right hand of God.

A. 10 And while they looked steadfastly toward heaven as he went up, behold, two men
11 stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

L. 52 And they worshipped him, and returned with great joy unto Jerusalem, from the
53 mount called Olivet, which is from Jerusalem a sabbath-day's journey: and were continually in the temple, praising and blessing God.

Mk. 20 And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following. Amen.

J. 30 And many other signs truly did Jesus in the presence of his disciples, which are not
31 written in this book. But these are written, that ye might believe that Jesus is the
25 Christ, the Son of God; and that believing ye might have life through his name. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

THE Resurrection of the Lord, and the Ascension which divinely crowns it, are too often considered wholly by themselves in our study of the amazing life recorded in the Gospels. We do not always notice as we should how clear and strong a light shines backward from the transcendent close on all the course which had preceded, through which the now ascending One had day by day been patiently walking. As the rising of the sun irradiates the landscape, pouring the fresh matin splendor into each valley, wreathing the mountain-cliffs with smiles, turning the snowy crest to chrysolite, while renewing the grace of every flower, and charging the dew-drops with diamond lustres, so this supreme outburst of the divine fulness of energy and sovereignty resident in the Lord interprets all his preceding miracles, emphasizes all his recorded teachings, gives superlative import and glory to his humility, and makes us recognize the immensity of the sacrifice which to him was involved in the long endurance of our mortal limitations. The

unsearchable and continuing love which had led him to the earth, and had kept him here on his life-giving errand, amid whatsoever contradictions of sinners, needs no demonstration but that which it finds in the instant ease with which when his errand has been accomplished he returns from the earth to the heavens he had left.

But most of all on the Cross does this Resurrection, with the following Ascension, pour celestial interpretation. The death of the Lord is here demonstrated voluntary, in the most complete and absolute sense. Certainly no man who accepts the self-moved return of the Lord out of death into a life more regal than before, can doubt that he could previously have forbidden that death if he had chosen. He might have ascended on the Palm-Sunday, as well as after Gethsemane and the tomb. He might have ascended on that same night on which he was betrayed; and the officers who sought him would have found it as easy to clutch the stars in their right hands as to detain for an instant that kingly form which afterward rose in silent majesty over Bethany. All the legions of Rome could not have fettered the sovereign hand which Death himself could not bind and hold! and what array of earthly force could possibly have cast him into that tomb whose very gates could not confine him after they had been shut and sealed! But if his death was thus wholly voluntary, then it was either a suicide or a sacrifice: a suicide, unjustified to our minds by any sufficient resulting benefit: or a sacrifice, made necessary to man's salvation by the evilness and the doom of sin, and by the wise righteousness of God. This unconstrained acceptance of death must have been not only a part of his plan, but an indispensable factor in it; and the only explanation of that, which in the light that radiates afterward from shattered tomb and parted skies becomes so strange, startling, obscure, is that which lies in his own words: giving his life "a ransom for many;" his "blood shed for the remission of sins." A Heaven opened to men by his Cross, as for reasons inherent in God's economy it could not be by anything else—a Heaven whose infinite liberty and splendor are prophesied to us by his Ascension—this is the discovery which comes to us with inevitable clearness as we stand with the disciples beneath the cloud that at last receives him out of sight! R. S. S.

Now that Jesus had risen from the dead, his ascent to heaven in an open and visible manner was a simple necessity to the moral value of the resurrection, and to the final impression of his life, his teaching, and his death. If he had simply vanished from among his disciples, the impression of his resurrection might, in time, have vanished also. But Jesus joined their last view of him on earth with his return to heaven as a palpable reality. J. P. T.

L. 50, 51. As far as to Bethany. The term *Bethany* is often used to describe the *district* of that village, which stretched toward Jerusalem, and touched the *suburb* called Bethphage, which extended eastward from Jerusalem six furlongs, or "a Sabbath-day's journey," on the Mount of Olives. W. ——When on Olivet, I was impressed with the belief that Jesus on this occasion took the upper road, over the top of the mount. It was more private; and the moment the summit was passed, he and his disciples were in absolute solitude. Jerusalem is shut out by the hill, and Bethany is hidden until we reach a rocky spur overhanging the little nook in which it lies embosomed. I saw one spot, as far from Jerusalem as Bethany, very near the village, and yet concealed from view; and I thought that it, in all probability, was the very place on which the Saviour's feet last rested. J. L. P.

It has been made impossible, in Providence, for the precise spot of his birth or his baptism, of his transfiguration, his death, his burial, or his ascension, to be beyond dispute identified; and no personal relic whatever remains of him. An idolatrous adoration of things earthly and temporal would have otherwise seemed inevitable in Christendom. R. S. S.

A cloud received him. The intervention of a cloud may have been designed, to make our Lord's transit from earth to heaven more distinctly visible, and to recall the awful but familiar symbol of Jehovah's presence under the Old Testament. **Out of their sight.** More exactly, *from their* (*very*) *eyes*. They saw the whole proceeding till the object passed the natural and necessary boundary of vision. This distinguished the case from every other like it. J. A. A.

Early in the morning, at an hour when no unconsecrated eye could see him—for only they, who believed in him, had beheld him since his resurrection—he walks with the eleven—the twelfth had gone to his own place, as the Scripture says—through the yet silent streets of the city—he goes out at the gate, and ascends with them the very mountain whose foot had been moistened with the tears, yea with the bloody sweat of the now glorified man. A. T.

He looks upon them; he lifts his hands; he begins to bless them. What love unutterable in that parting look; what untold riches in that blessing! His hands are uplifted; his lips are engaged in

blessing, when slowly he begins to rise; earth has lost her power to keep; the waiting, up-drawing heavens claim him as their own. He rises; but still, as he floats upward through the yielding air, his eyes are bent on these uplooking men; his arms are stretched over them in the attitude of benediction, his voice is heard dying away in blessings as he ascends, till the commissioned cloud closes the earthly and sensible communion between Jesus and his disciples. That cloudy chariot bore him away, till he was "received up into heaven, and sat down on the right hand of God." H.

The song of his birth once more wraps the earth in the folds of heaven—here the benediction, there the glory. With hands uplifted he blesses the disciples, leaves to men peace and good-will, and then goes up to God in the highest. From that hour the most momentous fact in history—the life and death of Jesus of Nazareth—the most potent means of moral reform, the most mighty influence of spiritual experience, began to work in human society, transforming that society, purifying and ennobling it, till at length Christianity has become its own witness; itself greater than all its miracles, the wonder of the ages, attesting Jesus as the Son of God, and his word as the power of an endless life. J. P. T.

The ascension is a stopping and a starting point in the march of time. When the cloud intercepted Jesus as he went up, it bore witness to a great change and a great transition. It forever terminated the carnal, it finally established the spiritual as the law of God's dealing. Even the presence of Christ upon earth was the presence of the carnal. The Word made flesh tabernacled among us in a body. When Christ left the earth, he finally and forever exchanged the carnal for the spiritual. From that day place was nothing, form was nothing; the only temple of God is the soul, the only ritual of God's Church the offering of a free heart. V.

Since our ascended Lord is in no sense dead, we are sure that all the great offices pertaining to his salvation are still in active exercise. He stands in heaven to-day the living head of his redeemed Church; our priestly advocate whose advocacy evermore avails in our behalf; the controller of all things in God's providential government. He is what the apostle so grandly calls him, the *King of the Ages*. It is his providence which touches us. It is his love that guides us. It is his sympathy that helps us. It is his power that energizes us. It is his victory that we at last are utterly to share. *Hoyt.*

A hearty belief in the literal and local ascent of our Lord's humanity into the heavens is in itself a belief in the whole mystery of the Godhead and Manhood. If in his death our Lord has assured us of his humanity, and in his resurrection has demonstrated his divinity, most surely in his ascension has he displayed both. In that last scene we realize all—the human, the divine, and the most complete manifestation of their union. It is more as a man that we see him leading his disciples out of Jerusalem, and walking, for the last time, up the slopes of Olivet: it is more as God that, with the eye of faith, we behold him taking his seat on his Father's throne; it is, however, as the God-man in its truest aspects that we gaze on him ascending, flesh of our flesh, and yet God blessed forever—man in the form that rises, God in the power that bears him to his Father's throne. E.

The end of Christ's appearance on earth corresponds to its beginning. No link in its chain of supernatural facts can be lost without taking away its significance as a whole. Christianity rests upon these facts; stands or falls with them. By faith in them has the divine life been generated from the beginning; by faith in them has that life in all ages regenerated mankind, raised them above the limits of earthly life, and formed the stage of transition from an existence chained to nature, to a free, celestial life, far raised above it. Were this faith gone, there might, indeed, remain many of the *effects* of what Christianity had been; but as for Christianity in the true sense, as for a Christian Church, there could be none. N.

Christ rose as a conqueror to commence a new dominion. "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Nor will the end come till he has conquered back the empire of the universe to the Godhead. That reign is begun. That conquest is now proceeding. The Mediator is on the throne. He has received all power in heaven and on earth. His people are as safe as the subjects can be of One whose dominion ruleth over all. Nor will this mighty One put up his sword or stay his career of victory till all the universe is loyal, or all that is disloyal is disarmed; till moral evil has disappeared from the sight of a holy creation, banished to its own place.

A Saviour's resurrection is too seldom the subject of our thoughts. Even those who are "often at Gethsemane" too seldom go out "as far as unto Bethany," and gaze up into heaven along the track of an ascending Redeemer. Even those who sometimes look forth to Christ on the cross too seldom look up to Christ on the throne. But if Jesus was delivered for our offences, he was raised again for our justification; and if we would lead an elastic, hopeful, and improving life, we must remember our Saviour as risen and reigning, and destined to come again.

To one great sorrow, especially, is Christ's resurrection the surest antidote. Whether in the actual endurance or in the awful anticipation, *death* is

very dreadful, and it used to have a sting which not only slew the victim, but extinguished the survivor's hope. Thanks be to God for Jesus Christ! Thanks that there is one tomb which has already lost its tenant, and thanks for the news of how that happened! Thanks that the old penalty is now exhausted in the sinner's substitute, and that whatever great stone be placed on our sepulchre, there need be no gravestone of guilt on the immortal soul! Thanks, O Father, for thy gift unspeakable; thanks, O Saviour, for thy love unfathomable! Thanks for tasting death for every man! Thanks for thy glorious ascension and beneficent reign! Thanks for thy gracious promise to destroy the last enemy; and thanks, O Holy Spirit, the Comforter, for those to whom thou hast given such union to Jesus that they feel as if they could never die—nay, that to depart and be with Christ is far better! "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ." *Hamilton.*

Sat on the right hand of God. The whole gospel, and all the grandeur of the Christian religion, is reducible to this, namely: "That we have such a High-Priest, who is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us;" that he "is there set on the right hand of the throne of the Majesty in the heavens, being the Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Q.

And now the great work of Christ's incarnation is complete. In ancient times he was spoken of as "the Angel of God," "the Angel of his presence," "the Messenger of the covenant," "the Lord." In some of the prophets (especially Ezekiel and Daniel) "His likeness is as the appearance of a man." Henceforth these titles cease: likeness has become reality. It is the APPEARANCE of a man no more, for his manhood has been verified and adored. *The glory has taken a permanent form*, and as a glorified man he is ever after set forth in the book of God. As such he stands in the midst of the golden candlesticks; as such he himself tells us he will hereafter be seen, "sitting on the right hand of power, and coming in the clouds of heaven;" and as such, when the judgment is past, his name will be made excellent in all worlds. J. A.

Between us and His visible presence—between us and that glorified Redeemer who now sitteth at the right hand of God—that cloud still rolls. But the eye of faith can pierce it; the incense of true prayer can rise above it; through it the dew of blessing can descend. And if he is gone away, yet he has given us in his Holy Spirit a nearer sense of his presence, a closer infolding in the arms of his tenderness, than we could have enjoyed even if we had lived with him of old in the home of Nazareth, or sailed with him in the little boat over the crystal waters of Gennesaret. We may be as near to him at all times—and more than all when we kneel down to pray—as the beloved disciple was when he laid his head upon his breast. To all who will listen he still speaks. He promised to be with us always, even to the end of the world, and we have not found his promise fail. It was but for thirty-three short years of a short lifetime that he lived on earth; it was but for three broken and troubled years that he preached the gospel of the kingdom; but forever, even until all the æons have been closed, and the earth itself, with the heavens that now are, have passed away, shall every one of his true and faithful children find peace and hope and forgiveness in his name, and that name shall be called Emmanuel, which is, being interpreted, "GOD WITH US." F.

Acts 10. Two men stood by. It has been supposed that these were Moses and Elijah who had been present at the transfiguration and there talked with Jesus of his *exodus* about to be accomplished at Jerusalem. There is something sublime in the idea that the great prophetic legislator, and the reformer, who had come from heaven to be present at the momentary anticipation of the Mediator's glory, now appear again as witnesses of his departure to take final and perpetual possession of it. J. A. A.

L. 52. Returned to Jerusalem with great joy. Yea, with joy! They had seen the hands stretched out to bless them. Wherever they stood and wherever they went, the blessing hands were before their eyes. And wherever *we* behold sorrowing men, show them these blessing hands! A. T.

Jesus moved upward as if lifted from the earth by some celestial attraction, with his face looking downward upon his beloved companions, and with his hands stretched out in an attitude of benediction. Hence the eleven grieved not for their Lord's disappearance. They bowed their heads in worship toward the ascended Christ, and returned to Jerusalem with great joy, as if they had *gained*, not *lost* a friend, and as if the ascension were not a *sunset*, but a *sunrise*—as indeed it was, not for them alone but for the whole world. A. B. B.

The disciples returned, we are told, with great joy; the sorrow of the departure swallowed up in the hope of the speedy return. So vivid, indeed, was the expectation cherished by the first Christians of the second advent of the Lord, that it needed to be chastened and restrained. *They* required to have their hearts directed into a patient waiting for that

coming. *We* require to have that faith quickened and stimulated, which they needed to have chastened and restrained. H.

J. 31. These are written, that ye might believe. The genesis and growth of John's faith, and of that of his companions, were indissolubly connected with the teachings and miracles which he records. How often, after one of these records—for example, after the account of the miracle at Cana—it is added that his disciples *believed!* The Evangelist shows what it was, and why it was, that he and his companions believed, although Jesus was rejected by so many. The roots of that inward experience which was his life and joy, were in these transactions that he is induced to relate in order that others may share with him the spiritual blessing. There is thus an autobiographic element which runs through his narration. G. P. F.

Jesus is the Christ, the Son of God. This great doctrine of the threefold God, with its practical relation to ourselves, forms the substance of the writings of John; they all seem framed in it as in a mould; they perpetually suppose it not alone directly, but silently, in their inmost structure, and in a way which could not be interpolated unless his whole writings be an interpolation; and thus manifest the profound truth that *these things were written that ye might believe that Jesus is the Christ, the Son of God;* the Son of God, and thence himself divine; the Christ, and thence the anointed of a divine Spirit. W. A. B.

25. Many other things which Jesus did. This verse seems to assert and vindicate the fragmentary character of the gospel, considered merely as an historical narrative; for that the doings of the Lord were so many, his life so rich in matter of record, that, in a popular hyperbole, we can hardly imagine the world containing them all, if singly written down; thus setting forth in the strongest terms the superfluity and cumbrousness of anything like a perfect detail. A.——In the *limitation* of these matchless histories, in point of number, there is as much of that divine wisdom which has presided over and pervades the living oracles, as in their *variety* and *fulness*. B.

The Fulness and Completeness of Christ's Teaching.—The teaching of the Lord includes the substance of all Christian doctrine. Not only in set discourses, but in transient conversations and sudden replies, in words drawn forth by the appeals of the wretched, by the temptations of enemies or by the errors of disciples, in strong denunciations of the wicked or in tender consolations of the weak, the mind of Christ has been expressed on all points, and the store of divine sentences is full. It would be easy to show that every doctrine expanded in the epistles roots itself in some pregnant saying in the gospels; and that the intimation of every truth, revealed to the apostles by the Spirit, came first from the lips of the Son of man. The more we study the records of that short ministry in the flesh, the more we are impressed with the fact that all the past and all the future are gathered up in it. T. D. B.

We cannot more fitly conclude this narrative of our Saviour's life on earth—in which we have aimed to bring into one view the records of the Four Evangelists—than by calling attention to the two points insisted on by John: first, that we have only a small part of our Lord's sayings and doings in the presence of his disciples; but, finally, that all we do possess has been written with this one sole object, "That we might *believe* that JESUS IS THE CHRIST, THE SON OF GOD, and that, *believing*, we might have LIFE THROUGH HIS NAME." S.

SUMMARIZED TOPICS.

Section 167.

Of the Divine Trinity.

In the transcendent, removed, and awful depth of his absolute infinitude, which no understanding can pierce, the everlasting and almighty God lives in an existence of which our only possible knowledge is gained by lights thrown back from revelation. Out of that ineffable and veiled Godhead—the groundwork, if we may say so, of all divine manifestation, or theophany—there emerge to us in revelation the three whom we call persons, Father, Son, and Holy Ghost, with their several individual offices, mutual relations, operations toward men, and perfect unity together. Holding fast the prime and positive fact of this unity, we have given us, as an equal matter of faith, the threeness. We know of no priority to that threeness; of no epoch when it was not; of no Deity independent of that threefold distinction. A question at that point takes us over into realms utterly inscrutable to thought. We conceive of God always, not as absolute Being, but as in relations, in process, in act. And in such relations, process, act, we behold him only as three: the Son eternally begotten of the Father, not subordinate in nature or essence, nor created, nor beginning, but consubstantial with the Father; the Holy Ghost ever proceeding from the Father and the Son, not in time, nor made out of nothing, but one in power and glory and eternity with them both. Christ comes forth out of the Godhead as the Son, the Saviour, and, being born of Mary, is Jesus, the Messiah. We could not know him in those very characters which he must sustain in order to be our Redeemer except as he really takes upon himself our nature, a voluntary human subjection—as it is precisely written, "the image of the invisible God" in humanity. This is the mystery of the incarnation. This was the precise mercy to be wrought for the solution of the problem of the world's sin. He was to leave "the glory which he had with the Father before the world was," and "be made in fashion as a man," be "tempted like as we are, yet without sin," be "an high priest that can be touched with the feeling of our infirmities," "God manifest in the flesh," "God with us." To this agree all the Scriptures.

It was to be expected that, in repeated instances, this incarnate Son, engaged on his redeeming and intercessory work, would be shown as dependent on the Father, who now represents to us the unseen personality of the Godhead—as submissive, suffering, deferential, obedient even unto death, perfect in humiliation. Voluntarily, to this end, and for the time, he says, "My Father is greater than I." He prays; how else could he be the Intercessor? He obeys, is sent, lessens himself to dependency for the sake of mediation. How else could the divine will and perfection be displayed under human conditions? Hence the whole of that instrumental inequality between Son and Father, which is wrought into Biblical language, remains in all our devotional

habit, and which ought to remain there to give us a realization of the wondrous fact of the redemption, that we may apprehend our Saviour both as God and as man.

All implanted wants are wonderfully satisfied in the divine Trinity. In the absolute and one only Godhead, all man's highest, purest, largest, most far-reaching conceptions, stretching away into the regions of Infinitude, Eternity, Almightiness, have their full and complete exercise. In the incarnate Christ, taking up our humanity, the longing for a personal, sympathizing, and companionable Deity is blessedly answered—and yet God is there; there is no loss of the essential and veritable Deity. In the Holy Spirit, the natural desire of the devout mind to connect God with all the operations of the present world, the processes of creation, the welfare, renewal, revolutions, sanctification, of the human family, finds its lawful verification. The adorable mystery becomes a practical and precious fact to the toiling and praying soul. The baffled intellect rests from the aimless beating of its wings, and, while it discovers fields of boundless contemplation for the expansion of all its powers, abides in the peace of that holy benediction, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore." F. D. H.

The good man who *feels* the power of the Father, to whom the Son is become wisdom, sanctification, and righteousness, and in whose heart the Spirit is shed abroad—this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity. *J. Taylor.*

It suits, in fact, the actual states of most worshippers to turn in different moods to each of the three in the one, and, according to its joy or need, to praise and entreat each with the whole heart—the Father as Creator and Providence, the Son as Redeemer and embodied Friend, the Spirit as the Dispenser of a diffused and sanctifying influence which permeates and comforts the sensitive soul. More or less clearly there arise thus, before the thought, and impress the feeling, in these hours of high communion, the grand and moving facts of the evangelical history. The holy imagery that peoples the audience-chamber of the Eternal and the mansions of heaven stirs itself in the presence of the suppliant. Ere it is aware, the heart is encompassed with the verities and events of the redemption. F. D. H.

Using the triune formula in the least constrained way possible, and allowing the plurality to blend in the freest manner possible, with all our acts of worship, praying, singing, and adoring, we are only doing with three persons just what we do with one—making no infringement of the unity with the three more than of the infinity with the one. Let God be three persons forever, just as he is one person forever, and as this latter is a truth accepted without difficulty, and held as the necessary truth of religion, so let it be our joy that he is a being who needs for other purposes equally dear to be and be thought as three.

Let no shallow presumption turn us away from this glorious mystery till we have given it time enough, and opened to it windows enough, by our praises and prayers, to let in the revelation of its glory. Let it also be an argument of modesty with us, and a welcome commendation to our reverence, that so many friends of God and righteous men of the past ages, such as bore a greater fight than we, and grew to greater ripeness in their saintly walk, bowed themselves adoringly before this holy mystery, and sung it with hallelujahs in the worship of their temples, in their desert fastings, and their fires of testimony. And as their *Gloria Patri*, the sublimest of their doxologies, is, in form, a hymn for the ages, framed to be continuously chanted by the long procession of times, till times are lapsed in eternity, what can we better do than let the wave lift us that lifted them, and bid it still roll on? H. B.

Section 168.

The Person of Christ.

"The same who is true God," says Leo, "is also true man, and in this unity there is no deceit, for in it the lowliness of man and the majesty of God perfectly pervade one another. Because the two natures make only one person, we read on the one hand: The Son of *man* came down from heaven, while yet the Son of *God* took flesh from the Virgin; and on the other: The Son of *God* was crucified and buried, while yet he suffered not in his Godhead as coeternal and consubstantial with the Father, but in the weakness of human nature." In the gospel history this personal unity everywhere unmistakably appears. The self-consciousness of Christ is not divided. It is one and the self-same theanthropic subject that speaks, acts, and suffers, that rises from the dead, ascends to heaven, sits at the right hand of God, and shall come again in glory to judge the quick and the dead.

The whole *work* of Christ is to be referred to his *person*, and not to be attributed to the one or the other nature exclusively. It is the one divine-human Christ, who wrought miracles of almighty power—by virtue of the divine nature dwelling in him—and who suffered and was buried, according to his passible, human nature. The person was the subject, the human nature the seat and the sensorium, of the passion. It is by this hypostatical union of the divine and the human nature in all the stages of the humiliation and exaltation of Christ that his work and his merits acquire an infinite and a genuinely human and exemplary significance for us. Because the *God*-man suffered, his death is the reconciliation of the world with God; and because he suffered as *man*, he has left us an example, that we should follow his steps.

The centre of personal life in the God-man resides unquestionably in the Logos, who was from eternity the second person in the Godhead, and could not lose his personality. He united himself not with a human person, but with human nature. The divine nature is therefore the root and basis of the personality of Christ. Christ himself, moreover, always speaks and acts in the full consciousness of his divine origin and character; as having come from the Father, having been sent by him, and, even during his earthly life, living in heaven and in unbroken communion with the Father. And the human nature of Christ had no independent personality of its own, besides the divine; it had no existence at all before the incarnation, but began with this act, and was so incorporated with the preëxistent Logos personality as to find in this alone its own full self-consciousness, and to be permeated and controlled by it in every stage of its development. The theology of the Church will ever return anew to deeper and still deeper contemplation and adoration of the theanthropic person of Jesus Christ, which is, and ever will be, the sun of history, the miracle of miracles, the central mystery of godliness, and the inexhaustible fountain of salvation and life for the lost race of man. P. S.

The Person of Christ as disclosed in the Fourth Gospel.—Jesus is the Word (the Logos), the Revealer of God. The word is the revelation of the thought; its incarnation, as it were, in order to convey it to the mind of another. The word in the Greek is also the reason of anything, "the unfolding of its true nature and meaning to him who knows it not." Jesus Christ claimed to be the Revealer of the Father; and this is best expressed by his title, the Word.

His relation to the Father is absolutely unique. He came forth from the Father, he ever turns his face toward Him, and he is himself very God. In the bosom of the Father from all eternity, he is yet personally distinct from him, the only-begotten Son. In his work he is subordinate to the Father: he is sent by the Father; receives his name, the symbol of his power and greatness, from the Father; ascribes his power to the Father. Yet he declares himself one with the Father and equal with him. The Father is in him and he in the Father. Though on earth he is in heaven. Though from the Father he is yet self-existent.

His relation to man evinces his unity with the Father. The life for lost man was in him, and communicated by him. He is full of grace and truth, he preaches the truth, and he is the truth itself. Whosoever has seen him has seen the

Father also. Through his union with the Father, all power is given him; he gives life to whom he will; he presents himself as an example for men to copy; and he challenges the Jews to find a single blemish in his character.

On the other hand he is represented as a human being, and subject to the ordinary weaknesses and wants of men. When he fasted he was hungry and ate. When he travelled he was thirsty and weary. Being grieved he wept, and being crucified he died. He had a peculiarly human friendship and affection for the beloved disciple, and for the household in Bethany. He remembered the claims of filial duty even in that hour of supreme solemnity on the cross.

It is by virtue of his incarnation, or his partaking of human nature, that he becomes the source of life to the world. He is the vine and his disciples are the branches. A constant stream of life flows from him through them; a life which is governed by the same laws as man's natural life. It reaches its maturity by means of growth through nourishment. Its food is Christ, the living bread which came down from heaven, who is a source of permanent life to the world. The operating principle of this divine life is faith in Christ. This faith leads to good works. By union with Christ, the vine, alone, a union effected by faith, can the branches become fruitful, and by abiding in him alone can they increase in fruitfulness. The new life of faith leads to purity and truth, and to mutual love. It makes men again the children of God, and gives them a claim upon his love and access to him in prayer. It makes them the channels of blessing to others, the representatives of Christ in a mission for the saving of mankind. D. S. G.

Section 169.

Doctrine of Messiah as disclosed under the Theocracy.

The people of Israel were taken out of the midst of an idolatrous world, to become the depositaries of a purer knowledge of the one true God than was given to any other people. At a time when (humanly speaking) the world could hardly have preserved a spiritual religion in its highest purity, they received a divine revelation enshrined in symbols and ceremonies, whereby it might be safely kept till the time of its development in a purer and more heavenly form. J. S. H.

The Jewish nationality was placed in extraordinary circumstances to receive, preserve, and transmit this deposit of truth. God takes this people to himself. He creates, fashions, and appropriates it in a special sense, and in an effectual manner; he governs and directs it immediately. This extraordinary government is called Theocracy, or the personal government of God. A. V.

The kingdom of God was first realized in the form of a Theocracy. It had its boundaries like any other country, and, like an earthly king, God made the Temple of Jerusalem his dwelling-place. The separation between the sacred and profane was marked with minute care in the external life of the Jew: the law dealt first with the life of the body, in order to rise, little by little, to the life of the soul. The divine law was itself incorporated with a body of outward ceremonies. It is nevertheless easy to discern the immortal spirit under the sensible form and symbol. Prophecy proclaims that all nations shall be blessed in the posterity of Abraham, that a sacrifice more worthy of God than that of bulls and goats shall be offered to eternal justice. It hails in anticipation the servant of the Lord, who is to be at once the propitiatory victim and the king of the new Israel. *De P.*

The book of Genesis connects the promise of redemption with the narrative of the fall. At each crisis in the providential history of the world this promise was brought within narrower limits. After the flood, one of the sons of Noah was especially connected with the future triumph of God. Abraham was called, and the assurance was given to him that the

blessing of the earth should spring from his seed. The fortunes of the twelve patriarchs were prophetically foreshadowed, and the sceptre was assigned to Judah. But up to this point no personal trait of a Redeemer was given. Hope was turned from mankind generally to a race, a nation, a tribe; but, in accordance with the simplicity of early faith, it was left otherwise vague and distant.

The legislation of Moses contained the next revelation of "the great age to come," and the first description of the prophet by whom it should be inaugurated. The law from the first exhibited the image of a nobler law; and that which was permanent and essential in the relation which it established between God and man was transferred to a future law-giver. At the same time the hope of the world was definitely fixed in Palestine by the witness of a heathen seer. The promise of Moses was confirmed by the unwilling testimony of Balaam, who looked forward to the triumph of the Jewish race and the Jewish King, and condemned himself.

On the establishment of the kingdom one family was selected from the chosen tribe; and the "sceptre" was now reserved for the Son of David. The later period of the kingdom saw the gradual unfolding of the idea of this future King.

The captivity completed the circle of the Messianic hopes, by turning the eyes of the people to the divine glory of the coming King, and the universal extent of his dominion. The Son of David was recognized under the wider title of the Son of man; and his kingdom appeared as the last and mightiest of the monarchies of the world.

In this way the earliest hope of mankind was centred in a Person; and the image of the future Saviour was drawn from the varied forms in which God made himself known in the history of the chosen people. At the time of Christ's appearance, the national hope of the Jews, although indefinite, was universal. In some form or other general expectation was quickened in Judea, and in Samaria, and among the Jews of the dispersion; "Jerusalem and all Judea, and all the region round about Jordan went out" to John's baptism, without distinction of rank or sect, "musing whether he were Christ." In the most different stations were those who "waited for the kingdom of God." B. F. W.

38

The Old and the New Testament, the history of the Jews and the history of Jesus Christ, lie before us. Do these two monuments form but one single edifice? This second history—is it comprised and written beforehand in the first? Let us collect the principal texts which speak of the advent of the future Messiah:

Gen. 3 : 14, 15; 9 : 26; 12 : 3; 49 : 10; and Micah 5 : 2. He that shall bruise the head of the serpent shall belong to the race of Shem, to the posterity of Abraham and Jacob, to the kingdom of Judah.

Psalms 2 : 2, 6, 7; 22 : 1, 7; 69 : 21; 22 : 18, 8, 23, 27. Israel is at its apogee of splendor: David prophesies alike the sufferings and the glory of that Saviour of the world, who is to be, not merely the King of Zion, but "the Son and the Anointed of the Eternal."

Isaiah 7 : 13, 14; 9 : 2–6; 11 : 1–4; 49 : 1–6; Zech. 9 : 9; and Isaiah 53. The kingdom of David and Solomon has begun to decay; Judah and Israel are separated; both kingdoms have their prophets, who at one time struggle against the crimes and evils of their respective ages, and at another occupy themselves in disclosing prospects of the future.

Seventeen centuries passed in the interval between the receiving of the Decalogue by Moses, and the actual approach of the Messiah announced by the prophets. At the end of these seventeen centuries the God who defined himself to Moses to be "I am that I am," has never ceased to be the God, the sole God of Israel. Israel has passed through all governments, undergone all vicissitudes, fallen into all the errors to which it is possible to succumb. The Jews have had a hierarchy, and judges and kings; they have been alternately conquerors and conquered, masters and slaves; they have had their temptation to idolatry and paroxysms of impiety; still they have ever returned to the one God—to the true God. Their faith has survived all their faults and misfortunes; and after those seventeen centuries, Israel is waiting at the hand of Jehovah a Messiah, according to the affirmation of its greatest prophets, the Liberator and Saviour, not of Israel alone, but of all nations. Fact without parallel in history—fact that is not human! But what more shall that fact become, and what shall be our belief, when the prophecies shall have their accomplishment—when Jehovah shall have given to the world Jesus Christ? *Guizot.*

Section 170.

Christ: Prophet, Priest, and King.

SUMMARY OF OLD AND NEW TESTAMENTS.

The Jewish rabbins ascribed to the Messiah a threefold dignity, "the crown of the law, the crown of the priesthood, and the crown of the kingdom." This is the comprehensive result of the Old Testament declarations about the promised Mediator. The New Testament also sets forth Christ as the great Teacher, the great High-Priest, and the King of kings and Lord of lords. The whole history of the Israelites centres in these three points: Moses and the prophets, Aaron and the priesthood, and David and the royal house. Here were the grand institutes of the theocracy. Through a thousand years inspired prophets taught in the name of the Lord; in the degeneracy of Israel, they spoke of still deeper woes to come; in its lordliest days, they held up the glad vision of yet brighter times in store. Kings also ruled in majesty; yet even David was but a type of him who was to come of the root of Jesse. A whole tribe was set apart to the office of the priesthood; the shadow and symbol of the great High-Priest. The whole history of the Hebrew nation, in short, can only be distinctly read in the light of these three words: Prophet, Priest, and King. Not alone in these general types, but in specific promise, it was foretold that the Anointed One was to bear these offices. In exalted strains did the prophetic word depict the coming glories of the Son of God, and the sum of all is this: Prophet, Priest, and King.

As was the word of prophecy in the Old Testament, so was the fact of history in the New Testament. The three distinct offices are combined and concentrated in the one person of the God-man. The carnal Jewish mind looked for a temporal prince, attended with the pomp of worldly magnificence; but the King of the Jews, anointed of old, appeared as a simple teacher, suffered indignity and death, and showed his regal power by subduing death, hell, and the grave. He disappointed every earthly hope and fulfilled every divine prediction. He was greeted as a prophet, sent of God; he spake as never man spake; he foretold his own death, the destruction of the degenerate city that rejected him, and the victories of his kingdom. He revealed God to man, and thus showed himself to be the very Word of God. He was at once the living law and the living gospel. His words are spirit and life; heaven and earth may pass away, but his word shall never pass away. Chief and last of the prophets, the whole of prophecy has in him its summary and completion.

The New Testament also represents the Mediator as the great High-Priest, the only real sacrifice. He is the Lamb of God that taketh away the sins of the world. He offered himself through the eternal spirit without spot unto God. All other oblations are ineffectual; the blood of bulls and goats could not take away sin; but by the blood of Jesus, that new and living way, we have boldness of access. The Epistle to the Hebrews is one grand demonstration, not only that Christ is the High-Priest of our apostate race, but that he alone is, or can be, such; all others are but shadows. And that same epistle conjoins his regal with his priestly functions; for it is this High-Priest who is set on the right hand of the throne of the Majesty in the heavens. And John in the apocalyptic vision sees the heavenly hosts casting their crowns before his throne. Thus as the burden and sum of the New Testament, we find prophet, priest, and king, these three offices, and only these, and these in all their fulness, ascribed to the Mediator, and to him alone.

We know him not fully or truly, until we know him as our Prophet, giving to us the words of eternal wisdom; as our Priest, who paid the ransom for our souls; and as our King, ruling over and in us. He speaks to us to-day as really as he did to his chosen twelve in the cities and on the plains of Judea; he in-

tercedes for us to-day as truly as he did for the disciples that hung upon his lips when he offered his hallowed prayer of intercession; he guides our steps as really now as he guided the steps of Peter, James, and John, when he walked with them day by day. Taught by him the unlearned become wise; redeemed by him the unholy become blameless; ruled by him, the slave of sin becomes the freeman of the Lord, and has the right of citizenship in the kingdom of God, the heavenly Jerusalem. And when the believer thus knows him, then he also knows that there can be but one Mediator between God and man, the man Christ Jesus, the King and Lord of our souls, our Redeemer. H. B. S.

Section 171.

Christ, the Divine Man: His Doctrine and Character.

1. The Teacher and his Teaching.—Jesus Christ was a man of Nazareth, in Galilee of Judea, whom no hint of the learning and science of other lands and of the discoveries and speculations of the world's sages could by any possibility have reached. He was a man of humble origin; his parents, his relatives, his associates, were all poor, and he himself was poor, to the last very poor.

But this Person, in a ministry of three years, did infinitely more for mankind and for all succeeding ages, than either Socrates or Plato, or both together were able to do, each with the labor of thirty or forty years, with all their maturity of wisdom, and experience, and with all the advantages of learning, and travel, and patronage. The words of this being, even on common occasions, discover a breadth and universality without example; they are always very simple, but profoundly suggestive, sometimes of inexhaustible force. Jesus not only announces separate ideas of the highest value, but his sayings may be likened to rich seeds or roots of truth, from which spring up manifold living growths. The free and earnest soul, deeply pondering the sentences which fell from his lips, feels itself in a lofty and holy region, where new expanses of light and glory in all directions break upon the sight; where forms of truth, long familiar, open freshly, and disclose unimagined wonders; and where an overpowering sense of reality, of living energy, and of divinity, is created.

He, too, is the only teacher who always speaks with certainty and precision. Not a shadow even of hesitation rests for a moment on his language. And he is the only teacher who always expresses himself without effort. Y.

The form of his expressions, whether he uttered parables, proverbs, maxims, or apparent paradoxes, was intended to spur men's minds to profounder thought, to awaken the divine consciousness within, and so teach them to *understand* that which at first served only as a mental stimulus. It was designed to impress indelibly upon the memory of his hearers truths perhaps as yet not fully intelligible, but which would grow clear as the divine life was formed within them, and become an ever-increasing source of spiritual light. His doctrine was not to be propagated as a lifeless stock of tradition, but to be received as a living Spirit by willing minds, and brought out into full consciousness, according to its import, by free spiritual activity. The form of teaching which repelled the stupid, and passed unheeded and misunderstood by the unholy, roused susceptible minds to deeper thought, and rewarded their inquiries by the discovery of ever-increasing treasures.

He would not have been "Son of God" and "Son of man," had not his words, like his works, with all their adaptation to the circumstances of the times, contained some things that were inexplicable; had they not borne concealed within them the germ of an infinite development, reserved for future ages to unfold. It is *this* feature (and all the Evangelists concur in their representations of it) which dis-

tinguishes Christ from all other teachers of men. Advance as they may, they can never reach him; their only task need be, by taking him more and more into their life and thought, to learn better how to bring forth the treasures that lie concealed in him. N.

Altogether we behold here an originality, a consistency, a living energy, a grandeur, and a depth which can be found nowhere else. He stands unapproachably distant from all that ever were honored with a divine mission; he is not a link in a chain of succession, but is absolutely alone, and has no predecessor and no successor. The multitude, the originality, the harmony, and the grandeur of his revelations, separate him, by an impassable line, from all that arose before his time, and the fact that in two thousand years not a single important contribution has been added to the body of spiritual truth which he left, cuts off all succession. Of all the spiritual truth existing in the world at this moment, not only is there not a single important idea which is not found in the words of Christ, but *all the most important ideas* can be found nowhere else, and have their sole fountain in his mind. From his mind there shone a light which neither Egypt, nor India, nor Greece, nor Rome, had ever kindled, which no age before his day ever saw, and none since, except in him alone, has ever seen. Y.

2. Effects of his Teaching.—This Jesus of Nazareth, without money and arms, has conquered more millions than Alexander, Cesar, Mohammed, and Napoleon. Without science and learning, he shed more light on things human and divine than all philosophers and scholars combined; without the eloquence of schools, he spoke such words of life as were never spoken before or since, and produced effects which lie beyond the reach of any orator and poet; without writing a single line, he set more pens in motion, and furnished themes for more sermons, orations, discussions, works of learning and of art, and sweet songs of praise, than the whole army of great men of ancient and modern times. P. S.

The *completeness of Christ's teaching* appears in the thoroughness and depth of his doctrines. He laid the axe at the root of the tree; he drove the ploughshare down under the soil. He did not talk of the overturning of the Roman Empire; he overturned it by the principles he set in motion against its oppressions, its vices, its crimes. He did not furnish a philosophy of social order; he reconstructed society by a few simple truths concerning the individual, the family, the neighbor, the state, the Church. He did not deliver a treatise on trade or political economy, but he gave rules that rendered injustice, fraud, dishonesty impossible within his kingdom, and disgraceful outside of it. What he taught took hold upon the innermost thoughts, feelings, passions, motives, imaginations of the human heart, to work there a revolution deep and radical. And his doctrines still confront the soul as a finality in respect to its character, its needs, its duties, and its hopes. These words of Christ strike the soul with awe, for by them it shall be judged.

The sayings of Christ are certified by *their effects*, especially in the higher spheres of *human thought and feeling*. Since the beginning of the Christian era, how large a portion of the literature of the world has been devoted to the exposition and illustration of his words, or directly or indirectly has grown out of them! How little is there in the sayings of other men that the world cherishes as life-words! How many volumes have been made simply by commenting on the words of Christ!

The power of Christ's doctrine has been equally apparent upon *human society*. A new society, altogether peculiar, whose foundation is faith in Christ himself, whose bond is love to him and his, whose aim is moral perfection, has come into existence through his word, and today exists over half the globe. The Church of Christ, founded, without political purpose or physical power, upon a word, an idea, and expanding through the ages with an undying spiritual life, witnesses that never man spake like this man. Moreover, his words have penetrated civil society, have infused into government the idea of justice, have redressed social wrongs, have harmonized legislation, and lifted the masses to a higher plane of thought and hope. J. P. T.

There is a fifth gospel, which has been eighteen centuries in writing: the work of Christ among mankind. The track of his footsteps is seen wherever there has been any real progress in good, in love, in right, in the moral elevation of men. At the basis of our modern civilization lies the thought of Jesus. *De P.*

When we have it thrust upon our convictions by every fragment of historic testimony, by

even heathen Pliny and infidel Gibbon themselves, by all monuments of human progress, and by all the civilization of to-day, and all the spreading life of the Church always, that since the moment when Christ came up out of the Jordan, wet with the baptism of John, and with the glory of his heavenly consecration shining upon him, a new principle has been steadily working in the heart of human things, to transform them, new in form and in spirit, in name and in essence—then how are we to escape believing that, if God was in the building of the world, it was not man that by regeneration created it anew?

Whether you strike down below the surface of events, or reach out either way to trace their sequence and interdependence, the under-tide that bears all up and sweeps all along is the irresistible current of Christ's divine life. Changes with which no other change compares, revolutions for which no civil revolution can account, impulses of thought, conquests of science, growths of institutions, marches of learning and society—all testify that a silent power was cradled in the manger at Bethlehem, which was to dwarf down the empire of Cesars and Bonapartes into the puny dynasties of nursery games. All the growing multitudes, achievements, industry, enterprise, discoveries, wisdom, and strength of the race, lift a chant of thanksgiving that has grown louder from the first, and is swelling still, to proclaim Christ the divine Regenerator of its destinies, the infinite and eternal Head over his Church. F. D. H.

Outside of Christianity there have been grand spectacles of activity and force, brilliant phenomena of genius and virtue, generous attempts at reform, learned philosophical systems, and beautiful mythological poems; no real profound or fruitful regeneration of humanity and of society. Jesus Christ from his cross accomplishes what erewhile, in Asia and Europe, princes and philosophers, the powerful of the earth, and sages, attempted without success. He changes the moral state and the social state of the world. He pours into the souls of men new enlightenment and new powers. For all classes, for all human conditions, he prepares destinies before his advent unknown. He liberates them at the same time that he lays down rules for their guidance; he quickens them and stills them. He places the divine law and human liberty face to face, and yet still in harmony. He offers an effectual remedy for the evil which weighs upon humanity; to sin he opens the path of salvation, to unhappiness the door of hope. *Guizot.*

3. His Position and Character.—We should naturally suppose that such a personage, setting up the most astounding claims and proposing the most extraordinary work, would surround himself with extraordinary circumstances. We should expect something uncommon and striking in his look, his dress, his mode of speech, his outward life, and the train of his attendants. But the very reverse is the case. His greatness is singularly unostentatious, modest, and quiet; far from repelling the beholder, it attracts and invites him to familiar approach. His public life never moved on the imposing arena of secular heroism, but within the humble circle of every-day life, and the simple relations of a son, a brother, a citizen, a teacher, and a friend. P. S.

Jesus exhibited an entire independence of parties. His position was not determined by any feeling of opposition to any of them; he represented no reaction Rather is it true that he stood on a higher plane, and was moved by considerations altogether distinct from any impulse to follow or to oppose prevailing tenets. This is remarkable especially as regards the Pharisees, to whom he conceded a certain authority as teachers of the law, and who from their number, and standing, and apparent sanctity, impressed the people with awe. Jesus discriminates between what is to be followed and what rejected in their creed and conduct. But nothing in the plan of his own career, or in the doctrine which he inculcated, is caught up from them. His path is marked out with entire independence, in a way to clash directly with the ideas of the most revered leaders. This is one of the most impressive evidences of the originality of Jesus. It was from within, and not from without, that he derived that conception of his office and work, which, with undeviating constancy, he proceeded to realize. G. P. F.

In every other life than that of Christ, what imperfections, what inconsistencies! Where is the character that no opposition is sufficient to overwhelm? Where the individual whose conduct is never modified by event or circumstance, who never yields to the influences of the time, never accommodates himself to manners or passions that he cannot prevail to alter? From first to last he is the same; always the same,

majestic and simple, infinitely severe and infinitely gentle; throughout a life that may be said to have been lived under the public eye, Jesus never gives occasion to find fault; the prudence of his conduct compels our admiration by its union of force and gentleness. Everything in him amazes me; his spirit outreaches mine, and his will confounds me. Comparison is impossible between him and any other being in the world. He is truly a being by himself: his ideas and his sentiments, the truth that he announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth, and the story of his life, the profoundness of his doctrine which overturns all difficulties, and is their most complete solution, his gospel, the singularity of this mysterious being, his appearance, his empire, his progress through all centuries and kingdoms—all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains great with a greatness that crushes me; it is in vain that I reflect—all remains unaccountable. *Napoleon.*

The Christ of the gospels shows not the faintest trace of fanaticism or self-delusion. On the contrary, he discouraged and opposed all the prevailing carnal ideas and hopes of the Messiah, as a supposed political reformer and emancipator. He is calm, self-possessed, uniformly consistent, free from all passion and undue excitement, never desponding, ever confident of success even in the darkest hour of trial and persecution. To every perplexing question he quickly returned the wisest answer; he never erred in his judgment of men or things; from the beginning to the close of his public life, before friend and foe, before magistrate and people, in disputing with Pharisees and Sadducees, in addressing his disciples or the multitude, while standing before Pontius Pilate and Caiaphas, or suspended on the cross, he shows an unclouded intellect and complete mastery of appetite and passion—in short all the qualities the very opposite to those which characterize persons laboring under self-delusion or any mental disease.

Endowed with the keenest moral sensibilities and tenderest sympathies, moving in a corrupt age of this wicked world, and tempted as we, yea more than we are, by unbelief, ingratitude, malignity, denial, and treason, he yet maintained a spotless innocence to the last. He was ever true to his mission of mercy, lived solely for the glory of God and the good of mankind; united, in even symmetry, the opposite graces of dignity and humility, strength and gentleness, severity and kindness, energy and resignation, active and passive obedience even to the death on the cross, and furnished an exemplar of perfect humanity.

The same in doctrine and conduct from the beginning to the close, before friend and foe, in private and public life, in action and suffering, he had never to retract a word, never to regret a deed, never to ask the pardon of God or man. His calmness and serenity was never disturbed; he never felt unhappy or desponding, and, when at the close of his ministry, he could say to his heavenly Father in the presence of his intimate friends and disciples: "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

Such was Jesus of Nazareth—a true man in body, soul, and spirit, yet differing from all men, a character absolutely unique and original, from tender childhood to ripe manhood moving in unbroken union with God, overflowing with the purest love to man, free from every sin and error, innocent and holy, teaching and practising all virtues in perfect harmony, devoted solely and uniformly to the noblest ends, sealing the purest life with the sublimest death, and ever acknowledged since as the one and only perfect model of goodness and holiness! All human greatness loses on closer inspection; but Christ's character grows more and more pure, sacred, and lovely, the better we know him. P. S.

Section 172.

Admissions of Skeptics concerning Christ.

[It is proper to state that the embodying of these admissions among our summarized topics is owing to a suggestion by the late Prof. Henry B. Smith, D. D., who was pleased to express his warm approval of the idea and plan of this work.]

"Jesus preached at all times," said the late Mr. Noah, a Jew, and a distinguished editor of New York, "and in all places, in and out of the temple, with an eloquence such as no mortal has since possessed. Jesus was free from fanaticism; his was a quiet, subduing, retiring faith. He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vainglorious. He sincerely believed his mission, courted no one, flattered no one; was pointed and severe in his denunciations. These are not the characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when one hundred and fifty millions believe in his divinity, and we see around us abundant evidence of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has any one to call him an impostor?—that religion which is calculated to make mankind happy cannot be a false one."

Dr. Raphael, an elegant scholar and eloquent rabbi of thirty years since, speaks in a similar strain:

"If you are desirous of knowing the opinion of a Jew, ay, of a teacher in Israel, respecting the proceedings against and the condemnation of the Master from Nazareth, I do not hesitate to tell you that I do not by any means feel bound to identify myself, or my brethren in faith, with these proceedings, or to uphold that condemnation; I, as a Jew, do say that it appears to me Jesus became the victim of fanaticism combined with jealousy and lust of power in Jewish hierarchs, even as, in later ages, Huss and Jerome of Prague, Latimer and Ridley, became the victims of fanaticism combined with jealousy and lust of power in Christian hierarchs; and while I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character or deriding his precepts, which are for the most part those of Moses and the prophets."

The charge of an extravagant, self-deluding enthusiasm is the last to be fastened on Jesus. While he claimed power in the future world, and always turned men's minds to heaven, he never indulged his own imagination, or stimulated that of his disciples, by giving vivid pictures, or any minute description, of that unseen state. His benevolence, too, though singularly earnest and deep, was composed and serene. He never lost the possession of himself in his sympathy with others; was never hurried into the impatient and rash enterprises of an enthusiastic philanthropy; but did good with the tranquillity and constancy which mark the providence of God. *Dr. Channing.*

Whatever else may be taken away from us by rational criticism, Christ is still left—a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee; as certainly not Paul, whose character and

idiosyncrasies were of a totally different sort; still less the early Christian writers.

About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this preëminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life. *J. S. Mill.*

The evangelical history bears no marks of fiction. The history of Socrates, which no one presumes to doubt, is not so well attested as that of Jesus Christ. It is more inconceivable that a number of persons should agree to write such a history than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel. The marks of its truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero.

The majesty of the Scripture strikes me with admiration, as the purity of the gospel hath its influence on my heart. Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? What sweetness, what purity in his manners! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtilty, what truth in his replies! How great the command over his passions! Where could Jesus learn, among his compatriots, that pure and sublime morality of which *he only* hath given us precept and example?

Socrates, in receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God! *Rousseau.*

The close of a parable, or dream, in which an inquiring wanderer has passed through the various forms of ancient religion (A. P. S.):

The inquirer, perplexed by the troubles and superstitions around him, suddenly heard a voice from the sky, uttering distinctly these words: "Behold the Son of man; let the heavens be silent before him; let the earth hear his voice." Then lifting up his eyes, he beheld on the altar, around which the idol-worshippers were assembled, a Figure, whose aspect, at once impressive and sweet, struck him with astonishment and awe. His dress was homely, and like that of an artisan; but his expression was heavenly. "O my children!" he said, in a tone of tenderness which reached the bottom of the soul, "I come to expiate and to heal your errors. Love him who loves you, and know him who is forever." At the same moment, seizing the idol, he overthrew it without effort, and mounting the vacant pedestal without agitation, he seemed rather to take his own place than to usurp that of another. The people were seized with enthusiasm. The priests were irritated almost to madness. . . . Champion of a divine morality, he drew the world after him; he had but to speak the word, and his enemies were no more. But he, who came to destroy intolerance, refrained from imitating it. He used only the means which accorded with the lessons he had to teach and the functions he had to perform. He portrayed the love of man and all the virtues with traits so touching and in colors so attractive that, with the exception of the ministers of the temple, no one listened to him without being moved, and without loving better his own duties and the good of others. His speech was simple and gracious, yet profound and sublime; it was milk for children and bread for men. He attacked the strong and consoled the weak, and the most unequally gifted among his audience found something always at their own level. Nothing embarrassed him; the most captious questions met instantly the wisest solutions. It was needed only to hear him once in order to be persuaded. It was felt that the language of truth cost him nothing, because he had the source of truth in himself. *Rousseau.*

If in Jesus the union of the self-consciousness with the consciousness of God has been real—expressed not only in words, but actually revealed in all the conditions of his life—then he represents the highest point within the religious sphere: a height which posterity cannot reach, inasmuch as it could only be climbed with the help of Jesus, who first attained it. As little as humanity will ever be without religion, as little will it be without Christ. And this Christ, as far as he is inseparable from the highest style of religion, is *historical*, not mythical—is an *individual*, not a mere symbol. To the historical person of Christ belongs all in his life that exhibits his religious perfection, his discourses, his moral action, and his passion. *He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart.* *Strauss*, 1838.

Jesus is the purest among the mighty, the mightiest among the pure, who, with his pierced hand, has raised up empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages. *Richter.*

If one considers the development of Christianity, its whole historical significance hangs only on the character of its founder. How soon would all that Christianity has taught of true and impressive have been relegated to the roll of long-forgotten sayings of the noble friends of man, and the thoughtful minds of antiquity, if its doctrines had not become words of eternal life in the mouth of its founder! *F. C. Baur.*

We are made aware in him of an augury at once of the profoundest spiritual depth, as well as of the mightiest will, an unending restless striving to get beyond the boundaries of the natural, beyond the limits of human nature, a renunciation of the whole world, a feeling of the nothingness even of riches that should compass the world, and of the utter helplessness of all human existence, which lives but from the alms and crumbs of the Eternal. But here, in place of the leap of self-annihilation, the plunge of man's nothingness in God's eternity, we find a profound repose of the being in himself, an internal contemplation of inward riches along with outward neediness, a joyful recognition of the bright light, the everlasting worth of a human soul, a self-confirmation in the right of endless existence, a belief in personal elevation, and in the dignity of mankind at large, in such strength of conviction as had never been before, and became henceforth the motive power of all future humanity's life.

But there is no destructive clashing of these inner contrasts with each other, only the sublimest equilibrium of the same, in the inkling sense of a manhood akin to God, of the bending of God to his creature as with a human love, and of the Godlike destiny of this humanity. From this fundamental feeling arose the religion of Jesus, his own religion, and his religion for all men, in the form of an heroic will built upon a God of gracious loving-kindness, determined to meet half-way from below the God that approaches from above, and so to overcome the chasm between Godhead and manhood—yes, the inward tension between longing and possession, out-reaching and self-repose, and that upon the ground of an infinitely exalted human Personality, by dint of the inward transfiguration of man's nature into the glory of God's likeness, the temple of his indwelling.

Hence two great facts throughout the religious life of Jesus: On the one hand this deep, restful, blissful feeling of the love of God in the heart of a human nature dowered by God himself with privilege and nobility, sounding through all changeful moments of stillness and of toil, of life in prayer and life amid the world, yes, even in its storm and stress. On the other hand this not-to-be-restrained endeavor on the part of man to penetrate inward and strive upward, to conquer God for himself with the full energy of a holy will, which is resolved to make Godlike the whole actual living man, that is, the inmost pulses of the heart and spirit's life; to bring them to full perfection and divine entirety of knowledge, of goodness, of life, and of life in God. A religion, a self, a world of quite another kind from heretofore! No pride of human exaltation, yet no cowering dread; no self-assurance of blunted sensibility, and yet no tremblingly busy haste; no loose relations of compromise bought with a few external

performances, and yet no slaughtering self-murder of the man in ascetic mortification of the body, or ecstatic frenzy, and fanatic flights of the spirit. The religion of the loftiest idealism, in faith and will: and yet again so entirely measured, rational, and sober; because resting on actual experienced facts, and built on earnest deeds of highest, fullest, and truly human, free, reasonable performance. *Keim.*

Karl Hase treats entirely of what he calls the human Jesus, and not of anything supernatural in his nature. He, however, admits that God revealed himself in wonderful power in this personage, admits that he wrought miracles, and even accepts the account of the resurrection, but not of the ascension. He says: "Every attempt to give the character of Jesus runs the risk of becoming a merely personified system of morals or of psychology, and to result in a superficial enumeration of all possible virtues and qualities. For to the ideal of humanity, as to that of Deity, it is essential to have no sharply-marked features, but a beautiful harmony of all powers. This character appears fully rounded even at the beginning of his public life. It is essentially an entire love of God manifested in the purest humanity. History has greater examples of the energy of single virtues and qualities, but in this Jesus stands alone, that every virtue, so far as it was possible to manifest it in his work, appears in full harmony and concord with every other, and includes what in other cases a one-sided development has excluded. If indeed we should take single actions and even speeches of Jesus, we might find in them something one-sided. This must necessarily be the case with every individual utterance as such; but other discourses of Jesus will almost in every case supply what is wanted to the perfect whole. . . . He accepted as his own God's plan in behalf of mankind; determining to found a kingdom of heaven, first among his nation, and then by it to unite humanity, by means of pious love, into lasting communion, and so to become its Saviour. . . . That Jesus possessed a certain miraculous power, that is to say, a power of healing which far surpassed the knowledge and power of his contemporaries, is certified historically by its continuance in the apostolic Church (1 Cor. 12 : 10, 28); and so far from being improbable in itself, is essential to an explanation of the events of his life. . . . The truth of the resurrection stands immovably based upon the testimony, and we may even say upon the existence, of the apostolic Church."

As an old Greek, Hase looked on everything on its æsthetic side. His representation of Jesus is the finest specimen of the morally beautiful that I have seen. *C. P. Wing.*

Jesus has no visions; God does not speak to him from without; God is in him; he feels that he is with God, and he draws from his heart what he says of his Father. He lives in the bosom of God by uninterrupted communication; he does not see him, but he understands him without need of thunder and burning bush, like Moses, or of a revealing tempest, like Job.

Whatever be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus. *Renan.*

Thomas Jefferson, although a disbeliever in inspiration and an opponent of the Bible, yet explicitly admits the innate truthfulness and purity of the character and teachings of Jesus. Writing to John Adams concerning a volume entitled "The Morals of Jesus," which he was then engaged in compiling from the New Testament, he says: "We must reduce our volume to the simple evangelists, select even from them the very words only of Jesus. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man." Subsequently he declares as his object in preparing the same book, "to place the character of Jesus in its true high light, as no impostor, but a great reformer of the Hebrew code of religion." He further says: "It is the innocence of his character, the purity and sublimity of his moral precepts, the eloquence of his inculcations, the beauty of the apologues in which he conveys them, that I so much admire." Yet again, referring to the Gospels, he says: "Intermixed with things impossible, superstitions, fanaticisms, and fabrications, are sublime ideas of

the Supreme Being, aphorisms and precepts of the purest morality and benevolence, sanctioned by a life of humility, innocence, and simplicity of manners, neglect of riches, absence of worldly ambition and honors, with an eloquence and persuasiveness which have not been surpassed. These could not be inventions of the grovelling authors who relate them. They are far above the powers of their feeble minds. They show that there was a character, the subject of their history, whose splendid conceptions were above all suspicion of being interpolations at their hands." J. G. B.

A MAN ridiculed for his lack of knowledge, in a nation of forms, of hypocritical priests and corrupt people, falls back on simple morality, simple religion; unites in himself the sublimest precepts and divinest practices, thus more than realizing the dream of prophets and sages; rises free from all prejudice of his age, nation, or sect; gives free range to the Spirit of God in his breast; sets aside the law, sacred and time-honored as it was, its forms, its temple, and its priests; puts away the subtle learned doctors of the law; and pours out a doctrine beautiful as the light, sublime as heaven, and true as God. The philosophers, the poets, the prophets, the rabbis, he rises above them all.

That mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in his bosom! What words of rebuke, of comfort, counsel, promise, hope, did he pour out! What profound instruction in his proverbs and discourses! What deep divinity of soul in his prayers, his action, sympathy, resignation! *It is for his truth and his life, his wisdom, goodness, piety, that he is honored in my heart—yes, in the world's heart! Theo. Parker.*

GUIZOT UPON THE EULOGIES OF SKEPTICS.

IT would seem as if it were desired to restore to Jesus Christ, as a mere man, the superiority of which they deprive him in refusing to see in him the Godhead. But what incoherence, what contradictions, what falsehood and moral impossibility in his history, such as they make it! What a series of suppositions irreconcilable with the facts which they admit! This man they make so perfect and sublime becomes by turns a dreamer or a charlatan; at once dupe of his own mystical enthusiasm in believing his miracles, and wilful deceiver in tampering with evidence that he may accredit himself. The history of Christ is thus but a tissue of fables and falsehood; nevertheless the hero of this history remains perfect, sublime, incomparable—the greatest genius, the noblest heart, that the world ever saw; the perfect type of virtue and moral beauty; the supreme and rightful chief of mankind. And his disciples, in their turn, justly admirable, have braved everything, suffered everything, in order to abide faithful to him, and to accomplish his work; and, in effect, the work has been accomplished. So contradictory and insolvable a problem they present to us instead of the one they labor so hard to suppress.

History reposes upon two foundations—the *positive* evidence or documents concerning the facts and persons, and the *presumptive* evidence or moral probabilities resulting from the connection of facts and the action of persons. These two foundations are entirely wanting in the history of Christ as it is related or constructed in these days. On the one hand, it is in evident and shocking contradiction with the testimony of the men who saw Jesus Christ, and of the men who lived near those who had seen him. On the other hand, it equally conflicts with the natural laws connecting the actions of men and the cause of events. It does not deserve the name of historical criticism: it is a philosophical system and a romantic narrative substituted for the substantial proof of the moral evidence. It is a Jesus false and impossible, made by the hand of man, pretending to dethrone the real living Jesus Christ, the Son of God.

Section 173.

The World before and at Messiah's Advent.

The preparation for the advent of Jesus Christ involved the missions of Jew and pagan. It was the mission of the Jew to receive directly from God, and, in due time, transmit to the whole human race the only religion of salvation, and therefore the only true world-religion. Everything connected with the history of the Jews had reference to the completion of this one religion for mankind. Each revelation and dispensation, all discipline and punishment, every promise and threatening, their constitution, laws, and worship, every political, civil, and religious institution (so far as they were legitimate and proper), tended toward this one goal. In the light of providential developments and later revelations, the divine plan as connected with the Jews may readily be traced, in its great outlines, from the calling of Abraham to the advent of Christ.

Three great historical races, the Oriental, the Greek, and the Roman, successively entered, along with the Jew, into the work of preparing the world for the advent of Messiah and the spread of his divine salvation. This was in accordance with the prophecies of Daniel, contained in the second and seventh chapters of his book. These great empires were to precede and prepare the way for the mightier kingdom of Messiah which the God of heaven should set up, and which should be an everlasting kingdom. Each will be found to have accomplished a twofold preparatory work.

The Oriental empires which entered into this work were the Babylonian, represented by the head of gold in the great image of prophecy, and the less magnificent Medo-Persian, represented by the arms and breast of silver. These great Oriental races represented material riches, power, and grandeur. It was a subordinate part of their mission to prove the insufficiency of the greatest wealth, luxury, and splendor, to satisfy and save man. But the more important part of their mission was to furnish the agencies and theatre for the Jewish dispersion, and for the early dissemination of the germs of the world-religion. For this they were eminently fitted. The Jew was their proper representative, belonging to their own race. He had come forth from the valley of the Euphrates, in Abraham the Chaldee. In the Oriental mind the Jew was to place the grand truths of his religion first, and thus to open the way to reach, at a later date, the Greek and Roman. Meantime the Oriental races were to chastise the Jewish race and cure it of its idolatry.

The Greek empire was the third kingdom which was to rule over all the earth. Its strength is represented by the brass of the image in Daniel's vision. The Greek did everything toward the perfecting of man that could be done by a purely intellectual civilization. He demonstrated for all time what human reason, when situated most favorably and tasked to the utmost, could accomplish for the salvation of a race with endowments superior to the other races. The later ages showed it to be very little. It became manifest that the glory of the Greek thought needed to be saved from its own corruption—saved for the good of mankind. This could only be accomplished by extending its sway over the Oriental empires, and bringing it in contact with the saving influences of the world-religion which was being diffused everywhere by the scattered and exiled seed of Abraham. When the Greek had voiced his wonderful thoughts of beauty and power in a language made for them and by them, and, therefore, the most perfect of the languages of the ancient ages—the one most worthy to become the world-language—and before the blight and decay had fallen upon the race, Alexander of Macedon appeared to perform the needed office of Hellenizing the world.

From Alexander to the advent, Judaism and Hellenism were in world-wide contact. The man of prophecy was elevating the view of the man of reason, while the man of reason

was widening the vision of the man of prophecy. The two modes of thought came into direct contact; the philosopher and the scribe met and became one. At Alexandria, the Septuagint, or Greek version of the Old Testament Scriptures, was made three centuries before the advent; and the old revelation of the world-religion was thus scattered abroad for the Greek-speaking communities. At the same centre of culture Platonism and Judaism came together and were consolidated in the Neo-Platonism which exerted such an influence both before and after the advent. In this twofold manner, by despair of reason and hope from prophecy, the Greek was borne onward to the completion of his part in the work of preparation for the coming of the Messiah, until mankind was found in possession of the world-religion with its predictions of the coming Redeemer, written in the perfected world-language, and made capable of greater expansiveness by the Greek forms of thought.

The Greek mission was thus evidently essential in the preparation for Messiah. It forced the thinking men of that age to feel and confess the insufficiency of human reason, even in its most perfect development, for the deliverance and perfection of mankind, and left them waiting and longing for one who could accomplish this work. It brought in a dawning sense of human brotherhood, and so helped to bring mankind together into the true unity. It aided men to cut loose from the hoary but unreasonable traditions of the past, and thus prepared them to receive the reasonable truth of God. It made ready and living the better and broader forms of thought and speech in which the gospel with its grander truths—too grand and living to be put into the narrow and dead Hebrew—should be proclaimed to all the world.

Rome was already the rising power of the West when Alexander gave the Greek civilization to the East. The Roman empire was the fourth kingdom of the prophecy of Daniel. Its strength is represented by the iron of the great image. The Roman, as the man of power, was to attempt the solution of the same problem of perfecting man in which the man of prophecy and the man of reason and taste had already failed, and in his failure was to complete the preparation for the coming of him who could solve the hitherto insoluble problem. Before the time of the advent, Rome had demonstrated the powerlessness of human power to save mankind. It had done its best, but its best was little—practically nothing. It needed the coming Christ that itself might be saved. Imperialism was as helpless as Orientalism and Hellenism.

But the Roman performed a still more important part in preparing the world for the Messiah and the spread of the world-religion. It was Rome that cast up the highways along which the Jews plied their traffic and carried out to the ends of the earth the truth of God and the expectation of a coming Deliverer. It was Rome that made the influence of the divine religion free, rapid, and world-wide. But more than all, Rome did for the whole world that law-work without which man never feels the greatness of his need of the gospel. In carrying out his mission of power the Roman was, as already hinted, the representative of natural justice in the world. It was doubtless some alleviation that the moulds into which the Roman power so remorselessly crushed men and nations were moulds of justice; yet in proportion as the world was a wicked world was the justice a terrible justice. Rome is aptly described by the prophet Daniel as the *iron kingdom*. It was justice practically omnipotent and omnipresent, and so neither to be resisted nor escaped—justice which never dreamed of mercy until the work of conquest and consolidation was done. It made men long for mercy, because it demonstrated to them that there was no hope for them in righteous law.

So it came about that there was going up from all the world a wail for deliverance when the divine Deliverer appeared. Human nature had exhausted itself in the efforts of the Gentile world to solve the problem of man's elevation and salvation. The Oriental had given the freest rein to human desires, in the most favorable circumstances, and was perishing in magnificence and luxury. The Greek had given fullest scope to reason and taste, in circumstances equally favorable, and was perishing in the very glory of his creations of thought and beauty. The Roman had made all the other powers subordinate to his executive energy, and conscience, with its insatiate justice, was crushing him, and all the world with him, even by his universal empire. There were no other powers in human nature to bring to the task. The world over, on the great and all-absorbing

question of man's salvation, the oracles of heathenism were dumb.

It was only as Judaism had wrought with heathenism and for it, that hope remained for mankind. Along the line of the divine purpose of grace, Jew and Gentile had wrought together, for the most part unconsciously, for more than a thousand years, and the final results were now to be reached. When the Cesars were firmly established on the throne of the empire, and the three phases of civilization, in Judaism, Hellenism, and Imperialism, had in measure blended and reached out over the world from Gibraltar and Britain to the shores of the Caspian, the Messianic expectancy and longing reached the highest intensity. It was the fulness of times. D. S. G.

If we take all these circumstances together, it is manifest with how much right we exalt the wisdom of God in the choice of the time in which Christ appeared. We see all circumstances concur to make mankind ripe and fitted for his advent. Yea, so greatly is he centre and key of the history of the world, that we are not surprised at the declaration of the celebrated historian, Johannes von Müller: "I saw the greatest result brought about by the most insignificant means; I saw the relation of all the nations of Asia and Europe to that despised Israel; I saw religion appear just at the most fitting moment for its establishment. All events work together for the establishment and extension of this doctrine. Since I have learned to know our Lord, all has become clear to me. The light that blinded Paul on his way to Damascus, was not more marvellous to him than what I suddenly saw: the fulfilment of all expectations, the point of perfection of all philosophy, the explanation of all revolutions, the key to all seeming contradictions in the material and moral world: life and immortality." *Van O.*

The Roman statesmen, the Grecian philosophers, the Jewish rabbis, looked for nothing beyond the immediate horizon; but the sibylline mystics at Alexandria, the poets at Rome, the peasants in Syria, were wound up to the expectation of "some beginning of a new order of the ages," some hero "who from Palestine should govern the habitable world," some cause in which "the East should once more wax strong" (Virgil, Tacitus, Suetonius, and Josephus).

What was that new birth of time? What the remedy for the superstition, infidelity, casuistry, ambition, impurity, misery of the age? Not a conqueror, not a philosopher, not a Pharisee, not a Sadducee, not a mere wonder-working magician, not an ascetic, not a vast hierarchical organization, not a philosophical system or elaborate creed; but an innocent child, an humble and inquiring boy, a man who "knew what was in man;" full of sorrows, yet full also of enjoyment; gracious to the weak, stern to the insincere; who "went about doing good," and who "spake as never man spake;" a social and solitary being, in whose transcendent goodness and truthfulness was revealed a new image of the divine nature, a new idea of human destiny; a teacher, apart from the generation from which he sprang, yet specially suited to the needs of that generation. The world was taken by surprise. All his teaching abounded in surprises. But his own coming, his own self, was the greatest surprise of all; and yet when we reflect upon it, we feel that we ought not to have looked for anything else.

The factious disputings of Pharisee and Sadducee, the wild fanaticism of the zealots, the eccentricities of the Essenes, the worldliness of the priests, the formalities of the scribes, the cruelty, the profligacy, the domineering, hard-hearted ambition of the Roman world, the effete rhetoric of the Greek world, found their proper level in the presence of an influence which ran counter to them all. Not immediately, but gradually, at least in the forms then worn, all these things died away—not by direct attack of contradiction's denial, but by the entrance of a larger affection, of a fresh object, of a grander spirit. The ancient world, although sitting in the cold shade of death, was instinct with a latent heat and light, which admitted a spiritual revolution, such as, either earlier or later, would have been, humanly speaking, impossible. In the Jewish Church the scattered sayings of the better Sadducees and the better Pharisees were waiting to be vivified by a new purpose. In the Gentile world the philosophy of Socrates and Plato was reaching forward to some higher manifestation of truth. The researches of Grecian science, the majesty of Roman law, though the coming religion long refused them, and was by them long disdained, were ready to be received into it, and at length in a large measure were assimilated by it. The

unexampled peace under Augustus Cesar, the unity of the civilized world under his sceptre, gave a framework into which a new faith could spread without hinderance and without violence. The strong and growing belief in immortality, the intense apprehension of the burden of evil, needed only a new spirit to quicken them into a higher and deeper life. If ever there was a religion which maintained a continuity with ancient materials or parallel phenomena, it was that which avowedly came not to destroy, but to fulfil the glories of Judaism; not to exclude, but to comprehend the aspirations of all the races of mankind. A. P. S.

Section 174.

Christ's Doctrine of the Kingdom the Key to His Ministry.

THROUGHOUT his public ministry his preaching consisted in presenting himself to the people as the divinely anointed and predicted King, in explaining the nature of the kingdom, his own redemptive work in setting it up, and the conditions of entering it; and in insisting on its spiritual character and growth, in refutation of the persistent error that it was to be a political kingdom, established and advanced by force. At his baptism he was proclaimed "the Son of God," which was a well-known prophetic title of the Messiah. The temptation in the wilderness turned on the question what sort of a kingdom he should set up, and by what sort of agency; and he rejects every satanic proposal to establish an outward kingdom by force, even by his own miraculous power. When, at the first Passover after his baptism, he presented himself at Jerusalem and purified the temple, it was a formal and official presentation of himself as the Messianic King to the nation as such, in the person of their rulers, in the seat of the government, and the temple of the religion.

The Sermon on the Mount is an elaborate exposition of the spiritual nature of the kingdom, declaring in what it makes man's supreme blessedness to consist; what is the character of its citizens, and their relation to the world as bringing to it light and salvation; what the relation of the kingdom to the law of God, and the positive and spiritual significance of its requirements; what the simplicity and godly sincerity of its members, the nature of worship, the law of beneficence, the necessity of entire consecration, the beauty and safety of faith in God, and the completeness of the new life, beginning in faith, and vitalizing and rectifying the conduct to the remotest and minutest action. In his parables and his conversations with his disciples he is continually explaining what the kingdom is, and correcting current mistakes respecting it.

He preaches the prophecy and promise of the kingdom with unwavering assurance that the kingdom is about to come, and will extend till it fills the world. It becomes evident, however, that the people of his day cannot receive his doctrine. Whenever he goes to Jerusalem he is contemptuously rejected by those in authority, who early begin to plot against his life. He is obliged for safety to retire to Galilee, and prosecute his ministry in country places. Even there few receive him, and those from the humbler walks of life. Even his own family think he is quite gone crazy, and come to take him and confine him. Yet his confidence in his kingdom remains unshaken.

At last, it is for this persistent preaching of himself as the divinely-anointed King that he is arrested, condemned, and crucified. At his trial he declares before Pilate that he is the King, but explains: "My kingdom is not of this world." Over his cross was written the reason of his condemnation: "Jesus of Nazareth, the King of the Jews."

This doctrine of the kingdom is the key to our Saviour's ministry, without which it is impossible rightly to understand it. This doctrine gives the point, significance, and consistency of his particular discourses and conversations.

If you had been one of his hearers when he was on earth, you might have said: "This man's conception of his kingdom surpasses all human conceptions in sublimity. In depth, compass, and completeness of thought, in grandeur of imagination and loftiness of genius, in purity of heart and power of love, he is in advance of all the great minds of antiquity—so in advance that comparison ceases, and contrast alone is possible. But if he expects this conception to be realized, he must be a visionary. Has he forgotten how infinitesimal in the rush of the world's affairs is the influence of one man; and does he expect to transform the world? Has he forgotten how powerless the greatest are after they die, how shadowy the great names and systems of the past; and does he expect to lift his crumbling arm out from the grave, and sway with it the living world? Especially, has he forgotten how feeble is the greatest man to command the love of men; and does this provincial, this poor man, this man without office or honorable position or influence with the great, this unlettered man, this outcast among his own people —does this man expect to rule the world by men's love to him? Does he expect to set up his power, where power is hardest to win, in the hearts of men, so that faith in and love to him will in all generations turn the energies of human hearts into a mighty enthusiasm to deliver mankind from sin? And does he expect that this power of his personal influence, this motive which he continually urges, 'for my sake,' will at last touch all hearts, and transform society everywhere into his kingdom?"

Still more would you think him a visionary, could you then know that his public ministry is to continue less than four years; that he is to suffer the most ignominious of deaths as a leader of sedition; that he is anticipating that death as the consummation of his work, into which the motive power of his name is to be concentrated; that, making but few converts himself, he is depending for the establishment of his kingdom after his death on the preaching of those few converts, with the story of his short life and ignominious death as the subject of their preaching, and thus sending them out, a few sheep among many wolves, he is expecting the sheep to conquer the wolves.

And your belief that he is a visionary would be still more strengthened could you then look forward through the ages and foresee the coming changes. The Roman Empire, then coextensive with Occidental civilization, will be destroyed. The imperial throne of the Cesars, at whose base then rippled the peaceful and sunlit waves of a world-wide obedience, will sink when the fountains of that great deep shall be broken up. Barbarians, whose very existence was then unknown, will overwhelm the abodes of civilization. From the consequent confusion, desolation, and darkness, the kingdoms of modern Europe will slowly and painfully emerge; new discoveries and inventions will change the courses of human thought and action; a new civilization will arise, so different from the ancient as to make that difficult of comprehension to the moderns; a new continent will be discovered; new philosophy and science, new arts and agencies, new institutions and laws will possess the earth.

And this man expects his personal influence to live through all these changes; and not to live only, but to vitalize, energize, and guide them; to establish itself in the seats of the ancient and decaying civilization; to meet the barbarians and to make them Christians; in the ages of darkness attending and following the overthrow of the Roman Empire to cause all men to bow in outward homage to the name of Jesus, and to quicken faithful ones truly to love him, and to seek for his sake to save men from sin; to kindle revival and reformation from age to age; to follow the star of empire in its westward way; to preside over the birth and growth of nations; to live in the latest progress of art, science, philosophy, and civil polity; in advance of all spiritual thought, the law of all human action, the ideal of human perfection, the source of the hope of pardon, of purification from sin, and of peace with God; at once the source, the motive, the strength, and the goal of all moral and spiritual progress.

But, from the day when he began to preach "The kingdom of heaven is at hand," until now, his name has been a power in human thought and life; the kingdom has been in the world gathering individuals into itself, and vitalizing civilization with its divine ideas, a central force in the history of all enlightened and progressive nations. Therefore he was not a visionary.

But if Jesus was not a visionary, then he is man's Redeemer and Lord. Then, with more

than the wonder of those who cried: "What manner of man is this, that even the winds and the sea obey him?" we exclaim: "What manner of man is this, who rules amid the tumult of the ages, and the courses of human thought obey him, and the farthest progress of man is confessedly toward the realization of his idea?" He is man's Redeemer and Lord; his idea of his kingdom, by its existence on the earth, and by its perpetuation and power through the ages, is proof that it is from God and is destined to prevail. *S. Harris.*

Section 175.

Christ and His Kingdom in Subsequent Human History.

Take an historic chart of the globe and trace the progress of the human family in its geographic course from east to west, all round the earth; from its origin in the heart of Asia; in both its northern and southern irruptions through the European continent; in its succession of contesting nations around the Mediterranean and on the shores of the Atlantic; across the Atlantic to our own continent; and here still ever westward to our Pacific coast; and through all this geographic march of the nations, encircling the globe, simply ask, what common history has been advancing, what one institution or economy running through and leading the whole race; and to this question there is but one possible answer; and that is, that through the whole history of our earth, as its centre and very soul, runs the history of the Kingdom of Redemption!

Repeat this process with the great historic empires and states which have sprung into successive being, and ask for whom was the ancient world prepared; whom did the Jewish people bear in their loins; for whose victorious sway was the whole Roman Empire made ready; who is the centre between the ancient and the modern world; who subdued the Roman Empire unto himself, and ruled in both its eastern and its western portions; whose name charmed into civilization the rude German tribes, and has been at the heart of the culture of every modern European state; and to whom was this land dedicated in its historic prime, and whose faith has it spread with its growth through all our borders; and to these questions respecting human empires we get a kindred response, and that is, they all take their law and course from him, who is the divine head of this same Kingdom of Redemption!

Try to get the angle of vision in which all the lines of historic time converge; there is but one such angle, and it opens an unequalled scene. Spread out the historic canvas, and in its very centre see one sacred form—for only one of all who have trod our earth, and borne our nature, can be imagined as having a rightful claim to that historic throne—wearing the crown of universal empire upon his suffering and victorious brow. The light that streams from him, a calm, divine effulgence, not generated from earthly sources, lends brightness to all that throng around him, recognizing his regal and beneficent dominion. The whole background of this immortal canvas, which a divine hand has limned, is filled with those who, with upturned prophetic gaze, await his coming; the progenitor of our race, to whom was given the first evangelic promise, Abraham, the father of the faithful, Moses, the leader and law-giver of Israel, the long line of Judea's kings, with David as its crown, and of Judea's prophets, most sublime in Isaiah; while standing more remote, yet still expectant, are the representatives of the vast heathen nations, which, by a divine providence, had in many ways been prepared for that glorious advent, being congregated in one vast empire, pervaded by one predominant speech. And before him, and all around him, is gathered the glorious company, the goodly fellowship of those who, for eighteen centuries, in every clime, have received from him the very law of their spiritual life.

It is he who has ruled historic times, and given them their shape and their law; it is he who has carried the race through the crisis of its destiny, that in the consummation of that destiny it might be drawn closer to himself. The divine right of popes, of kings, and of the people, has been in succession contended for, that the divine right of the Great Head of the Church might be seen to be the rallying-place, and the watchword, for the family of man, in its progress toward the end for which it was made.

And of this vision of human history, it is the triumph and seal, that it is not an imagination or a theory, but the open face of history itself, the legitimate summary and rendering of its facts. For Christianity, as has been well said, in its inmost spirit and highest sense, is historical. Its truths are truths of fact, inscribed upon the surface, looking out from the heights and up from the depths of all the annals of our race, so that the whole of human history becomes one body of divinity, presenting to us an untroubled mirror of the wisdom of God, and the image of his goodness.

Is it given to man to know anything more sublime than this spectacle of the building up of the city of God? Through the fickle fortunes of men we read the calm and sure order of an unchanging plan; in the growth and decay of states, we trace the unhasting yet unresting progress of a kingdom, ordained ere time began, to be completed when time shall be no more. It is the transfiguration of the history of our globe, in which a divine glory breaks through and irradiates all that is mortal and transient. In the human race are fulfilled the prophetic intimations, which have been found in the work of creation itself; through his six days of travail and conflict, man is prepared for the full glories of a Sabbath of eternal rest. H. B. S.

Look back to the cross, and the disciples gazing on it in terror from afar, and then look around on the nations that are influenced by the faith which there centres—and note the change! Then take these elements, established in history, and calculate the orbit Christianity is to fill! Remember, that she has met philosophies as well as armies, the combinations of heresy and the assaults of power, and has never been overcome; she has been girded in showy but poisoned doctrines, and still has retained her life within them; she has established among men new systems of doctrine, and new theories of the universe; she has acted efficiently for their social melioration, and has sent out her influences into art, into literature, into commerce, into government, has even dropped her seeds under the pillars of despotism till those have been moved and overthrown by their growth; she has made events tributary to her advancement that seemed at first essentially hostile, has used discussion for the spread of her principles, has been content with no attainment, but has still sought diffusion, has made seas rough with the track of her keels that scarcely before had been shadowed by a sail, is now more dear than ever to the race, more loftily placed for subduing it to obedience, and full of the life God gave her at the first.

Look abroad then over the earth, and consider what a place Christianity has on it, what progress it has made, what agencies it wields, and what openings are before it—and can we hesitate as to its future? Christianity *is* to rule the earth. As a spiritual, divine system, expressed to us through the Scriptures, all shall accept it. Not as a Church, merely—not primarily as a Church, or any institution of outward order—shall it gain this authority. Not as a doctrine, merely, and a dogma of belief; least of all as a simply civilizing force, for the reconstruction of society. As a spiritual and sublime system, embracing truth, precept, promise, life, all gathered in its organic unity, Christianity is to triumph.

It shall purify and exalt individual hearts, and hallow them with God's presence. It shall pervade family groups; and the glory over Bethany shall but typify the promise and the joy above them. It shall gather men into permanent and harmonious assemblies, sympathetic, co-working, mirroring heaven on their purity. Pervading the spiritual life of nations, and renewing that into holiness, it shall blossom into all the forms of their expression. It shall show itself in literature; dignifying the labors of history; giving a tone as from eternity to the energy of eloquence; springing up into the airiest and most charming expression in the beautiful grace of a Christian poetry; subliming art, even, by mastering and renewing it, and making it the handmaid

of the verities of Christ. It shall build up its permanent and organized results, in institutions of public beneficence and philanthropy, in establishments for general popular culture as well as for special religious training, in free governments, humane policies, and just laws. The skepticisms that have been powerful shall melt beneath its beauty. The fortified abuses, that now affront heaven, shall be dissolved at its authority, as the earth itself shall be at the revelation of God. Then shall be *Peace*, throughout the earth! The lion and the lamb shall lie down together. The beauty of Paradise shall clothe the world; and every breeze that floats above it shall bear upon its wing the songs of praise! R. S. S.

Section 176.

New Testament Intimations of the Second Coming of our Lord.

In every age the Church of Christ has sought consolation in the past and in the future. In the one she contemplates the origin of her mercies; in the other, the completion of them; and in both, the unaltered author and channel, "Jesus Christ, the same yesterday, and to-day, and forever." It can therefore excite no surprise to find in Scripture, that the grace given to us at the first advent, and the grace to be revealed in us at the second, are topics of constant precept and encouragement (1 Cor. 1 : 4–7): or that Christians are described as "waiting for the Son from heaven;" and as "looking for the blessed hope and the appearing of the glory of the great God our Saviour." Christ's first coming and his second are the grand objects of their faith and hope.

The "coming of Christ" is a phrase used in Scripture in different senses. His appearance in the flesh is so called, both at his birth and on his entrance upon his public ministry. Any great interposition either of his Providence or of his Spirit is so called. His coming to destroy Jerusalem, to end the previous dispensation, to manifest the justice and the faithfulness of God, is emphatically so called; and his predictions of this coming were fulfilled within forty years of our Lord's death. It is applied to his visible appearance for judgment. The reign of righteousness is foretold, and is even begun. In that glorious issue all believe. Some, however, hold that righteousness will reign in the person of our Lord; while others think that his reign is spiritual only: having commenced at Pentecost, and being completed in the universal diffusion of his truth. That his coming to judgment is personal nearly all agree.

The coming of Christ in his kingdom and for judgment is not a single act, but many combined. He *came* to reign at Pentecost; he *comes* as each Christian repents and believes his gospel; in all the glory of his reign he is still to come. He *came* in judgment at the destruction of Jerusalem: he *comes* in judgment at the death of the sinner: for final judgment he is still to come. To each believer redemption is drawing nigh. Every sinner is already hastening to the coming of the day of God. And within a few brief years we all shall have passed to our account with shame or with honor. It may be affirmed, therefore, as a fact, that Christ comes to redeem or to judge at death, and that each instance of his coming is a kind of type of his final appearance—is to the man, what *that* will be to the race. The final coming will in truth but confirm and perpetuate what is *done*, when we die. As a principle of interpretation, therefore, the amplest announcements of complete salvation for the Church, and of awful vengeance for those who reject the gospel, have repeated fulfilments. For *each* of us, "the end of all things is at hand." Christ is coming, and is even now "at the door."

Again, the language of Scripture must always be interpreted with reference to the scheme of things of which it treats. What is near on one scale is distant on another. The coming of our Lord may be remote when measured on the scale of human life; but, measured on the scale suggested by the interval between the first promise and its fulfilment, or by the eternity which his coming is to introduce, it may seem even at hand.

And this apparent contradiction (which is really none) in the statements about his coming, this clear obscurity is intended; it is salutary; it forms an important part of our discipline. To cherish expectation, and to encourage inquiry, he has permitted gleams of light to cross our path. But it is at least as clear that, while he means us to inquire, he does not mean us to define; and, therefore, our light consists only of gleams. He that is coming will come. His coming is as certain as his existence; for he is equally the existing and the coming One; but all certainty concerning the time of his coming is withheld. And withheld so as to excite our watchfulness and hope. J. A.

We may reach a few satisfactory statements, which pretty much exhaust the plainly revealed and therefore essential truth in the whole matter. And this we get at simply by bringing all the pertinent passages together, placing them side by side, observing their several connections, ascertaining the meaning of the original as well as the translated terms, and declaring the result.

1. Both Christ and his apostles speak repeatedly of a second coming of the Son of man, in such a sense as forbids us to confound the second with the first. The two are put entirely apart in time, though they are internally and morally connected with each other; the one preparing the way for the other, and each being in fact fragmentary and unintelligible without the other. The one coming, however, as an historical fact, is past —having given birth to a new age, the Gospel and the Church; the other is yet to be. They are respectively the beginning and the end, in time, of one design, the redemption and training of mankind, from sin to holiness, from an old life, which was death, into a life everlasting in an immortal society. We are all living, throughout this Christian dispensation, in the intermediate stage of this glorious proceeding. It is a kind of transition-period. As compared with eternity, it is all but a short term—a narrow strip between two boundless seas. Could we really conceive of eternity, or could we so be lifted up as to look down on the immensity stretching on each side of this whole Christian era, it would no doubt appear like a mere thread across the field of vision. Yet, it is sufficient for the discipline of a living race, including millions of souls. So we stand here, each individual life but a speck on that narrow belt, and here we make our choice. We look behind and before. The gospel tells us, in every variation of the plainest language, that Christ has come in our flesh and nature once, and has removed every possible hinderance to our living with him forever. It tells us just as explicitly that he has gone, like a travelling prince, to receive for himself a kingdom, and that he is coming again to reign in that kingdom, with his own people, and that, in connection with that, the whole period of trial, of choice, will end.

2. That coming is personal and literal. Look at all the language and all the accompanying descriptions, and you will see that no loose talk of "figures of speech" will explain away this lucid and repeated declaration, or the mysterious fact it announces. Whatever accommodations of the literal language we may find, they must all grew up around this one unmistakable, foretold *fact*, and grow out of it. We may call signal social revolutions, reforms in government, the emancipation of slaves, or great accessions of knowledge or charity, new comings of Christ. The figure is intelligible; but they are not comings of *Him*. They may be comings of the impersonal power and principles of his religion—partial blessings reminding us of the one great blessing that includes them all; but *He* is to come. "Ye shall *see* the Son of man (not his ideas, but Him) coming in power and great glory." Either by the gathering of his people, or by his own celestial movement, "Every eye shall *see* (not his works but) Him." Besides, certain particular miraculous events and tokens are mentioned as attending his appearing.

Nor will it do to tamper with Holy Scripture by such a theory of interpretation as that *His coming* means *our going*. The death or departure of the individual is one thing; the

Bible often mentions that, meaning just what it says. The Lord's coming is another; it will be but once again for all men; there will be a time for it; it will be sudden and bright, like the light that shineth from east to west. We have no data, no experience, no critical apparatus, to measure such a fact by. That is not our business. We are learners to be taught.

3. This great coming is to be connected with a separation of the good from the bad, the believers from the deniers, the spiritually alive from the spiritually dead. Hence it is always spoken of as a Judgment; because each one then goes to his own place, and finds his portion where he has chosen it. That begins to be the case, inwardly, with every man, now. But it becomes the outward, literal, terrible fact, not till then.

4. The twenty-fourth chapter of Matthew, however, in the common-sense interpretation of it, obviously has *some* reference to a kind of coming of Christ which was to take place in the lifetime of the generation that was on the stage while the Saviour was speaking. It was to be in some way connected with the invasion of the Roman armies and the downfall of the capital and temple of the Jews, in that century. This is the first of two main difficulties. Men have said, If the Messiah meant to predict a great coming in his kingdom at the end of the Christian age, why did he employ terms that distinctly point to what was to take place so soon, and at Jerusalem, and call that his coming? To answer that, consider that the disciples were questioning him on that very point, the overthrow of the temple. The reply to them must be a part of his discourse.

But consider, further, that it is one of what we may call the laws or canons of prophetic writing, that the language employed may have reference to two different persons or times—the one, and the less important, too near to the speaker; the other and the greater fulfilment being found in some remoter and grander personage or event to come. Thus, for instance, if you examine those Psalms of David which contain prophecies of the Messiah, you see that they are so composed as to be in part and at first applicable to David himself, and his own personal fortunes; but you look again, and see that there is prophetic language there which will not suit any other personage than the Son of God; and in fact Christ and the Evangelists expressly declare that it was written of Him. The human subject is made a groundwork and a type, to exhibit the divine King that was to be. So of some of the predictions of Isaiah. The same principle must be heeded in interpreting these predictions of our Lord. You find a part of the phraseology referring explicitly to Palestinian history, and of that part he says, "This generation shall not pass away till all these things are fulfilled." Yet at the same time you find, in the same discourse, expressions that show the speaker to have been looking forward down the track of ages, to a much wider and mightier consummation. For he goes on to say that *all nations* shall be alarmed and aroused at this final appearing; that it shall be preceded by unprecedented disorders and antagonisms; that the gospel must first be preached to all nations; that signs shall appear before it such as the world has not yet witnessed. Moreover, studying the passage more carefully, you will notice that the change of reference is gradual; and that, while Christ begins with dwelling almost entirely on incidents of the fall of the city and temple, he rises, as he proceeds, till in the latter part the words befit his world-wide manifestation, and that alone. Admit the rule of a double application, one immediate and the other remote, which for some cause or other is evidently according to the supernatural genius and usage of the prophetic spirit, and difficulties disappear. Each portion of God's word becomes consistent with itself, with other portions, with the character of the author, and with what was known of human history outside of it.

5. We come now to what, with many minds, has been a greater difficulty, viz., that inspired writers, apostles, signify their expectation that Christ's second advent would take place during their own natural life. Let us honestly take the language of honest men in its ordinary acceptation. To me all difficulties are cleared by the following proposition, which commends itself as reasonable, reverential, and in harmony not only with the drift of the doctrine we have presented, but with the doctrine of inspiration which the faith of the Church catholic has held from the beginning: *The purpose of revelation, in this matter, was to create in Christians, not a belief that Christ would come at any particular hour in history, but a belief that He is always at hand, and that all Christians should at all times and in*

all places be ready, as men that stand with their lamps trimmed and burning, to meet Him personally. The date of the event was no part of the divine communication. On that point the writers were left to their human faculties, and if they misapprehended, it was only the plainer evidence that they were but men. In other words, it was of importance that the mind of the Church should be always regarding the Lord and Head as nigh, but not to have the chronology settled. The Bible makes its usual preference of moral and religious impression above accuracy in the letter. There was, in fact, no practical error. For the writers were as careful to caution the Church against impatience and over-confidence as against the opposite. That generation passed; and no future one could be misguided by their expressions. In regarding it as their solemn duty to be ever waiting, and watching, and hasting unto the coming of the day, as one of them ardently expresses it, even though they were individually to die in martyrdom, or in their beds, they were unquestionably and blessedly right.

In proportion as we rise, in thought, toward the immensity of the life of God, and have "the mind of the spirit," the whole period of history shrinks, great distances dwindle, epochs are pressed together, and "a thousand years are as one day." Besides, the highest authority in modern physical science, in astronomy, and geology, and chemistry, harmonizes singularly enough as to the issue with the apostolic language. It concludes that the machinery of the material universe is wasting, its movements are slackening, its balance is slowly loosening, and that a general catastrophe is inevitable. The sneer of the scientific skeptic of the last century is silenced by the science of to-day.

We may say that, in the Bible predictions generally, borrowing a phrase from the fine arts, what we may call *historical perspective* is lost sight of. We are not told at what intervals from each other, or always in just what order, these majestic events, by which eternity seems to open down into time, shall follow on. Chronology is not the object. The *facts* are what we are to know, and receive, and feed upon in our hearts by faith. The moment we begin to try our petty arithmetic on them we miss the mark, and lose our way. We all know that, even with ourselves, the moments of tremendous peril, when awful events are casting their colossal shadows about us, are just the time when the ordinary measure of succession drops out of sight. We look across the great tract and see other great conjunctions, as if they were nigh at hand. Christ Jesus is not inclosed in time, but time is all in Him. The regular sequence of incidents is broken up; common occurrences are dwarfed; and we see nothing else but Him, his first mediatorial ministry, his present ineffable life, his future glorious appearing and reign; we see *Him* as an object of supreme affection. So that the intense life of faith, begotten in the first disciples, at the miraculous stirring age of the very presence and sacrifice of the Saviour, would be the very condition of things where everything *between* would be forgotten, and the believer would look on straight to the great consummation and end of all, and would behold it as if that were the one transcendent and even near event, as, to the traveller straining his eyes to the mountain-top before him, the higher the peak the narrower the intervening plain appears. This, therefore, would become the appropriate and forward-looking attitude which the Church and the Christian would always hold, an attitude of hopeful, ardent, believing expectation, "looking for and hasting unto the coming or day of the Lord."

The chief elements in the practical, animating power of that expectation are that it assures us of the unity and sure completion of the "redeeming work" for which the Son of God took our nature upon him; it promises the end of that long conflict of evil with good of which this world has been the defiled and weary theatre, wet, so many thousand years, with the tears of the wronged and the blood of the just, and resounding with groans of remorse; it pre-announces the victory and the eternal peace; it welcomes to the throne the Leader and Shepherd in whose dear cause the good soldier has fought, faithful to his life's end. It anticipates the eternal festival when, not only in the right of possession but in the actual and loyal submission and praise of saints, the earth shall be the Lord's and the fulness thereof. F. D. H.

Section 177.

The Miracles of Christ.

The miracles of our Lord are called in Scripture by different names; and each name is instructive. As they were manifestations of power; they are called *mighty works;* as adapted to prove the truth of his mission, and to strengthen the faith of his disciples, they are called *signs;* as creating surprise, they are called *wonders;* while in John they are called by a title of yet greater significance, simply "his *works;*" the appropriate and natural *acts* of one who was himself the mighty God, and a wonder to the people. J. A.——The healing of the paralytic was a *wonder*, for they who beheld it "were all *amazed;*" it was a *power*, for the man at Christ's word "arose, took up his bed, and went out before them all;" it was a *sign*, for it gave token that one greater than men deemed was among them; it stood in connection with a higher fact, of which it was the sign and seal, being wrought that they might "know that the Son of man hath power on earth to forgive sins."

To make a man is at least as great a marvel as to raise a man from the dead. The seed that multiplies in the furrow is as marvellous as the bread that multiplied in Christ's hands. The miracle is not a *greater* manifestation of God's power than these ordinary and ever-repeated processes; but it is a *different* manifestation. While the miracle is not nature, so neither is it *against* nature; *beyond* nature, *beyond* and *above* the nature which we know, but not contrary to it. Miracles, not being against nature, however they may be beside and beyond it, are in no respect slights cast upon its ordinary workings; but rather an honoring of these, in the witness which they render to the source from which these also originally proceed. Once lift up the whole discussion into a higher region, once acknowledge aught higher than nature, a kingdom of God, and men the intended denizens of it, and the whole argument against miracles loses its strength and the force of its conclusions. Against the argument from experience which tells against the miracle, is to be set, not, as Hume asserts, the evidence of the witnesses alone, but more, the anterior probability that God, calling men to live above nature and sense, would in this manner reveal himself as the Lord paramount of nature; also the testimony which the particular miracle, by its nature, its fitness, the glory of its circumstances, its intimate coherence as a redemptive act with the personality of the doer, gives to the conscience that it is a divine work.

He who already counts it likely that God will interfere for the higher welfare of men—who believes that there is a nobler world-order than that in which we live and move, and that it would be the blessing of blessings for that nobler to intrude into and to make itself felt in the region of this lower, who has found that here in this world we are bound by heavy laws of nature, of sin, of death, which no powers that we now possess can break, yet which must be broken if we are truly to live—he will not find it hard to believe the great miracle, the coming of the Son of God in the flesh, and his declaration as the Son of God with power by the resurrection from the dead; because all the deepest desires and longings of his heart have yearned after such a deliverer. And as he believes that greatest miracle, so will he believe all other miracles, which naturally cluster round and draw their lustre from the central brightness of that one. T.

If we once understand that the word nature has little or no meaning unless it be made to include the idea of its Author; if we once realize the fact, which all science teaches us, that the very simplest and most elementary operation of the laws of nature is infinitely beyond the comprehension of our most exalted intelligence; if we once believe that the divine providence of God is no far-off abstraction, but a living and loving care over the lives of man; lastly, if we once believe that Christ was the only-begotten Son of God, the Word of God, who came to reveal and declare his Father to mankind. then there is nothing in any gospel miracle to shock our faith: we shall re-

gard the miracles of Christ as resulting from the fact of his being and his mission, no less naturally and inevitably than the rays of light stream outward from the sun. They were, to use the favorite expression of John, not merely "portents," or "powers," or "signs," but they were "*works*," the ordinary and inevitable works (whenever he chose to exercise them) of One whose very existence was the highest miracle of all. F.

Miracles, considered as signs of the divinity revealed in the world of sense, cannot, as such, be considered apart from their connection with the whole revelation of God. Their essential nature is to be discovered, not by viewing them as isolated exhibitions of divine power, but as elements of his revelation as a whole, in the harmony of his inseparable attributes, the holy love and wisdom appearing as much as the omnipotence. It is this which stamps divinity upon such phenomena, and attracts all souls that are allied to God. Thus the inexplicable character of the event leads us to the new revelation of that same almighty love which gave birth to the laws of the visible world, and which, in ordinary times, veils its operations behind them. N.

Miracles and Prophecy, as related to Revelation.—Miracles naturally accompany a divine revelation; the height of the revelation will be most full of miracles. Redemption stands in the same relation to the spiritual realm as miracles to the realm of nature; hence they almost always have a symbolical character. They naturally ceased after the kingdom of God was firmly established. Prophecies are the miracles of knowledge; they have the same relation to history that miracles have to nature; but they do not disturb man's permanent and essential relations to history any more than miracles do his relation to nature. Their object is to strengthen faith, and to draw attention to the divine order and plan in history. *J. Müller.*

An historical student, not warped by any preconceived metaphysical or physical theory, who surveys the whole field, will be persuaded that Jesus, with the prophecies before him, never could have believed himself to be the Messiah, had he not found himself possessed of this power to work miracles. It is equally evident that, had he not evinced this power in the most impressive forms, the disciples, especially as he utterly abjured all political or revolutionary aims, would have disbelieved his claims. There would have been wanting what they considered the necessary credentials of the Christ. On examining the narrative, it is found that the works of Jesus are indissolubly connected with his undoubted words. The words presuppose the works, and, in certain cases, were occasioned by them. The works and the teaching of Jesus belong together. They form the totality of the manifestation, and cannot be divided more than the seamless garment which he wore. G. P. F.

What most distinguished the teaching of Christ was, that it was his *self-revelation*, and in this view it embraces both his *words* and *works*. His *miracles*, then, must be regarded in connection with his mode of teaching. Although they are not to be sundered from their connection with his whole self-revelation, yet, as an especially prominent feature of it, they served the highest purpose, in a certain sense, in vividly exhibiting the nature of Christ, as Son of God and Son of man. They also served as a basis and support of his labors as a teacher, as a preparatory means of leading from sensible phenomena to divine things, and of rendering souls, as yet bound to the world of sense, susceptible of his higher spiritual influences. N.——The true relation is one of mutual interdependence, the miracles proving the doctrines, and the doctrines approving the miracles, and both held together for us in a blessed unity, in the person of him who spake the words and did the works, and through the impress of highest holiness and of absolute truth and goodness, which that person leaves stamped on our souls; so that it may be more truly said that we believe the miracles for Christ's sake, than Christ for the miracles' sake. T.

We distinguish a *twofold object* of his miracles, the first a *material* one, i. e., the meeting of some immediate emergency, of some want of man's earthly life, which his love urged him to satisfy; the other and higher one, to point himself out to the persons whose earthly necessities were thus relieved, as the *One* alone capable of satisfying their higher and essential spiritual wants; to raise them from this single exhibition of his glory in the individual miracle to a vivid apprehension of the glory of his entire nature. Nor was this last and higher aim of the miracle confined to the persons immediately concerned; it was to be to all others a

sign, that they might believe in Jesus as the Son of God. N.

Acts significant of Redemption.—True miracles are always more or less *redemptive* acts; in other words, works not merely of power but of grace, each one an index and a prophecy of the inner work of man's deliverance, which it accompanies and helps forward. It was pre-eminently thus with the miracles of Christ. Each of these is a partial and transient realization of the great work which he came that, in the end, he might accomplish perfectly and forever. They are all pledges, in that they are themselves first-fruits, of his power; in each of them the word of salvation is incorporated in an act of salvation. Only when regarded in this light do they appear not merely as illustrious examples of his might, but also as glorious manifestations of his love. T.

Principles by which to distinguish Miracles.—These principles, which are more or less accepted by the common-sense of all mankind, as we see in the alleged heathen miracles and the pretensions of magic, were familiar to the Jews through the miracles of the old covenant, and formed the ground of their faith in Moses, and therefore the basis of their religion. Their rabbis distinguished true miracles from false by six chief tests: (1) The *object* must be worthy of the divine author; (2) the performance must be *public*, and (3) submitted to the *senses*, so that men might judge of their reality; (4) the mode of working must be *independent of second causes;* (5) they must be attested by *contemporaneous evidence*, (6) recorded by a *monument*, or in some form equally permanent. It may be added, as a condition highly satisfactory, though not perhaps essential, that the *occasion* should be natural, unsought, and purely incidental: a condition strikingly fulfilled in the miracles of Christ, and as strikingly violated by the elaborate preparations and cunning excuses of pretenders to miraculous power. These tests, laid down by the Jews themselves, bound them to believe Christ if he fulfilled them; and their manifest fairness makes them equally binding on all men. S.

If, after all, we set aside the evidence supplied by these miracles, we must then suppose a miracle greater than all. If Christ was not from God, we have then a Jewish peasant changing the religion of the world; weaving, with the story of his life, the fulfilment of ancient predictions, and a morality of the purest order, as unlike the traditional teaching of his countrymen, as it was superior to the precepts of Gentile philosophy; anticipating and enduring, with most unearthly composure, intense suffering, and inducing his followers to submit to similar sufferings, and many of them to a cruel death, in support, not so much of opinions, as of alleged facts, beginning with the miracle of his birth, and ending with the miracle of his resurrection. We have, then, these followers, "unlearned men," going forth and discoursing upon the sublimest themes, persuading the occupiers of Grecian and Roman cities to cast away their idols, to renounce the religion of their fathers, to reject the instruction of their philosophy, and to receive instead, as a teacher sent from God, a Jew of humble station, who had nothing earthly to offer but persecution and poverty, and who had himself been put to a shameful death. To receive this explanation of the admitted facts, is to receive a greater miracle than any which the Bible contains. J. A.——From the standing miracle of a Christendom "commensurate and almost synonymous with the civilized world"—the mighty changes which this religion has wrought in the earth—the divine fruits which it everywhere has borne—the new creation which it has been—the way in which it has taken its place in the world, not as a forcible intruder, but finding all that world's preëstablished harmonies ready to greet and welcome it, ready to give it play and room—philosophy, and art, and science, practically confessing that only under it could they attain their highest perfection, that in something they had all been dwarfed and stunted and insufficient before—surely from a Christendom, even such as it shows itself now, it is fair to argue back to a Christ such as the Church receives as the only adequate cause. T.

His miracles are not only evidences—*they are lessons.* As he was himself the *Word* of God, so all the acts of this Word are words. They are not pictures merely, which we are to examine and admire; they are words which we are to understand; for they have each, if we are to study them, their own, and often the deepest meaning.

Nine of the miracles recorded in the gospels were wrought in *nature.* The water he made wine; the tempest he stilled; the sea he made as solid as earth, and walked upon it; twice

he multiplied the bread, till now five thousand, and then four thousand were filled; twice he found in the miraculous draughts of fishes emblems of the work and progress of his kingdom; once the fish supplied him, through Peter, with proof of his Sonship; and once the barren fig-tree was blasted and withered as an emblem of the fate of the city near which he stood. The remainder of the miracles were all wrought in a nobler field. Twice he healed persons afflicted with leprosy; four times he opened the eyes of the blind; thrice he cast out devils; thrice he raised the dead; and many times besides he healed all manner of diseases. J. A.——It is but a very few of the many thousand cases of healing on the part of Jesus of which any record has been preserved; while it seems probable that all the instances have been recounted in which there was any intervention with the laws or processes of the material universe.

We know of no miracle of our Lord that was a mere display of his omnipotence, a mere sign wrought to prove that he was almighty. Every miracle of our Saviour carried with it a lesson of wisdom, gave an exhibition of his character, was a type of some lower sphere of his working as the Redeemer of our souls. H. ——All illustrate the blessings Christ came to introduce; all, the necessity of power and of faith; and each miracle has, besides, lessons of its own. J. A.

Section 178.

The Temple: its Area, Courts and Structures; its Worship and Priesthood.

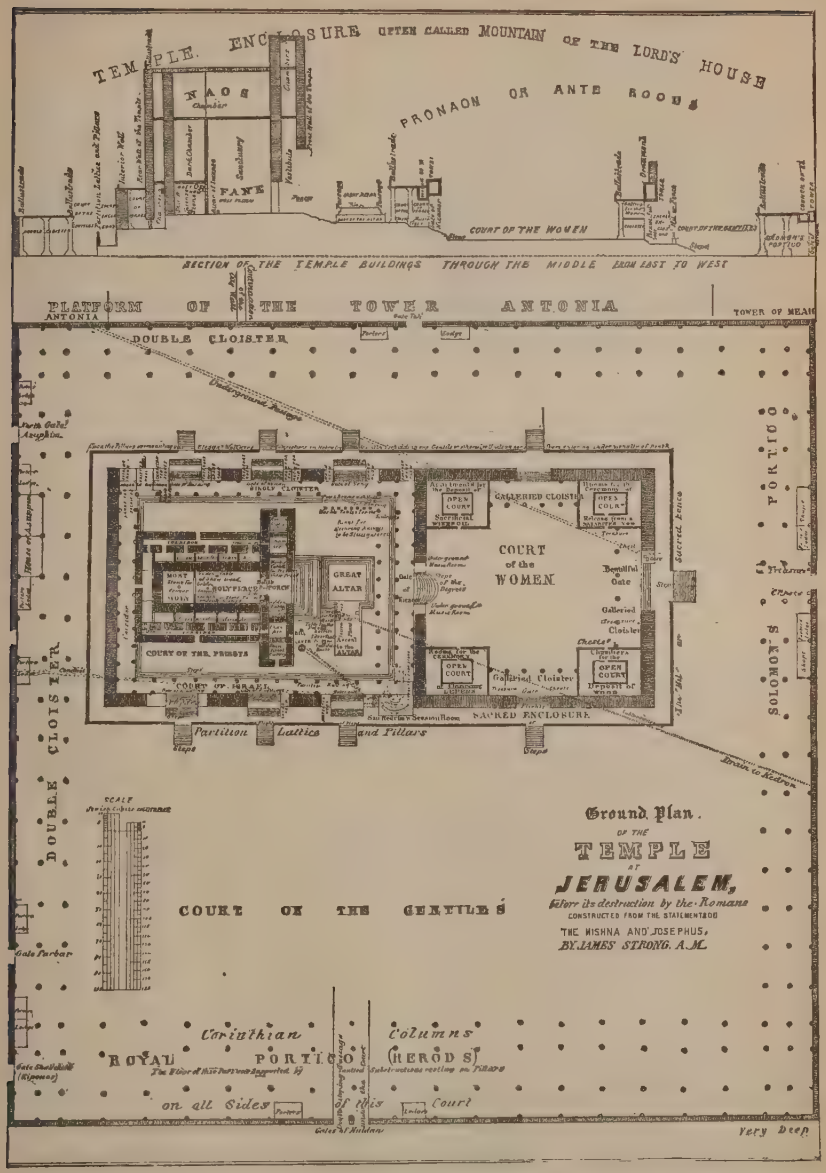
[After careful study of Capt. Warren's statements, and of the various conclusions previously reached by prominent investigators, the ground-plan presented by Dr. James Strong seems, in the main, best to harmonize the text of Josephus and of the Mishna with the facts shown by recent explorations. Furthermore, the details of the Sacred Enclosure are here admirably wrought out, and convey an impression alike interesting and instructive. Through the kind permission of Dr. Strong and of his publishers, the Methodist Book Concern, we present his plan, first, as a whole, and second (page 623), the Sacred Enclosure, considerably enlarged for a clearer apprehension of its details. Herewith the reader will find a carefully delineated outline of the main facts and points of interest connected with the Temple and its various appendages.]

The Temple Area or Platform.

Leading investigators are agreed that the area of the Jewish Temple was identical on its western, eastern, and southern sides with the present enclosure of the Haram. According to the accurate survey of Warren, this area (presented in the diagram as square) had four unequal sides. Reckoning it, however, as square, and using approximate measures, the dimensions of the area may be set down as about 900 feet on each side. (The exact measures are: 922 ft. on the south, 1,090 ft. on the east, 997 ft. on the north, and 1,138 ft. on the west.)

"The whole immense area, once covered with royal or sacred buildings, has been created artificially, by building up huge walls on the four sides, from the valleys below, and filling in the space thus obtained with earth, when it was not utilized by substructures, in the shape of tanks, arches, etc." *Warren.*

The platform of the Tower Antonia adjoined the upper or north side of this grand Temple Enclosure; the deep ravine of the Valley of Jehoshaphat (Cedron) was on the right or east side; the hill Ophel on the lower or south side; and the Valley of Tyropeon on the left or west side.



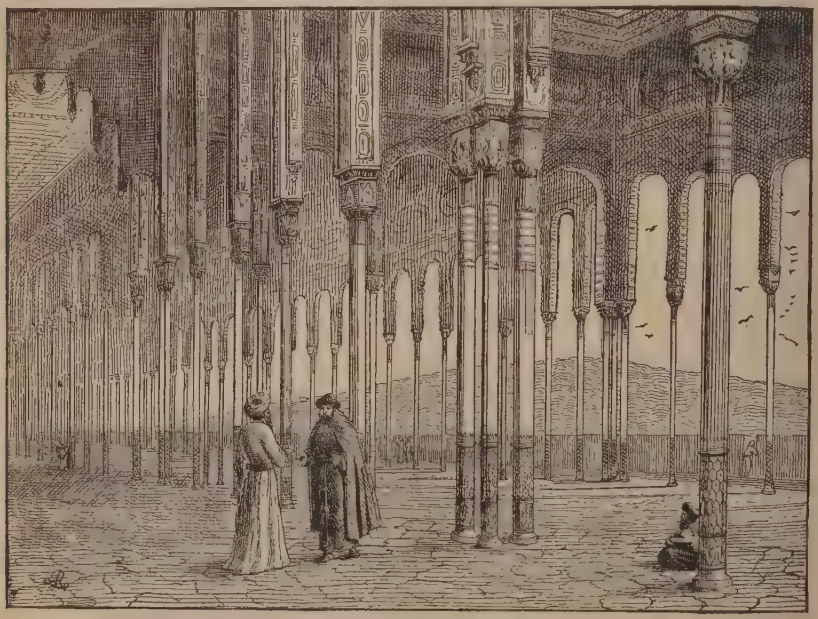
THE TWO GREAT DIVISIONS OF THE TEMPLE AREA.—This spacious, walled *Area* comprised two main portions: (1) The *Outer Court*, or COURT OF THE GENTILES; (2) (upon a higher level) the SACRED ENCLOSURE: including (upon successive terraces) *three inner Courts*, of the Women, of Israel, and of the Priests; and the Temple Edifice, central to and crowning the whole.

Golden Gate of Jerusalem, inside view.

Of the great east gate of the Temple—the so-called Golden Gate—we present a cut. The two archways are now filled up with Saracenic masonry. Warren says: "There appear to have been steps on arches leading down from this gate into the Cedron. On this east wall, in which the Golden Gate is built, are, at the southeast angle, the Phenician characters in red paint, establishing the great antiquity of this wall; and on which, until the destruction of Jerusalem, stood the Porch or Cloister erected by King Solomon."

I. The Outer Court—of the Gentiles.

This had a varying breadth upon its four sides of the Sacred Enclosure: On the south, 460 ft.; on the east, 180 ft.; on the north, 140 ft.; on the west, 100 ft. The length of each side was 900 feet. These are approximate measures. On each side, next the wall, were Cloisters or Porticos "of greater splendor than any we know of as attached to any temple of the ancient world." They were composed of rows of Corinthian columns, about 44 feet in height, surmounted with flat roofs, resting on the outer wall. The portico on the east side, like those on the north and west, had two aisles; that toward the Temple being open, and that toward the Mount of Olives probably affording an outlook through embrasures in the outer wall. This eastern portico retained the name of Solomon's Porch. An ideal representation we present herewith, to convey some impression of the great extent and general character of these porticos.



Solomon's Porch—an ideal representation, with the Mount of Olives in the distance.

The Stoa Basilica, or Royal Porch of Herod, on the south side, greatly surpassed the others in its breadth, and in the height and magnificence of its columns. It consisted of a nave 52 feet in breadth, and two aisles of 35 feet each. The pillars were 60 feet high, and were 162 in number; like the rest, hewn out of solid marble of dazzling whiteness. The entire floor of this vast exterior Gentile Court, in its roofed and unroofed portions, like the floors of the terraced Sacred Enclosure, was paved with various inlaid marbles. The roofs covering the porticos or colonnades were made of costly cedar. Under the colonnades of this Outer Court were "the tables of the money-changers, and the seats of them who sold doves."

II. The Sacred Enclosure.

This included the large square Court of the Women; the Court of Israel, or the narrow single-cloistered corridor that ran around the Temple precincts; the Court of the Priests, including the spaces adjacent to the Temple, and containing the Great Altar and the Laver; and the Temple edifice. Reckoning the entire area of the Temple, approximately, at 900 feet square, the dimensions of this whole Sacred Enclosure would be more than 600 feet in length by 300 feet in breadth.

Next, we briefly notice the details contained in the clearly-marked diagram on page 623.

1. The Fence of Partition separating the Sacred Enclosure on every side from the Outer Court of the Gentiles. This consisted of a balustrade of stone, rising five feet from the floor of the Gentile Court. At regular intervals in this wall, Josephus tells us, stood pillars with inscriptions in Hebrew, Greek, and Latin, warning all strangers and unclean Jews from entering the Holy Enclosure within (Eph. 2 : 14).

"Recently, while closely examining the walls of a small Moslem cemetery not far from the northwest angle of the Haram (Temple) Area, M. Ganneau observed two or three Greek characters on a block forming the angle of the wall, on which was built a small arch. The characters were close to the surface of the ground. On removing the soil more characters appeared, and when the stone was finally cleared, the discoverer had the gratification of reading the following inscription in Greek, in seven lines (translation): '*No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensue.*'" W. H. D.——"This monument was buried in the foundations of an Arab edifice, close to its original place. It is the only authentic relic yet discovered of the Temple itself. It has been a witness to the preaching of Jesus." *Ganneau.*

2. The High Wall enclosing the Sacred Inner Courts. An ascent of fourteen steps from the Outer Court reached a terrace seventeen feet wide, compassing the entire Sacred Enclosure. On the inner side of this terrace arose the lofty wall or battlement, sixty feet or more in height from the terrace, which constituted the defence of the Inner Courts; forming thus a mighty citadel within a citadel. This battlement had no gate on the west; four gates were on the north, and four on the south. These gateways, whose entrance was reached by five more steps from the terrace, were of great height, strongly fortified, and elaborately ornamented. The single gate, on the east, the main entrance, called the "Beautiful Gate," made of Corinthian brass of the finest workmanship, was the loftiest and most magnificent of all. "Every night it was carefully closed; twenty men were needed to roll its heavy doors, and drive down into the rock its iron bolts and bars." A. P. S.

3. The Beautiful Gate opened into **the Court of the Women.** This was a square of nearly 300 feet, open in the centre, with covered chambers in the several corners, each having interior open spaces. Between these corner rooms, on the east, north, and south sides were splendid single-columned cloisters or porticos, with galleries for the women. The varied uses of the corner chambers are indicated on the diagram. Eleven (or thirteen) receptacles of money, with trumpet-shaped mouths, were placed near some of the columns. The particular locality was called the *Treasury.* Beyond this court no women were allowed to advance.

4. The Court of the Men, or of Israel. This was a narrow, single-cloister breadth of space, immediately within and surrounding the western and larger half of the Sacred Enclosure. The entrance from the Court of the Women was by an ascent of twelve steps through the great gate Nicanor. In this narrow space was the standing-place of the worshipping Israelites. Here they could witness

all the visible ministry of the priests; in the slaughter and sacrifice of the various animal offerings.

At the southeast corner of this court was the hall Gazith, in which the *Sanhedrim* held their regular sessions. Of this body, Dr. Fisher gives the following succinct account: "The Great Council—the Supreme Court—of the nation was the Sanhedrim at Jerusalem. It consisted of seventy-one members, who were priests, elders, or men of age and reputed wisdom, and scribes, over whom usually presided the high-priest. They met after the morning sacrifice, commonly in an apartment contiguous to the temple. They sat in a semicircle, with the president in the centre, behind whom, and facing the members, on rows of benches, were the pupils of the rabbis, who were present to listen to the debates, and witness the proceedings. The great Sanhedrim was a judicial body, taking cognizance of all questions relating to the theocratical law; for example, marriages, divorces, the forms of contracts, orthodoxy of opinion, and infractions of the Mosaic statutes, of every kind, as well as of the common law embodied in traditions. The Romans took away from this tribunal the power of inflicting capital punishment. Its jurisdiction stretched over the whole land."

From the position of this session-room (as seen on the diagram) it will be readily understood how the "council" or Sanhedrim could have instant knowledge of, and be able, in their own persons or by their officers, to take part in any events that were transpiring within the Temple precincts. Incidents in the gospels and the Acts are better comprehended by bearing in mind the office-work and the chief working centre of this formidable tribunal.

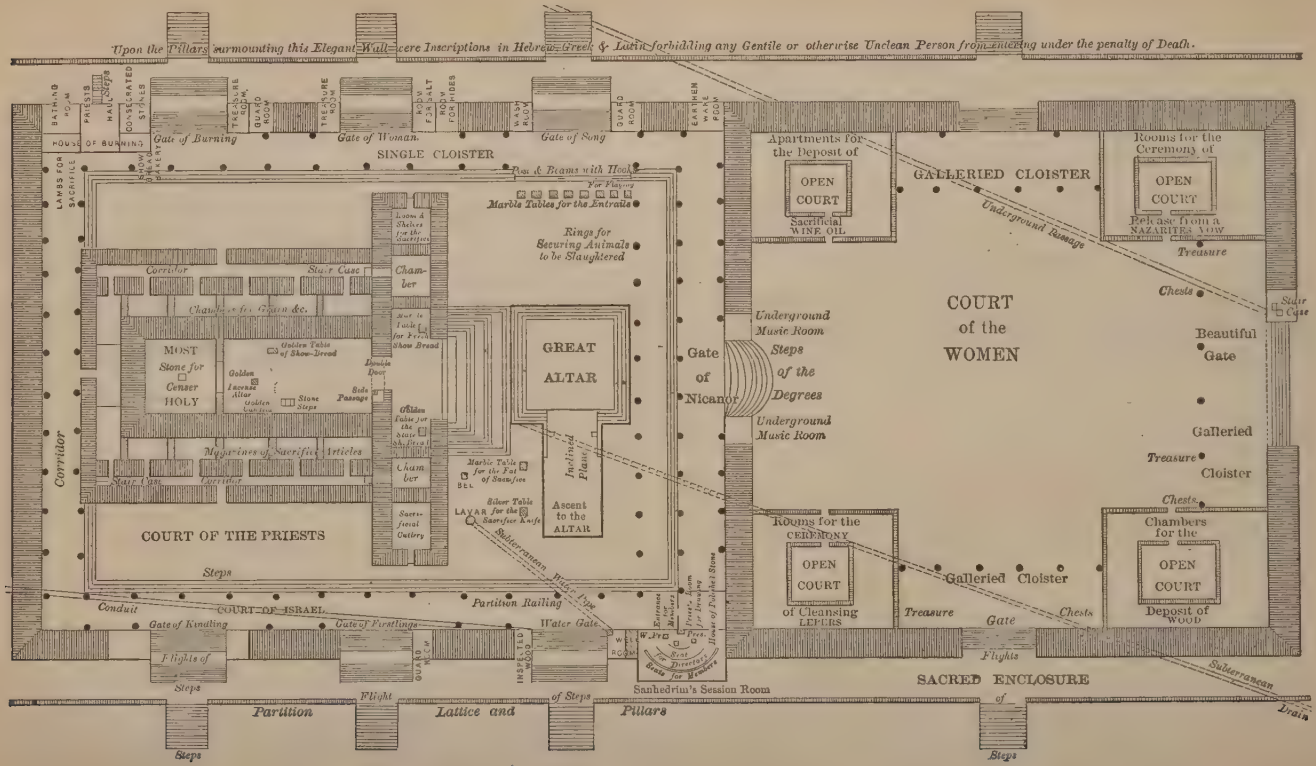
5. The Court of Priests included all the immediate precincts of the great Altar and the Temple. It was slightly elevated and lightly fenced off from the Court of the Men. It contained the Altar of burnt-offering and the Laver. Here too were the shambles for slaughtering the sacrificial victims, and "all those arrangements which we are hardly able to associate with the thought of worship, but which daily reiterated in the sight of the Israelites that awful truth that 'without the shedding of blood there is no remission;' the rings at which the victims were slaughtered, the beams and hooks from which they were suspended when dead, and the marble tables at which the entrails were washed."

6. The Temple Edifice. In the inner central space beyond the Court of the Priests, springing from a level reached by a flight of twelve steps, the last of the successive stairway approaches from the east, uprose the magnificent Sanctuary, fronted by a lofty, broad, and stately Porch or Vestibule. The entire structure, like that of Solomon, comprised four parts, of which the Temple proper included three: the Vestibule, the Holy Place, and the Holy of Holies. The fourth or remaining portion consisted of three stories of chambers (for the uses of the priests) built against the sides, but neither piercing the Temple walls nor having any communication with its sacred interior. The exterior walls were built of massive blocks of fine white marble, while "the roof had been set all over on the outside with sharp golden spikes to prevent the birds from settling." J. G. B.

The *Vestibule* was wider than the rest of the house: its front was adorned with a golden vine of colossal proportions: and [besides the always open, golden-plated doors] it was separated by a richly-embroidered curtain or veil from the Holy Place, which contained the table of shewbread, the candlestick, and the altar of incense. J. S. H.——A thick veil of Babylonian tapestry, in which blue and scarlet and purple were woven into a fabric of matchless beauty and enormous value—the veil that was rent in twain at the time of the crucifixion—hung before the Holy of Holies, dividing it from the Holy Place, and shutting out all light from its mysterious depths. G.——Within this dark recess, there was nothing but the stone on which the high-priest laid his censer.

7. The Temple and its Courts viewed from the Mount of Olives. (See frontispiece.) Striking indeed must have been the appearance of this triple precinct, the lower court standing on its magnificent terraces, the inner court surrounded by its embattled towers and gateways; within this again, the Temple itself with its snow-white walls and glittering pinnacles of gold rising out of this singular group and crowning the view—and the whole scene soaring out of the deep and dark abyss of the precipitous glen which lay beneath it. A. P. S.

As seen from this eminence—when the gilded front of the vestibule flashed back the


Upon the Pillars surmounting this Elegant Wall were Inscriptions in Hebrew Greek & Latin forbidding any Gentile or otherwise Unclean Person from entering under the penalty of Death.
BATHING PLACE
SACRIFICE
PRIESTS HALL
CONSECRATED STONES
HOUSE OF BURNING
Gate of Burning
TREASURE ROOM
GUARD ROOM
Gate of Women
TREASURE ROOM
WOOD SALT ROOM
FOR HIDES
GUARD ROOM
Gate of Song
EARTHEN WARE ROOM
SINGLE CLOISTER
LAMBS FOR SACRIFICE
SHOW BAKERY
Pots & Beams with Hooks
For Playing
Marble Tables for the Entrails
Rings for Securing Animals to be Slaughtered
Room & Shelves for the Guarrisers
Corridor
Stair Case
Chamber
Chambers for Grain &c.
Must be Table for Fresh Show Bread
MOST Stone for Censer HOLY
Golden Incense Altar
Golden Candlestick
Stone Steps
Double Door
Side Passage
GREAT ALTAR
Gate of Nicanor
Underground Music Room
Steps of the Degrees
Underground Music Room
Golden Table for the State Show Bread
Corridor
Stair Case
Corridor
Chamber
Marble Table for the Fat of Sacrifices
BEL
Silver Table
LAYAR for the Sacrifice Knife
Inclined Plane
Ascent to the ALTAR
Sacrificial Cutlery
Subterranean Water Pipe
COURT OF THE PRIESTS
Steps
Partition Railing
Conduit
COURT OF ISRAEL
Gate of Kindling
Gate of Firstlings
Water Gate
Flights of Steps
GUARD ROOM
INSPECTED OIL
Entrance Musicians
Priests Room for Preparing
House of Doubled Stone
W. ROOM
Pots
The Great Sanhedrim Breaks for Meetings
Sanhedrim's Session Room
Partition
Flight of Steps
Lattice and
Pillars
Steps
Apartments for the Deposit of
OPEN COURT
Sacrificial WINE. OIL
GALLERIED CLOISTER
Underground Passage
Rooms for the Ceremony of
OPEN COURT
Release from a NAZARITES VOW
Treasure
Chests
Stair Case
COURT of the WOMEN
Beautiful Gate
Galleried
Treasure
Cloister
Chests
Underground Music Room
Rooms for the CEREMONY
OPEN COURT
of Cleansing LEPERS
Galleried Cloister
Chambers for the
OPEN COURT
Deposit of WOOD
Treasure
Gate
Chests
Flights
SACRED ENCLOSURE
of
Subterranean Drain
Steps

rays of the sun, and all the courts glittered (to use the comparison of Josephus) with the whiteness of snow—while the column of smoke rose over all, as a perpetual token of acceptable sacrifice—and worshippers were closely crowded on the eastern steps and terraces in front of the Holy House, and pilgrims from all countries under heaven were moving through the Outer Court and flocking to the same point from all streets in the city—the Temple at the time of the festival must have been a proud spectacle to the religious Jew. It must have been with sad and incredulous wonder that the four disciples heard from him who wept over Jerusalem, that all this magnificence was presently to pass away. None but a Jew can understand the passionate enthusiasm inspired by the recollections and the glorious appearance of the national sanctuary. And none but a Jew can understand the bitter grief and deep hatred which grew out of the degradation in which his nation was sunk at that particular time. This ancient glory was now under the shadow of an alien power. The sanctuary was all but trodden under foot by the Gentiles. The very worship was conducted under the surveillance of Roman soldiers. J. S. H.

THE TEMPLE WORSHIP.—A *daily* incense offering morning and evening, on the altar in the Holy Place, at the times of trimming and kindling the sacred lamps, was ordained; and another *yearly* in the Holy of Holies, by the high-priest on the great day of atonement. The daily incense offering required the ministration of two priests, one of whom bore the incense in a special vessel; the other, glowing embers in a golden fire-pan, from the altar of burnt sacrifice without, and these he spread on the altar in the Holy Place. The first priest then sprinkled the incense on the burning coals.

During the burning of the incense each morning and evening, the worshippers in the different courts remained in silent prayer, their faces toward the holy spot where the symbol of their devotions was ascending in fragrant clouds toward heaven: their hope being that their prayer might rise up, odorous and well-pleasing like it, toward Jehovah. While the priests entered morning and evening into the Holy Place—with its seven lamps burning night and day, the memento of the awful presence in the pillar of fire that had guarded them of old, and with its table of "continual bread" of the presence—a male lamb, with the due fruit and drink offering connected with such sacrifice, was ready to be offered on the great Altar of burnt-offering outside. The atoning sacrifice, and the clouds of incense—the outward symbol of the prayers of the people—were thus indissolubly associated; and so holy were they in all eyes, that the hours sacred to them were known as those of the morning and the evening sacrifice. They served to set a time throughout the Jewish world for the morning and evening prayers of all Israel; and thus, when the priest stood by the incense altar, and the flame of the burnt-offering outside ascended, the prayers offered in the temple courts were repeated all over the land, and in every region to which a godly Jew had wandered.

THE PRIESTHOOD.—Of the priests returned from Babylon, after the captivity, the old twenty-four courses were reconstituted, with the same names as before, that the original organization might be perpetuated as far as possible. The priesthood of the second temple, however, never took the same rank as that of the first. The diminished glory of the sanctuary in which it ministered, compared with that of Solomon, made this inevitable; for the second temple had no longer the sacred ark with its mercy-seat and the overshadowing cherubim, nor the holy fire kindled at first from heaven, nor the mysterious Shechina, or glory of God, in the Holy of Holies, nor the tables of stone written by the finger of God, nor the ancient book of the law handed down from the great law-giver Moses. The spirit of prophecy was no longer granted; the Urim and Thummim no longer shone out mysterious oracles from the breast of the high-priest, and the holy anointing oil, that had been handed down, as the rabbis taught, from the days of Aaron, had been lost. There could thus be no consecration of the high-priest or his humbler brethren, by that symbol which above all others had been most sacred—the priestly anointing. The priests were now set apart to their office only by solemnly clothing them with their official robes, though the subordinate acts of sacrifice and offering were no doubt continued. The rise of the synagogue, and the supreme importance attached to the study of

the law, tended also to throw the office of the priest into the background. In the centuries after the Return, the Rabbi became the foremost figure in Jewish history. Yet the priest was a necessary appendage to the temple, and even the traditions of the past lent his office dignity.

The services at the temple in Jerusalem, where alone sacrifices could be offered, were intrusted to the care of each course in rotation, for a week of six days and two Sabbaths, and hence the members of each, whose ministrations might be required, had to go up to Jerusalem twice a year. As the office was hereditary, the number of the priesthood had become very great in the days of our Lord. Josephus is perhaps correct in estimating the whole number at somewhat over 20,000.

The social position, as well as official standing, of such a large order varied greatly. First in consideration after the high-priest came his acting deputy, or assistant—the *Sagan*—and those who had filled that office, and the heads or presidents of the twenty-four courses—collectively, the "high-priests," or "chief priests," of Josephus and the New Testament; and next, the large body of officiating priests.

The countless sacrifices and offerings, with the multiplied forms to be observed in connection with them, which were settled by the strictest rules, required a knowledge at once minute and extensive, which could only be attained by assiduous and long-continued labor. Hence it is no wonder that there were many priests who knew little beyond the rites in which they had to take part. The priesthood was thus divided into "the learned"—or those who knew and observed the countless laws of ceremonial cleanness, and the endless ritual enforced—and "common priests." There were others, doubtless in large numbers, whom some physical defect or other cause disqualified from public ministrations, though they retained a right to their share of the offerings.

The great mass of the order must have been poor in the days of Christ. The higher ranks, rich and haughty, contributed to the degradation of their poorer brethren, whom they despised, oppressed, and plundered. Nor was the general character of the priesthood unaffected by the corruption of the times; as a class, they were blind guides of the blind. Not a few, however, in so numerous a body, must have retained more or less religious sensibility, for we find that some even of the members of the Jerusalem council were so alive to the corruption of the hierarchy at large, that they believed on Christ, its great antagonist; and a large number of priests, shortly after his crucifixion, openly joined his disciples.

The special consecration of the young priest began while he was yet only a lad. As soon as the down appeared on his cheek he had to appear before the council of the temple, that his genealogy might be inspected. If it proved faulty, he left the temple clad in black, and had to seek another calling: if it satisfied the council, a further ordeal awaited him. There were 140 bodily defects, any one of which would incapacitate him from sacred duties, and he was now carefully inspected to discover if he were free from them. If he had no blemish of any kind, the white tunic of a priest was given him, and he began his official life in its humbler duties. Ordination, or formal consecration, followed, when he attained the legal age.

The official dress of a priest was of white linen. On his head he wore a kind of turban in his ministrations, reverence demanding that he should not enter the presence of Jehovah uncovered; and for the same reason his feet were left bare, the ground on which he stood, in the near vision of the Almighty, being holy. The full official dress was worn only in the temple, and was kept there by a special guardian, when the ministrations ended for the time. In private life a simpler dress was worn, but whether in his service at the temple or at his house, he was still a priest, even to the eye. The richly ornamented dress of the high priest—the "golden vestment," as it was called by the rabbis—was much more costly than that of his brethren, and passed down from one high-priest to another. It marks the character of the times that, under the Romans, it was kept in their hands, and only given out to the high-priest for use when needed.

The duties of the priests were many and various. It was their awful and peculiar honor to "come near the Lord." None but they could minister before him, in the holy place where he manifested his presence: none others could "come nigh the vessels of the sanctuary or the altar." It was death for any

one not a priest to usurp these sacred prerogatives. They offered the morning and evening incense; trimmed the lamps of the golden candlestick, and filled them with oil; set out the shewbread weekly; kept up the fire on the great altar in front of the temple; removed the ashes of the sacrifices; took part in the slaying and cutting up of victims, and especially in the sprinkling of their blood; and laid the offerings of all kinds on the altar. They also announced the new moons, which were sacred days like the Sabbaths, by the blowing of trumpets. They had to examine all cases of ceremonial uncleanness, especially leprosy, clearing those who were pure and pronouncing others unclean; to estimate, for commutation, the value of the countless offerings vowed to the temple, and to watch the interior of the temple by night.

Thirteen towns, mostly near Jerusalem, and thus affording easy access to it when their duties called them to the temple, were assigned to the priests. During their term of service they lived in rooms in the temple buildings; but they came there alone, leaving their households behind them. For the support of the order, provision had been made from the earliest times, by assigning them part of the various tithes paid by the people; fees for the redemption of the first-born of man or beast, and in commutation of vows, and what may be called the perquisites of their office—the shewbread, heave-offerings, parts of the sacrifices, the first-fruits of corn, wine, and oil, and other things of the same kind. Officiating priests were thus secured in moderate comfort if they received a fair proportion of their dues; and the whole order had, besides, the great advantage of freedom from any tax and from military service. G.

Section 179.

The Synagogue.

The word *synagogue*, which means a "congregation," is used in the New Testament to signify a recognized place of worship. S.—— Throughout the country, in town and village, increasing since the time of Ezra, had sprung up a whole system of worship, which to the Pentateuch, the Prophets, and the early Psalmists, was unknown. The main religious instruction and devotion of the nation was now carried on, not in the Temple, but in the *Synagogues*. A. P. S.

The importance of the synagogue dates not later than the age of the Maccabees. It rose from the institution, by Ezra, of periodical readings of the law in public. To him, apparently, belongs the signal honor of establishing the custom of constant public reading of the sacred books before the congregations of the people, and of taking care that, as Hebrew was no longer understood, interpreters should be provided to translate the Scripture lessons at the public services into the spoken dialect. Established first in Jerusalem, synagogues soon spread over the land, and even beyond it, wherever Jews had settled. They gradually became the great characteristic of the nation, for, though the services of the temple were yet cherished, the synagogue, by its local convenience, its supreme influence in fixing Jewish religious opinion, and its natural importance as the centre of each community, and the basis of their social life, carried with it the seeds of the destruction of the strictly local temple service. The priest, henceforth, was of less importance than the lay rabbi, for while the one touched life at only a few points, the other directed its every movement. In Christ's day there were synagogues everywhere. G.——In the smaller towns of the north they probably answered the purpose of the town-hall as well as the church of the district. Each synagogue accordingly had its own small municipal jurisdiction, with the power of excommunication or exclusion. A. P. S.

The Internal Arrangement of the Synagogue. In this we trace an obvious analogy

to the type of the tabernacle. At the upper or Jerusalem end stood the ark, the chest which, like the older and more sacred ark, contained the Book of the Law. This part of the synagogue was naturally the place of honor. Here were the "chief seats," after which Pharisees and scribes strove so eagerly, to which the wealthy and honored worshipper was invited. Here, too, in front of the ark, still reproducing the type of the tabernacle, was the eight-branched lamp, lighted only on the greater festivals. Besides this, there was one lamp kept burning perpetually. Others, brought by devout worshippers, were lighted at the beginning of the Sabbath, i. e., on Friday evening. A little farther toward the middle of the building was a raised platform, on which several persons could stand at once, and in the middle of this rose a pulpit, in which the reader stood to read the lesson or sat down to teach. The congregation was divided, men on one side, women on the other, a low partition, five or six feet high, running between them. The arrangements of modern synagogues for many centuries have made the separation more complete by placing the women in low side-galleries, screened off by latticework. Within the ark, as above stated, were the rolls of the sacred books. The rollers round which they were wound were often elaborately decorated, the cases for them embroidered or enamelled, according to their material. S.

Officers. The chief authorities of the synagogue were a council of elders [also called *rulers* and *shepherds*], of whom one acted as head [the ruler of the synagogue], though only the first among equals. They pronounced excommunications, delivered sentences on offenders of various kinds, managed the charities of the congregation, and attended to the wants of strangers. They were a local counterpart of the "elders of the people," who, through the whole history of Israel, formed a kind of national senate, and of those humbler "elders" who constituted the ruling body over towns and districts, as they formerly had also done over the different tribes. It marks the simple and healthy basis of society in Israel, that the one idea of the family and household, ruled by its head, thus lay at its root, as is indeed implied in the very name—House of Israel—by which the nation, as a whole, was known. The head ruler or elder of the synagogue was formally consecrated by the laying on of hands.

The inferior offices were held by various officials. The Hazan, or "minister," had the charge of the building, of cleaning the lamps, opening and closing the doors, and doing any other necessary servile work, like a modern sexton, besides acting as messenger to the rulers. But he, also, in many cases, led the prayers and chants. It was his part to hand the roll of the law to the reader for the time, pointing out the proper lesson of the day. The Reader, as representative of the congregation, had to blow the trumpet at the new moon, and to strew ashes on his head on fast-days. The alms of the congregation were collected and distributed by special officers, of whom two were required to act together in the receiving: three in the distribution. There seems to have been no functionary for reading the prayers, which was done in the name of the congregation, and by its authority, by any one empowered for the time. Any member of the congregation, unless he were a minor, was qualified to do so. As a rule, however, it is likely that the Hazan generally led the chanting, and read the ordinary lessons. A curious feature in the organization was, that in each synagogue, ten men, known as Batlanim, were paid to attend every service from its opening to its close, that there might never be fewer present than the rabbis required to constitute a lawful service.

The Worshippers. The men came in the long, flowing, and, to us, feminine-looking dress of the East; their heads covered with turbans of various colors—some simple, others costly—or with the plain keffiyeh, a kerchief of cotton, linen, or silk, of various colors, folded so that three of the corners hung over the back and shoulders, leaving the face exposed, and loosely held round the head by a cord—as is still the Arab custom; their clothing, only a long white or striped tunic, of linen or cotton, with sleeves, next the body, bound at the loins by a sash or girdle, and a loose abba or cloak thrown over it; their bare feet shod with sandals. Over the abba some would wear a wide scarf of white wool, thin and light, with bars of red, purple, and blue; but with many this scarf, enlarged to an abba, would be the only outer garment. A few rich men might wear one of silk, adorned with silver or gold. This was the Tallith, an indispensable part of the clothing of a Jew. From its four corners hung four tassels of eight threads apiece, of hya-

cinth-blue, of wool alone, woven and made up with superstitious care, as a half religious art, by a Jew only. These were the Zizith, or fringes, worn in fulfilment of an express commandment of Moses, that the sight of them might make the wearer "remember all the commandments of the Lord, and do them." The right use of the lessons of the fringes a Jew believed equivalent to keeping the whole law, for the rabbis told him that, as the letters of the name Zizith, used as figures, made up the number 600, they and the five knots and eight threads are equal to the whole 613 precepts of the law.

The Jewish mothers and daughters, as they made their way to the synagogue, were not less Oriental and strange. They were always veiled in white at public worship, and not unfrequently at other times. Their flowing mantles showed as great variety of color as female dress does now, but they were much the same in shape as they had been for centuries. Their feet, like those of the men, were shod with sandals. At the threshold all laid aside their sandals, for it was unbecoming to enter even one's own house with shod feet, far less the house of God; but, for the same reason, all kept their heads covered during the whole service.

Every man, on entering, put on his Tephillin or phylacteries, which must be worn every day during morning prayer. They consisted of two small parchment boxes, about an inch square, one divided into four parchment compartments, the other left undivided. Four slips of parchment, each about an inch wide and eight inches long, inscribed with the verses, Deut. 6 : 4–9; Deut. 9 : 13–21; Exod. 13 : 2–10; and Exod. 13 : 11–16, were placed in the different compartments of the one, a parchment lid inclosing the whole, with long leather thongs attached, to bind it on the forehead. The second box was exactly the same, except that its interior was not divided, and the verses of Scripture inclosed were written, in four columns, on *one* piece of parchment. The former of these phylacteries, or amulets, was bound on the forehead exactly between the eyes, before morning prayer began; the other on the left arm, opposite the heart, its thongs being wound seven times round the arm and thrice round the middle finger. Their wearer was now ready to take part in the services. As in the case of the Tallith, the Tephillin were put on with words of prayer in the prevailing language of the country.

The Worship. The service began with silent prayer by all present, the congregation standing during this as during all the prayers. Then the reader, wearing his Tallith, having entered the raised inclosure in the middle of the synagogue, recited a prayer of adoration from the desk. Readings from different parts of the Scripture then followed, closing with another short but exalted prayer. A few verses more from Scripture followed, and then came the Song of Moses at the passage of the Red Sea, and another short prayer. Presently the reader summoned the congregation to join in a short responsive utterance of praise known as the Kadish. "Praise the Lord," said he, "who is worthy to be praised," and to this the people, bowing, responded, "Praised be the Lord, who is ever and eternally worthy of praise!" and so, through several antiphonies. During all these prayers the congregation stood, with their faces toward the shrine of the law. Only the reader spoke: the congregation simply responded "Amen," except at the Kadish.

Now commenced the second part of the service—the repeating of the "prayers known as the eighteen benedictions," or simply as "The Prayer." The first three prayers of the eighteen contained ascriptions of praise, the last three thanksgivings, and the twelve between, supplications for the nation and for individuals.

On Mondays and Thursdays, and on Sabbaths, the Law was now read. For the Sabbaths, the five books of Moses were divided into fifty sections, of seven lessons each, and a complete section was repeated each Sabbath, so that the Law was read through in a year. At the end of each lesson, and at its beginning, a collect was read, and between each, the expositor—a member of the congregation who had been invited for the purpose, and who stood in the desk beside the reader while the lesson was being read—delivered a short address from it. A priest, if present, had the first invitation, then a Levite, and any one who seemed to know the law came after. The roll of the prophets was handed to him by the reader after the closing collect of the lesson. At each service there was thus a series of short comments. Very few relics of these synagogue addresses survive, but we are able even from these, as preserved in the Talmud, to realize their general character-

istics. Short, and in great measure made up of proverbs, natural imagery, and parables, they were very different from our sermons. . . . A few prayers more from the reader, and the service was ended, with a parting benediction delivered by a priest with uplifted hands, if one were present; if not, by the reader.

When to the many prayers of the synagogue service we add those required in private life, the "vain repetitions" against which Christ cautioned his hearers on the mount may be understood. Besides the five daily repetitions of the S'chma and the benedictions, every Jew gave thanks before and after every act of eating or drinking, before and often after each of the countless external rites and exercises required of him; and there were, besides, special prayers for new moons, new years, feasts, half feasts, and fasts, and many for special incidents of private or family life. Prayer, always prescribed in exact words, was in fact multiplied till it was in danger of becoming too often formal and mechanical—a mere outward act, of superstitious importance in itself, apart from the spirit in which it was offered.

The influence of an institution in which the law was read, throughout, every year, on the Sabbath, and, in part, twice each week, with extra readings on special high days; in which the Prophets and Psalms were constantly brought before the congregation, and in which multiplied prayers, always the same, impressed on the mind every emotion and thought of the national religion, in language often grand and solemn in the extreme—must have been great. The synagogue was, in fact, the seed-bed of Judaism: its inspiring soul and its abiding nurture. G.

It is obvious how important a link this institution established between the Jewish settlements throughout the world. In Alexandria, Rome, Babylon, and by many a tank or riverside in Egypt, Greece, or Italy, there was the same familiar building, the same independent organization, the same house for the mingled worship and business of every Jewish community.

It is obvious, further, that in these synagogues of Palestine was the safety-valve, the open sphere, the golden opportunity for any fresh teaching to arise. Without convulsion, or revolution, or disorder, the development of a new idea, the expansion of an old idea, could be unfolded within the existing framework by some new-comer, and the shock would fly from synagogue to synagogue throughout the country, and throughout the empire. In those brief discourses which were there delivered we have the origin of the "Sermon"—that is, the serious "conversation"—which has now struck so deep a root in the Jewish, the Mussulman, and the Christian communities. It began, doubtless, in the expositions of Ezra, but in this later age of Judaism assumed its predominance. It thus became possible that some heaven-sent Teacher might, by a first discourse, thus draw upon himself "the hate of hate, the scorn of scorn, the love of love," by which he should be afterward followed even to the end. A. P. S.

Section 180.

The Scribes: their Traditions and Schools.

Besides the office of high-priest, and that of the civil magistrate, there arose a third estate, viz., that of the scribes. When all the sacred Scriptures of the Old Testament were collected into one by Ezra or Malachi, and when the people imbibed a new zeal for the law, a spirit of investigation into the Scriptures could not fail to arise. C. B.

Consequent upon the wonderful revival of Judaism under Ezra and his associates, an order known, indifferently, as "Scribes," "Teachers of the Law," or "Rabbis," gradually rose, who devoted themselves to the study of the law exclusively, and became the recognized authorities in all matters connected with it. In the course of centuries many of the Mosaic laws had become inapplicable to the altered state of things, and as their literal observance had become impossible, new prescriptions began to be invented, after the Return, to perpetuate their spirit. Many were virtually obsolete: others required careful exposition by the rabbis. The comments thus delivered formed, as time rolled on, a great body of unwritten law, which claimed equal authority with the law of Moses, and was necessarily known in any full degree only by the professional rabbis, who devoted their lives to its study. It might be increased, but could never be altered or superseded in any particular.

Uniformity of belief and ritual practice was the one grand design of the founders of Judaism; the moulding the whole religious life of the nation to such a machine-like discipline as would make any variation from the customs of the past wellnigh impossible. A universal, death-like conservatism, permitting no change in successive ages, was established, as the grand security for a separate national existence, by its isolating the Jew from all other races, and keeping him forever apart. For this end, not only was that part of the law which concerned the common life of the people—their Sabbaths, feast-days, jubilees, offerings, sacrifices, tithes, the temple and synagogue worship, civil and criminal law, marriage, and the like—explained, commented on, and minutely ordered by the rabbis, but also that portion of it which related only to the private duties of individuals in their daily religious life. Their food, their clothes, their journeys, their occupations: indeed, every act of their lives, and almost their every thought, were brought under rabbinical rules. To secure a more strict observance of the law, they thus gradually formed what they called a hedge round it—that is, they added endless refinements and subtleties to every command, that by the observance of such external rites and precepts, the command itself should be the less in danger of being broken. To this "hedge" Judaism owes the rigid fidelity of its people ever since; for rites and forms at all times find a much stricter obedience from the masses than the commands of a spiritual religion. G.——Because these gradually-accumulated expositions and practices, added to the word of God by the scribes or rabbis, were sustained and enforced by the elders, they were called "the traditions of the elders." J. G. B.

The rabbis are mentioned by different names in different passages of the gospels. They are called scribes, the equivalent of the Hebrew sopherim, from saphar, to write. The rabbinical law was known as the "words of the sopherim." A second name was "lawyers," and a third "doctors of the law." They are also often referred to as "the Pharisees," from the great majority belonging to that party; but all rabbis were not Pharisees, nor all Pharisees rabbis. In the same way, many priests were rabbis, but many rabbis were not priests.

The rabbis had thrown the hereditary priestly body of the nation quite into the shade in the days of Christ. A priest gained his position by birth; a rabbi owed his to himself. The temple service, and the vast sums of money received from Jews in all parts of the world, as a yearly tax in support of their

religion, gave the priests great influence, and opened to the higher grades the control of the highest ecclesiastical offices in the nation. But the influence of the rabbis was so overwhelming that even the highest priests were glad to respect their opinions, to secure public favor.

As teachers of the law, they received superstitious honor, which was the great motive with many to court the title or join the party. They were classed with Moses, the patriarchs, and the prophets, and claimed equal reverence. The table of the rabbi was nobler than that of kings; and his crown more glorious than theirs. The rabbis went even further than this in exalting their order. The Mishna declares that it is a greater crime to speak anything to their discredit than to speak against the words of the law.

The rabbis were teachers, jurists, and preachers. They explained, defined, and taught the law in their schools, gave judicial opinions and decisions on it in their official meetings, and delivered expositions of Scripture, in their own style, to the people in the synagogues.

They were the casuists, the priests, the judges, the magistrates, and the physicians of the nation. But their authority went still further, for, by the rabbinical laws, nearly everything in daily life needed their counsel and aid. G.——The net of casuistry spread itself over every department of human life, and the energies of the rabbis were spent (to use the metaphor adopted by them) in "tying" and "untying," in "binding" and "loosing," the knots which they either found or made in this complicated web. A. P. S.——No one could be born, circumcised, brought up, educated, betrothed, married, or buried—no one could celebrate the Sabbath or other feasts, or begin a business, or make a contract, or kill a beast for food, or even bake bread, without the advice or presence of a rabbi. They were the brain, the eyes, the ears, the nerves, the muscles of the people, who were mere children apart from them.

The law itself was written in a language which the people had long ceased to speak, so that it was left to the rabbis to explain and apply it. The heads and leaders of the nation, they kept it in their leading-strings. Heresy, which would be fatal to the blind unanimity which was their political strength, could only be excluded by rigidly denouncing the least departure from their precepts. The law and the prophets must, therefore, be understood only in the sense of their traditions. The reading of the Scriptures was hence discouraged, lest it should win their hearts, and they should cease to reverence the words of the rabbis. One hour was to be spent on the Scriptures in the schools: two on the traditions. The study of the Talmud alone won honor from God as from man. That vast mass of traditions, which now fills ten folio volumes, was, in reality, the Bible of the rabbis and of their scholars.

Religiousness was thus measured by the more or less complete observance of ten thousand rabbinical rules of ceremonial purity; and fanatical observance of them was secured, not less by religious pride, than by their appeal to a spurious patriotism, and to self-interest. This severe and inflexible discipline, which regulated every act of life, foresaw every contingency, and interfered with common liberty, at every step, from the cradle to the grave, had been slowly elaborated by the rabbis, to isolate the Jew from all other nations.

Schools of the Scribes. [These grew up around the synagogues.] Famous rabbis gathered large numbers of students. The supreme distinction accorded to the rabbi in society at large, in which he was by far the foremost personage; the exaggerated reverence claimed for his office by his order itself, and sanctioned by the superstitious homage of the people; the constant necessity for reference to its members, under a religion which prescribed rules for every detail of social or private life, and, not least, the fact that the dignity of a rabbi was open to the humblest who acquired the necessary learning, made the schools very popular.

The form of teaching in the schools of the rabbis was by question and answer. The teacher propounded questions of legal casuistry to the scholars, and let them give their opinions, adding his own if he thought fit. The scholars also could propose questions in their turn. They sat, during class time, on the ground, the teacher, on a raised seat, known as the seat of Moses. As all the knowledge of the law was strictly traditional and oral, teacher and scholar alike had to depend entirely on memory, the one faculty of supreme importance to both. To attain high

fame, a rabbi must have the reputation of knowing the whole immense mass of tradition down to his day, by heart, so as to be able to cite authorities for any possible question. G.

Imperatively necessary must these schools have been in the days of the Maccabees, when all the greatness, and all the littleness of the oral law, under the Pharisaic ascendency, had to be expounded, defended, and reconciled with the precepts of the written law of Moses. And these local schools multiplying themselves all over the land *pari passu* with the synagogues, by a like necessity culminated in the great college at Jerusalem, under the guidance of the president of the Sanhedrim. This college by degrees became the centre of Jewish intellectual life, until at the opening of our era it was divided into the two great schools of Hillel the Great (born about 112 B. C.) and his contemporary Shammai; the former of which it is said embraced a thousand pupils. *H. Smith.*

The two were held in nearly equal honor. They did not teach, however, as their predecessors had done, in entire harmony with each other. The points on which they differed were almost innumerable. In most of them, questions as to the causes and degrees of uncleanness, as to the law of contracts or of wills, we can find little or no interest. On the former class of subjects the school of Shammai represented the extremest development of the Pharisaic spirit. The teaching of Hillel showed some capacity for wider thoughts. He was the first to lay down principles for an equitable construction of the law with a dialectic precision which seems almost to imply a Greek culture. The genial character of the man comes out in some of his sayings, which present some faint approximations to a higher teaching. The contrast showed itself in the conduct of the followers not less than in the teachers. The disciples of Shammai were conspicuous for their fierceness, appealed to popular passions, and used the sword to decide their controversies. Out of that school grew the party of the Zealots, fierce, fanatical, vindictive. Those of Hillel were like their master, cautious, gentle, tolerant, unwilling to make enemies, content to let things take their course. One sought to impose upon the proselyte from heathenism the full burden of the law, the other that he should be treated with some sympathy and indulgence. The teaching of our Lord must have appeared to men different in many ways from both. S.

Section 181.

The Three Oriental Dialects: the Targums and the Midrash: the Talmud and the Masora.

The Oriental Languages may be divided into three principal dialects, viz., the Aramean, the Hebrew, and the Arabic. 1. The *Aramean*, spoken in Syria, Mesopotamia, and Babylonia, or Chaldea, is subdivided into the Syriac and Chaldee dialects, sometimes called also the west and east Aramean. 2. The *Hebrew*, or Canaanitish dialect (Isaiah 19 : 18), was spoken in Palestine, and probably, with little variation, in Phenicia and the Phenician colonies. 3. The *Arabic*, which appears anciently to have been limited principally to Arabia and Ethiopia.

Of these Oriental languages, the Hebrew bears marks of being the most ancient. The oldest records that are known to exist are composed in this language; and there are other reasons which render it probable that it preceded its kindred dialects. It flourished in Palestine, among the Phenicians and Hebrews, until the period of the Babylonish exile; soon after which it declined, and finally was succeeded by a kind of Hebreo-Aramean dialect, such as was spoken in the time of our Saviour among the Jews.

The remains of the ancient Hebrew tongue

are contained in the Old Testament, and in the few Phenician and Punic words and inscriptions that have been here and there discovered. The remains of the Aramean are extant in a variety of books. In *Chaldee*, we have a part of the books of Daniel and Ezra, which are the most ancient of any specimens of this dialect. The Targum of Onkelos, i. e., the translation of the Pentateuch into Chaldee, affords the next and purest specimen of that language. All the other Targums, the Mishna, and Gemara, are a mixture of Aramean and Hebrew. In *Syriac* there is a considerable number of books and MSS. extant. The oldest specimen of this language that we have is contained in the *Peshito*, or Syriac version of the Old and New Testament. In *Arabic* there exists a great variety of MSS. and books, historical, scientific, and literary.

The Aramean dialect was learned by the Jews during the captivity, and a mixture of this and the Hebrew, ever after their return, was perhaps spoken in Palestine by the people at large. The fact, however, that after the return so many authors wrote in the Hebrew dialect, and for public use, demonstrates that the knowledge of the language was not generally lost, although the dialect *spoken* may have been a mixed one. After the worship of God was renewed in the second temple, the ancient Hebrew Scriptures were unquestionably used in it. In the synagogues, which appear to have been erected not long after this, the Hebrew Scriptures were always used. Even so late as the time of the apostles, this was the case (Acts 15 : 21), as it has continued to be ever since.

How long the Hebrew was retained, both in writing and conversation, or in writing, after it ceased to be the language of conversation, it is impossible to determine. The coins stamped in the time of the Maccabees are all the Oriental monuments we have of the period that elapsed between the latest canonical writers and the advent of Christ; and the inscriptions on these are in Hebrew. At the time of the Maccabees, then, Hebrew was understood, at least as the language of books; perhaps in some measure also, among the better informed, as the language of conversation. But soon after this, the dominion of the Seleucidæ in Syria over the Jewish nation, uniting with the former influence of the Babylonish captivity to diffuse the Aramean dialect among them, appears to have destroyed the remains of proper Hebrew, as a living language, and to have universally substituted in its stead the Hebreo-Aramean as it was spoken in the time of our Saviour.

From the time when Hebrew ceased to be vernacular down to the present day, a portion of this dialect has been preserved in the Old Testament. It has always been the subject of study among learned Jews. Before and at the time of Christ, there were flourishing Jewish academies at Jerusalem. Those of Hillel and Shammai are the most celebrated. After Jerusalem was destroyed, schools were set up in various places; but particularly they flourished at Tiberias, until the death of Rabbi Judah, surnamed Hakkodesh, or *the Holy*, the author of the "Mishna," about A. D. 230. Some of his pupils set up other schools in Babylonia, which became the rivals of these. The Babylonish academies flourished until near the tenth century. From the schools at Tiberias and in Babylonia, we have received the Targums, the Talmud, the Masora, and the written vowels and accents of the Hebrew language. *Robinson.*

The Targums.

Targum, a Chaldee word of uncertain origin; the general term for the *Chaldee*, or, more accurately, *Aramaic*, versions of the Old Testament. The injunction to "read the Book of the Law before all Israel" on the Feast of Tabernacles of every Sabbatical year, as a means of solemn instruction and edification, is first found in Deut. 31 : 10–13. Among the first acts undertaken by Ezra toward the restoration of the primitive religion and public worship is reported his reading "before the congregation, both of men and women," of the returned exiles, "in the Book in the Law of God." Aided by those men of learning and eminence with whom, according to tradition, he founded the Great Synagogue, he appears to have so firmly established regular and frequent public readings in the sacred records, that later authorities almost unanimously trace this custom to times immemorial—nay, to the times of Moses himself. To these ancient readings in the Pentateuch were added, in course of time, readings in the Prophets.

Although the primitive religion was re-established, together with the second temple,

yet neither authority nor piety, neither academy nor synagogue, could restore to its original power and glory the Hebrew language. Ere long it was found necessary to translate the national books, in order that the nation from whose midst they had sprung might be able to understand them. And if, for the whole body of Hellenistic Jews, Greek translations had to be composed, those who dwelt on the hallowed soil of their forefathers had to receive the sacred word through an Aramaic medium. What more natural than that the immigrants under Jerubbabel, and still more those who came with Ezra—several generations of whose ancestors had been settled in Babel—should have brought back with them the Aramaic as an idiom with which they were perfectly familiar, and which they may partly have continued to use as their colloquial language in Palestine, as, in fact, they had had to use it in Babylon? Continuous later immigrations from the "Captivity" did not fail to reenforce and further to spread the use of the same tongue. Nor must it be forgotten that the colonists in Palestine (2 Kings 17 : 24) were Samaritans, who had come from "Aram and Babel," and who spoke Chaldee. If the common people thus gradually had lost all knowledge of the tongue in which were written the books to be read to them, it naturally followed (in order "that they might understand them") that recourse must be had to a translation into the idiom with which they were familiar—the Aramaic. Further, since a bare translation could not in all cases suffice, it was necessary to add to the translation an explanation, more particularly of the more difficult and obscure passages. Both translation and explanation were designated by the term *Targum*.

The same causes which, in course of time, led to the writing down, after many centuries of oral transmission, of the whole body of the traditional law, engendered also, and about the same period, *written Targums*, for certain portions of the Bible, at least. *Deutsch.*

The Targums that are now extant are nine in number: the principal ones being those of Onkelos on the Pentateuch, of Jonathan ben Uzziel on the first and last Prophets, and of Joseph the Blind on the Poetical Books.

To complete our summary of useful information upon this topic, a few words may be added respecting the history of that vast accumulation of comment called the MIDRASH, of which the Targum forms part. J. G. B.

THE MIDRASH.

THE centre of all mental activity and religious action among the Jewish community, after the return from Babylon, was the Scriptural canon collected by the Sopherim, or men of the Great Synagogue. These formed the chief authority on the civil and religious law, and their authority was the Pentateuch. Their office as expounders and commentators of the sacred record was twofold. They had, firstly, to explain the exact meaning of such prohibitions and ordinances contained in the Mosaic books as seemed not explicit enough for the multitude, and the precise application of which in former days had been forgotten during the captivity. Secondly, laws neither specially contained nor even indicated in the Pentateuch were inaugurated by them, according to the new wants of the times and the ever-shifting necessities of the growing commonwealth. Nor were the latter in all cases given on the sole authority of the Synod; but they were in most cases traditional, and certain special letters or signs in the Scriptures, seemingly superfluous or out of place where they stood, were, according to fixed, hermeneutical rules, understood to indicate the inhibitions and prohibitions ("Fences") newly issued and fixed. But Scripture, which had for this purpose to be studied most minutely and unremittingly—the most careful and scrutinizing attention being paid even to its outward form and semblance—was also used, and more especially in its non-legal, prophetical parts, for homiletic purposes, as a wide field of themes for lectures, sermons, and religious discourses, both in and out of the synagogue—at every solemnity in public and private life. This juridical and homiletical expounding and interpreting of Scripture—the germs of both of which are found still closely intertwined and bound up with each other in the Targum—is called *darash*, and the avalanche of Jewish literature which began silently to gather from the time of the return from the exile and went on rolling uninterruptedly—however dread the events which befell the nation—until about a thousand years after the destruction of the second temple, may be comprised under the general name MIDRASH—"expounding." *Deutsch.*

The Talmud.

Talmud is the name of a Jewish work containing the body of the doctrines, religion, and morality of the Jews, and having among them an authority equal to, if not greater than, that of the Hebrew Scriptures. The name comes from the Hebrew *lamád*, *to teach*, and signifies therefore *teaching*, or, rather, *traditional doctrine*. There are strictly two works under this name, viz., the Talmud of Jerusalem and the Talmud of Babylon. Each is composed of two parts, the *Mishna* and the *Gemara*. R.

The Talmud embodies the civil and canonical law of the Jewish people. It contains those rules and institutions by which, in addition to the Old Testament, the conduct of that nation is regulated. Whatever is obligatory on them, besides the law, is recorded in this work. Here doubts are resolved, duties explained, cases of conscience cleared up, and the most minute circumstances relative to the conduct of life discussed with wonderful particularity. Hence, the contents of the Talmud are of a diversified character, relating, not merely to religion, but to philosophy, medicine, history, jurisprudence, and the various branches of practical duty.

The Jews have been accustomed to divide their law into *written* and *unwritten*—the former being contained in the Pentateuch, the latter having been handed down orally, until circumstances compelled them to commit it also to writing. The *oral* law is an interpretation of the *written*, and constitutes the text of the Talmud. To the *oral* law the same antiquity is assigned as belongs to the *written*. According to the Jews, Moses received *both* on Mount Sinai. It was received by Joshua from Moses; Joshua again delivered it to the seventy elders, from whom it was received by the prophets, who transmitted it to the men of the Great Synagogue, the last of whom was Simon the Just. From the men of the Synagogue it was received by the Rabbins. After the second destruction of Jerusalem under Adrian, and the consequent dispersion of the Jews throughout the world, fears were entertained lest the oral traditions, which they held so sacred, should be lost, particularly as their number rendered it inconvenient, or, rather, impossible, to preserve them in the memory. Hence arose the necessity of committing them to writing, that they might be handed down from age to age as a national treasure. It is generally agreed that Rabbi Judah *Hakkodesh* (i. e., *the Holy*) made the first permanent record of them, about 120 or 150 years from the destruction of the Temple, A. D. 190 or 220. Such was the origin of the *Mishna*, or text, which is the same in both the Jerusalem and Babylonish Talmuds. It must not be supposed, however, that all the traditional interpretations or *midrashim* were embodied in the official Mishna. Many others existed which were not incorporated in that work.

A twofold commentary, or series of commentaries, was subsequently appended to the Mishna, one called the Babylonian *Gemara*, the other the Jerusalem *Gemara*. The former was begun by Rabbi Asche, who died A. D. 427, and was completed A. D. 500. It is the work of several Rabbins, whose names continue to be venerated by the learned Jews. These portions, committed to writing after the *Mishna*, constitute *notes on that text*, and make up, together with it, the *Babylonian Talmud*. The *Jerusalem Gemara* proceeded from the academy at Tiberias, and embodied the comment of the Palestinian Jews. It is said to have been written chiefly by Rabbi Jochanan, rector of that academy. From this statement, it will be seen that the two Talmuds differ in their *Gemaras*, or *notes upon the text*, while both have *the same Mishna*.

The Mishna is written in the Hebrew dialect, but the Gemara in Aramean. The former is tolerably pure and free from the admixture of foreign terms; but the latter contains many Persian, Greek, and Latin words—a circumstance which contributes to the difficulty of understanding it. The style of the Babylonian Gemara differs from that of the Jerusalem commentary. The latter is more in the Palestinian dialect, approaching to the Syriac. "The almost unconquerable difficulty of the style," says Lightfoot, "the frightful roughness of the language, and the amazing emptiness and sophistry of the matters handled, do torture, vex, and tire beyond measure him who reads these volumes. They everywhere abound in trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader has need of patience all along, to enable him to bear both trifling in sense and roughness in expression."

The Mishna is divided into six parts:

1. The first *seder*, i. e., *order, disposition, division*, is called *seder zeraim, the order of seeds*. It treats of sowing, the productions of the earth, herbs, trees, the uses of fruits, of seeds, etc.

2. The second is called *seder moed, the order of festivals*, and is occupied with a statement of the times when the festivals should begin and when they should terminate, as also of the different rites and ceremonies to be observed at such seasons.

3. *Seder nashim, the order of women.* This section discusses the distinctive rights of men and women, marriage, divorce; the customs, inclinations, and sicknesses of women, etc.

4. *Seder nezikim, the order of damages.* This division treats of the losses and injuries which one may be the means of bringing upon another, of the damages done by cattle, of restitution, of the punishment to be inflicted for such offences or losses, etc.

5. *Seder kodashim, the order of holy things*, treating of sacrifices, oblations, their different species, etc.

6. *Seder taharoth, the order of purifications*, relative to the purity and impurity of vessels, to household furniture and other things, and the way in which they should be purified.

Each of these *orders* is subdivided into several *treatises* or *tracts*, which again are subdivided into *sections* or *chapters*. The six orders contain sixty-three treatises and five hundred and twenty-four chapters. *Davidson.*

All those manifold assemblies wherein a people's mental, social, and religious life are considered and developed are represented in the Talmud. Parliament, convocation, law-courts, academies, colleges, the temple and the synagogue, even the lobby and the common-room, have left realistic traces upon it. The authors of this book, who may be counted by hundreds, were always the most prominent men of the people in their respective generations; and thus undesignedly and designedly show the fulness and the various phases of this people's life and progress at every turn.

The Talmud, in this wise, contains the social, criminal, international, human, and divine law, along with abundant explanations of laws not perfectly comprehended, corollaries and inferences from the law, that were handed down with more or less religious reverence. It contains also an account of the education, the arts, the science, the history, and religion of this people for about a thousand years; most fully perhaps of the time immediately preceding and following the birth of Christianity. It shows us the teeming streets of Jerusalem, the tradesman at his work, the women in their domestic circle, even the children at play in the market-place. The priest and the Levite ministering in their holy sites, the preacher on the hill-side surrounded by the multitude, even the story-teller in the bazaar: they all live, move, and have their being in these pages. Nor is it Jerusalem or even the hallowed soil of Judea alone, but the whole antique world that seems to lie embalmed in it: we find here the most curious notices of the religion of Zoroaster—how it gradually was restored to its original status; as if all things which had dropped out of the records of antique humanity had taken refuge in the Talmud. In it we have an array of carefully-preserved historical names and dates from beginning to end; names and dates, the general faithfulness and truth of which have never yet been called in question. From the Great Synagogue down to the final completion of the Babylonian Gemara, we have the legal and philosophical development of the nation always embodied as it were in the successive principal schools and men of their times. Its chief importance for religious history is the manner in which it informs us of things and circumstances at the time of the birth of Christianity, among the priests and Pharisees, of the education, synagogues, preaching, of women, of angels and demons, etc. It gives us the ethical sayings, the parables, gnomes, etc., which were the principal vehicle of the common Jewish teaching from an almost prehistoric period. These sayings were often tender, poetical, sublime: but they were not absolutely *new:* there was not one that was not substantially contained in the canonical and uncanonical writings of the Old Testament. *Deutsch.*

The Jews set so high a value on the Talmud as to place it generally above the inspired law. Hence we find in the "Words of the Scribes" the saying: "The Biblical text is like water, and the Mishna like wine, and the six orders like aromatic wine." In another passage the following words occur: "The law is like salt, the Mishna like pepper, but the six orders like fine spices." Again: "The words

of the scribes are lovely, above the words of the law; for the words of the law are weighty and light, but the words of the scribes are all weighty." Such extravagant praises of their oral traditions correspond with the Saviour's words: "Making the word of God of none effect, through your tradition which ye have delivered." But they do not harmonize with the real nature of the Talmud itself; for the book contains many fabulous, trifling, absurd, and irreverent things. Several parts of the Talmud, however, form an exception to the foolish and ridiculous passages with which the work abounds. Thus the treatise "Pirke Aboth," containing the moral maxims and sentiments of the Jewish fathers, presents a favorable specimen of ethical philosophy. *Davidson.*

The Masora.

Along with the task of collecting and commenting on their various legal traditions, it is probable that the Jews of these several academies would occupy themselves with the text of the sacred writings; and it is indeed shown by various Talmudic notices. In these the first thing to be remarked is the entire absence of allusion to any such glosses of interpretation as those which, from having been previously noted on the margins of MSS., had probably been loosely incorporated into the Samaritan Pentateuch and the Septuagint. Interpretation, properly so called, had become the province of the Targumist, not of the transcriber; and the result of the entire divorce of interpretation from transcription had been to obtain greater security for the transmission of the text in its purity.

In place, however, of such glosses of interpretation had crept in the practice of reading some passages differently from the way in which they were written, in order to obtain a play of words, or to fix them artificially in the memory. But these traditional and confessedly apocryphal readings were not allowed to affect the written text. The care of the Talmudic doctors for the text is shown by the pains with which they counted up the number of verses in the different books, and computed which were the middle verses, words, and letters in the Pentateuch, and in the Psalms. The scrupulousness with which the Talmudists noted what they deemed the truer readings, and yet abstained from introducing them into the text, indicates at once both their diligence in scrutinizing the text, and their care in guarding it. Critical procedure is also evinced in their rejection of MSS. which were found not to agree with others in their readings; and the rules given with reference to the transcription and adoption of MSS. attest the care bestowed upon them.

It is evident from the notices of the Talmud that oral traditions had been gradually accumulating respecting both the integrity of particular passages of the text itself, and also the manner in which it was to be read. This vast heterogeneous mass of traditions and criticisms, compiled and embodied in writing, forms what is known as the *Masora*, i. e., *tradition*. Buxtorf ranges its contents under the three heads of observations respecting the verses, words, and letters of the sacred text. As to the *verses*, the Masorets recorded how many were in each book, and the middle verse in each; also how many verses began with particular letters, or began and ended with the same word, or contained a particular number of words and letters, or particular words a certain number of times, etc. As to the *words*, they noted that certain words were to be found so many times in the beginning, middle, or end of a verse, or with a particular construction or meaning. As to the *letters*, they computed how often each letter of the alphabet occurred in the Old Testament.

The *Masora* was originally preserved in distinct books by itself. A plan then arose of transferring it to the margins of the MS. of the Bible. For this purpose large curtailments were necessary. The *Masora* is now distinguished into the *Masora magna* and the *Masora parva*, the latter being an abridgment of the former. The *Masora* itself was but one of the fruits of the labors of the Jewish doctors in the Masoretic period. A far more important work was furnishing the text with vowel-marks, by which the traditional pronunciation of it was imperishably recorded. The vowel-marks are referred to in the Masora; and as they are all mentioned by R. Judah Chiug, in the beginning of the eleventh century, they must have been perfected before that date. From the end of the Masoretic period onward, the Masora became the great authority by which the text given in all the Jewish MSS. was settled. *Smith's Dictionary.*

Section 182.

Pharisees, Sadducees, and Essenes.

From the so-called three estates among the Jews—the priests, the scribes, and the elders—we must be careful to distinguish the three religious sects which arose among them under the names of Pharisees, Sadducees, and Essenes. These were not civil estates, but religious parties, which might be found under any of the three estates, as the Pharisees and Sadducees really were. C. B.——These three sects answer to the three tendencies which are usually found to arise when a religion decays, viz., sanctimonious formalism, trifling infidelity, and mystic superstition.

1. The Pharisees, the *separate*—so called from their pretended holiness—represent the traditional orthodoxy, the dead formalism, the legal self-righteousness of Judaism. P. S.——They seem to have arisen just after the Babylonian captivity. As an influential sect, they appear first a century and a half before Christ. Eminent for learning, influence, and numbers (they amounted, according to Josephus, to not less than six thousand in the time of Herod), they secured a powerful party among the people, and acquired great political significance. By outward manifestation of piety, they captivated the ignorant multitude, and constrained those blind to follow blind guides. At their meals they observed the most rigid laws of purification; in prayer their bearing, in fasting their countenance, in giving alms the shrill trumpets at the corners of the streets, proclaimed their shining virtue. Their forehead was adorned with frontlets, containing sacred apothegms; the hems of their garments had written upon them the language of the sacred oracles, and from their lips resounded alternately long prayers and subtle interpretations of Scripture. Their doctrine, developed under the influence of tradition, was founded on the acknowledgment of God's unlimited government of the universe, by which, however, the freedom of human acts was not taken away. At the same time they accepted the existence of a spirit-world, and held firmly an immortality, where recompense of their piety awaited them. *Van O.*

Spiritual pride, self-righteousness, the narrowness and arrogance of a dead Scripture-learning, and the absence of what our Saviour terms poverty of spirit, were in general the hinderances to faith on the part of the Pharisees. N.——In their conduct, they showed the want of the great thing, the deep spirit of the law, holiness in the inner man. For this they substituted a dead intellectual orthodoxy, a slavish routine of ceremonies, a pedantic observance of fasts, prayers, alms-givings, washings, and the like; and fancied this was true piety. Their natural descent from Abraham and outward circumcision seemed to them to constitute a sufficient title to an inheritance in the kingdom of God. Instead of awakening in the people, by the discipline of the law, the knowledge of sin and sincere repentance, and, by the exposition of the prophets, a longing for redemption, they rather promoted, by the abuse of the law, a hypocritical formalism and spiritual pride; by the abuse of prophecy, a fanatical spirit of political revolution; and by both, the final destruction of their nation. P. S.

2. Over against these stand the Sadducees, who may be denominated politically an *aristocratic*, religiously an *ultra-liberal* party. Its existence is satisfactorily explained from the natural counteraction which the attachment of the Pharisees to oral tradition must meet from those who were of different sentiments. Thence it was, also, that their ideas in all things assumed a hostile attitude toward those of the Pharisees. The doctrine of a Providence, if not wholly denied, was at least placed considerably in the shade, and human freedom in an excessive light. They rejected not only the existence of angels and spirits, but also wholly the future life. In their morality they worked less on the desire of reward, and insisted more on an external fulfilment of the original Mosaic precept. *Van O.*

They did not overload the Sacred Books

with traditions, or encumber the duties of life with a multitude of minute observances. They were the disciples of reason without enthusiasm, they made few proselytes, their numbers were not great, and they were confined principally to the richer members of the nation. We find them established in the highest office of the priesthood, and possessed of the greatest powers in the Sanhedrim. J. S. H.

Sadduceeism was the first and boldest expression of the growing passion for freedom. But the type of freedom was sought in Greece, corrupted by luxury and skepticism, and not in the prophetic pictures of the spiritual Israel. After the first assertion of man's absolute independence, a doctrine which contained implicitly all the subsequent tenets of the school, the influence of the Sadducees on Judaism was purely negative. Their existence was a protest against the sufficiency of the Pharisaic system; but they offered nothing to replace it. B. F. W.

The cold Sadduceeism, which suffered no aspiration after things beyond the limits of an earthly existence, presented no point of union whatever with the gospel. N.——We cannot wonder, therefore, that, in spite of their general hatred of the Pharisees, they made common cause with them in opposition to the Saviour. For men so entirely destitute of all deeper sense of religious need, Christianity had but little power of attraction. After the destruction of Jerusalem they disappear even from Jewish history, and are only occasionally mentioned in the Talmud as heretics and Epicureans. P. S.

3. *The Sadducees and Pharisees compared.*—Both vaunted their orthodoxy. The Sadducees were as deeply committed to support the theocracy as their popular rivals, for it was the basis of their dignities, their wealth, and even their existence. Fierce controversies, often culminating in bloodshed, marked the devotion of both alike to their opinions, and these opinions themselves illustrated the position of the two parties. The Sadducees uniformly fell back on the letter of the law, the prescriptive rights of the temple, and the glory of the priesthood; the Pharisees, on the other hand, took their stand on the authority of the rabbinical traditions, the value of sacred acts apart from the interposition of the priest, and advocated popular interests generally.

The contrast between the spirit of the two parties showed itself prominently in the harsh tenacity with which the temple aristocracy held to the letter of the Mosaic law in its penalties, as opposed to the milder spirit in which the Pharisees interpreted them in accordance with the spirit of the times. The Pharisees, for example, explained the Mosaic demand—an eye for an eye and a tooth for a tooth—metaphorically, and allowed recompense to be made in money, but the Sadducees required exact compliance.

But there were even deeper grounds of dislike and opposition. The Pharisees, as the hereditary representatives of puritans who had delivered the nation in the great struggle against Syria, looked forward with touching though fanatical yearning to the realization of the prophecies of Daniel, which, as they understood them, promised that Israel, under the Messiah, and with it, themselves, should be raised "to dominion, and glory, and a kingdom; that all peoples, nations, and languages should serve Him, and that His kingdom should be everlasting." They believed that this national triumph would be inaugurated so soon as Israel, on its part, carried out to the full the requirements of the ceremonial laws as expounded in their traditions. It was a matter of formal covenant, in which the truth and righteousness—that is, the justice—of Jehovah were involved. The morals they demanded might be only mechanical, and their observances slavery to rites and ceremonies, but they believed that if they fulfilled their part, God must needs fulfil his, and they strove hard to make the nation, like themselves, "blameless" touching this righteousness, that they might claim divine interposition as a right. The zeal of the Pharisee for the law was thus a mere hired service, with all the restlessness, exaggeration, emulation, and moral impurity, inseparable from a mercenary spirit.

To this dream of the future, the Sadducees opposed a stolid and contemptuous indifference. Enjoying the honors and good things of the world, they had no taste for a revolution which should introduce they knew not what in the place of a state of things with which they were quite contented. Their fathers had had no such ideas, and the sons ridiculed them. They not only laughed aside the Pharisaic idea of righteousness, as identified with a life of minute and endless observance,

but fell back on the Mosaic law, and mocked at the Messianic hope from which the zeal of their rivals had sprung. "The Sadducees," says Josephus, "believe that the soul dies with the body, and recognize no authority but that of the law. Good was to be done for its own sake, not for reward in the Messianic kingdom, or at the resurrection of the dead."

The Pharisees had a profound belief in Providence, understanding by it that they themselves were the favorites of Jehovah, and could count on his taking their side. "The Sadducees," says Josephus, "maintain that there is no such thing as predestination, and deny that human affairs are regulated by it, maintaining that our destiny rests with ourselves: that we are the cause of our own good fortune, and bring evil on us by our own folly."

Apart from all other considerations, the fact that the Sadducees supported zealously every government in turn was enough to set the people against them. Instead of this, the Pharisees shared and fostered the patriotic and religious abhorrence of the Roman supremacy, and were sworn enemies of the hated Herodian family. The result was that, in the words of Josephus, "the Pharisees had such an influence with the people that nothing could be done about divine worship, prayers, or sacrifices, except according to their wishes and rules, for the community believed they sought only the loftiest and worthiest aims alike in word and deed. The Sadducees were few in number; and, though they belonged to the highest ranks, had so little influence that when elected to office they were forced to comply with the ritual of the Pharisees from fear of the people." G.

4. The Essenes.—Here, as in the other two divisions, the most probable explanations of the word "Essene" point, not to any personal leader or founder, but to the moral and social characteristics of their school. It indicates either the "watchful contemplation," or the "affectionate devotion," or the "silent thoughtfulness," of those who retired from the strife of parties, and nourished a higher spiritual life in communities of their own. A. P. S.

Josephus classes as one of the four great parties of his day the Essenes, an order numbering about 4,000 members, in Syria and Palestine, more or less devoted to an ascetic life. The feverish anxiety to avoid Levitical defilement, which had already given rise to Pharisaism, found its extreme expression in these ultra-rigid legalists, who hoped, by isolation, to attain ceremonial righteousness impossible in the open world. The Pharisees, as years passed on, had become constantly less entitled to the name of the Separated, since they eagerly courted the multitude, and compassed sea and land to make a proselyte, and frequented the corners and public places to make a show of their piety. Ideal legal purity could not be attained by such a life, and hence members who aspired to a higher standard withdrew to form sacred colonies by themselves.

The rise of these desert colonies is not known, but the wanderer over the district between Jerusalem and the Dead Sea, in the days of John, came every here and there on such settlements, in the narrow, shady wadys, sometimes green in their hollows, which sink in great numbers from the high stony plateau, toward the Dead Sea. Their sad appearance, their life strictly regulated by the law, in the least detail, gave them the air of people weary of life, who had withdrawn from the world to prepare for death. They seemed to have given themselves up to a life-long penance, in hope of gaining heaven.

The earnestness of the order showed itself in its principles. The novices had to promise "to honor God, to be righteous toward man, to injure no one, either at the bidding of another or of their own accord; to hate evil, to promote good, to be faithful to every one, especially those in authority; to love the truth, to unmask liars, and to keep the hand from theft, and the conscience from unrighteous gain." Slavery was forbidden, and no oaths permitted, save those by which members were admitted to the order. War, and even the manufacture of weapons, was held unlawful, nor would they even use animal food, since the law said, "Thou shalt not kill." Trade, except so far as their simple wants required, was discountenanced.

But if their morality, drawn from the Old Testament, was pure and lofty, their slavish devotion to ceremonial observances marked them as the most superstitious of their nation. There were four grades of Levitical "cleanness," through which the novice rose only by a long and stern probation; and it was defilement that needed to be washed away by a bath, for any member of a higher grade to be touched

by one of a lower. Priests washed their hands and feet before any sacred rite, but the Essenes bathed their whole body in cold water before every meal, and all they ate must be prepared by one of their own number. On Sabbaths, they would not even move any vessel from its place, and they prepared all their food on Friday, to avoid kindling a fire on the sacred day. They refused to eat flesh or wine, partly from fear of defilement, partly because they wished to reproduce in their whole lives the strictness of the Nazarites, of the priests during their ministrations, and of the old Rechabites. Thus, their only food was that prescribed to others for fasts.

The whole life of an Essene was a long terror of defilement. The work of the colony began before sunrise, with psalms and hymns, followed by prayer and washing. They then went to their day's work. At eleven—the fifth hour—the scattered laborers gathered again for a common bath in cold water. The woollen dress in which they worked was now laid aside, and the consecrated dress of the order put on, in preparation for their eating together, and their meal, which consisted only of bread and a single kind of vegetable, was eaten with prayer, in solemn stillness. The holy dress was then laid aside, and work resumed. In the evening, the second meal was taken, with the same solemnities and rites, and worship closed the day, that only pure thoughts might fill their souls as they retired to rest. One day followed another, with the monotony of pendulum beats, in precisely the same round of unbending forms.

The Essenes, as the mystics of Judaism, naturally gave themselves to metaphysical speculations, and revelled in fantastic allegorizing of Scripture. From the philosophic Judaism of Alexandria, they borrowed notions on free will and fate; and from Persia and Greece, with both of which their race had been, for long periods, in contact, they adopted various dogmas. The soul, they imagined, was a subtile ether of heavenly origin, drawn down to earth by a fell necessity, and imprisoned in the body till set free at death. It was then borne away, if pure, beyond the ocean, to a region where storms were unknown, and where the heat was tempered by a gentle west wind perpetually blowing from the ocean. If it had neglected the law, however, it was carried off to a dark, wintry abyss, to dwell there forever.

The influence of Essenism on the age, however, was small, for its members were few in proportion to the teeming population, and made no attempt at propagandism, but lived entirely apart from men. The natural product of the times, with its Messianic hopes, its striving after legal righteousness, its glorification of the past, and its contact with heathen superstition, it served the purpose, in some measure, of drawing away the thoughts from the dream of national political glory, and of preparing the soil for the more spiritual conception of the Messiah, which John and Jesus were to introduce. The Essenes came in contact with the people as healers, prophets, dream-interpreters, and exorcists, not as teachers or preachers.

From their lofty morality, the Essenes have been assigned a rank among the spiritual forces of their age, to which in reality they had no claim. If their moral purity and spiritual depth breathed of the prophets rather than the theocracy, and made their order, in so far, a herald of Christianity, their exaggerated ceremonialism, their harsh austerity, and their fantastic and half-heathen superstitions neutralized, to a large extent, this healthy influence. Still, in some directions they surpassed in true morality anything in the last centuries of Jewish life. It gives even their harsh asceticism a higher dignity, that it was not, like that of the Pharisees, a mercenary service for external reward, but a self-denying attempt to keep out evil from the soul, and thus prepare it for that high communion with God, in whose sacred calm the still small voice of divine revelations grows audible. For the first time since the prophets, the spiritual condition of the soul was declared to be the end of religion. While the rabbis distracted the age with their fierce party strifes about the merely external, another kind of life ripened in the seclusion of the colonies of Essenes, which bore better fruit, because it concerned itself with the need of a new birth, and the circumcision of the heart, not with the theocracy, the temple, or politics. The likeness to Christianity, where it exists in Essenism, was not in its institutions, but in the quiet and meditative frame that breathed through the community in its religious seriousness and priestly consecration of life—the "daily keeping of Sabbath" which was also the ideal of the first Christian communions. G.

It is worthy of remark that almost the only

quarter of Palestine which Jesus does not appear to have visited is the district near the Dead Sea, where the agricultural settlements of the Essenes were chiefly situated. H. M.

The Jewish Church and nation, even in its last extremities, was able to contain these three divergent schools without disruption. So strong was the common bond of country and of faith, that the Sadducee, who could find in the ancient law no ground for hope of a future existence, and who resolutely refused to accept the convenient fiction of an oral tradition, could worship with the Pharisee, to whom the oral law was greater than the written, whose belief in immortality was bound up with the heroic struggles of the Maccabees, and who was in a state of chronic antagonism to the hierarchical and aristocratic class of which the Sadducee was the guardian and representative; while even the Essenes, who withdrew from the strife of Jerusalem to their oasis by the Dead Sea, who took part in none of the ceremonial ordinances, unless it were that of ablution, were yet not counted as outcasts, but are described even by Pharisaic historians as among the purest and holiest of men; and when their seers wandered for a moment into the haunts of men, they were welcomed as prophets even by the fierce populace and politic leaders of the capital. A. P. S.

Section 183.

Family and Religious Life of the Jews.

Family Life. "It must be granted," says Ewald, "that in no ancient people has family life maintained itself so powerfully as in Israel, during the early days of the outward strength of the nation, or with so little weakening and deterioration as during the period of its gradual decline." In their patriarch Isaac and his wife Rebecca, they had an abiding ideal which it seemed the highest felicity to copy. Woman, among the Jews, was never so dependent and despised as among other Eastern races, for the law proclaimed that she was bone of man's bone, and flesh of his flesh, and designed to be a helpmeet for him.

Family life, resting on the holiest duty and reverence, has been nowhere, in any age, more beautiful than it was, and still is, among the Jews. In the parents, moreover, the passionate love of offspring, characteristic of the race, doubtless hallowed these lofty sanctions. The children of a Jewish household were the centre round which its life and love moved. Full of affection and sensibility, the heart of a Jew was not content with loving only those of his own generation, but yearned to extend itself to others who would inherit the future. A childless marriage was the bitterest trial. The rabbis went even so far as to say that childless parents were to be lamented as one would lament the dead. The purity of Jewish family life was proverbial even in antiquity. The surpassing morality of the ancient Scriptures, and the illustrations of ideal virtue presented by such mothers in Israel as Sarah, Rachel, Hannah, and Susanna, shed a holiness over household relationship in Israel that was unknown elsewhere. The Talmud hardly goes too far when it ascribes to the fidelity of the wives of the nation in Egypt its first deliverance and its national existence, and a modern Jew is, perhaps, justified in believing that the bond of family love among his people is stronger than in any other race.

At the frequently recurring household religious feasts, special rites, which should stir the child to ask their meaning, formed a regular part. The book of Proverbs abounds with proofs of the fidelity with which these commands were carried out by both fathers and mothers. In a virtuous home no opportunity was lost—at the table, at home or abroad, evening or morning—of instilling reverence for God's law into the minds of the family, and of teaching them its express words through-

out, till they knew them by heart. When we remember that the festivals made labor unlawful for two months in each year, in the aggregate, it is evident that the leisure thus secured would give great facilities for domestic instruction.

That every Jewish child should be taught to read, was held a religious duty; and every boy was required to learn the law. There was no Jew who did not know thoroughly the duties and rites of his religion, and the great deeds of his fathers: the misfortune was, that they were kept utterly ignorant of any other history than their own.

Religious Life. The whole existence of a Jew was religious, but it was a religiousness which, while the right spirit might not be wanting, was yet elaborately mechanical at every step. A devout Jew began his daily religious life with his first waking moments. "Every Israelite," says Maimonides, "should be penetrated at all times by reverence for his Almighty Creator. The central thought of the godly and devout man is, 'I have set the Lord continually before me.' As if he stood before a king of flesh and blood, he should never forget the requirements of right conduct and ceremonial purity." He was taught that his first thoughts, as soon as he waked, should be directed to the worship of God. Sleep was regarded as a kind of death, in which the soul leaves the body, to return to it on its awaking, and hence the first words of revived consciousness were an acknowledgment before "the living and everlasting King, of his having given back the soul for another day, in his great mercy and faithfulness." Thanks for new life thus granted followed in something like this form: "My God, the soul which thou hast given me is clean. Thou hast created it, formed it, and breathed it into me, and thou wilt take it from me, and restore it me again. While this soul lives in me, I thank thee, O Eternal One, my God, and the God of my fathers! Lord of all works! King of all souls! Praised be thou, O Eternal, thou who puttest the souls again into dead bodies!"

Having risen from bed, it was not allowed to move four steps before washing the hands and face, which the rabbis taught was needed to cleanse one from the defilement of sleep, as the image of death. It was unlawful to touch the face, or any other part of the body, till this was done, nor could it be done except in the form prescribed. It was not lawful to do any work, or to eat any food, till the morning prayers had been repeated, either at home, or more properly in the synagogue, where they formed the daily morning service.

The religiousness of the first moments of the day was only in keeping with the whole life of a devout Jew. I have mentioned the morning first because our day begins then, but that of the Jew began in the evening. From the beginning of each day—that is, from the appearance of the first star—to its close, and from the first day of the week till the Sabbath; from the beginning of each month to its feasts and half-feasts; from each New Year's Day to the next; and from one Sabbath year—that is, each seventh year—till another, the attention of every Jew was fixed unintermittedly on the sacred usages which returned either daily, weekly, or at set times, and kept his religion continually in his mind, not only by symbolical rites, but by prescribed words.

Lengthened prayers in set forms had to be repeated three times each day, and also at all feasts, half-feasts, and fast days; each kind of day having its special prayers. In every week there was a preparation day for the Sabbath, and there were similar preparation days for each feast in the different months; public worship was held twice weekly, each Monday and Thursday, and on feast days and holy days. Three pilgrimages to Jerusalem were required yearly, and others were often undertaken. A whole week was occupied by the feast of Unleavened Bread, and by that of Tabernacles, and by the feast of the Dedication. Every Jew was, moreover, occupied to a large extent, through his connection with the Temple, by tithes, sacrifices, and vows. He visited the holy place as often as possible, for prayer, and to offer special gifts.

He had to pay the most minute attention, continually, to permitted and forbidden food and clothing, and to the strict observance of all laws respecting the accessories of his public and private worship, his rolls of the law, his phylacteries, the blowing of trumpets, the gathering of palm twigs at the right times, and much more. The endless rules respecting the cleanness and uncleanness of persons and things demanded the greatest care every hour. Both men and women, as such, had many details to observe. Then, there were the ever-

recurring usages, festivities, or events of family life—circumcisions, betrothals, marriages, divorces, deaths, and mourning; the laws of the Sabbath year, recurring periodically, and many other diversified occurrences, which had each its prolixity of religious form, not to be overlooked. Besides all, extraordinary solemnities were appointed on special occasions, and these, again, made grave demands on the thoughtful care of the whole population. No wonder that the law was almost the one thing in a Jew's mind, nor that one brought up in such an atmosphere should, in most cases, be blindly conservative and narrow. G.

Section 184.

The Basis and Change of the Sabbath.

As they at first existed, religion and the Church had but few and simple forms; and, correspondingly, the Sabbath was doubtless a day of few and simple duties. As, however, the ages rolled by, these things of God took on more and more of organized form and movement. The Sabbath in Eden must have been a sort of "Love Feast" between God and his two unsinning worshippers. Afterward it took on sacrifice with confession and prayer, as the offering of sinners to a withdrawn because offended Maker. Later still, it gathered into itself a fuller and more richly significant ceremonial, as the specially enjoined worship of a chosen and peculiar people. And, finally, it became the day of the Lord of the whole earth, full of the memories of all his works in creation, in redemption, and in grace; and hallowed to the honor of his name, Father, Son, and Holy Ghost; a day for their most exalted and effective fellowship with the heirs of heaven, the candidates for an eternal Sabbath. From the first, the Sabbath has been God's assessment on the time-estate granted to man; God's tax on time, to remind man that the whole of it is his gift; God's token to man that he fills *all* time with items for a future reckoning.

The peculiarities of the *Mosaic economy* which were abolished by Christianity were such as the Passover, the feast of the Weeks, the feast of the Tabernacles, the Aaronic High-Priesthood, the annual atonement, the various offerings and oblations, the shewbread, the ceremonial purifications, the special penalties by which certain laws were enforced, and the burdens of Jewish tradition. These and the like were allowedly parts of a temporary ritual, mere "shadows of good things to come," which all vanished when the substance came and stood in their place. But the Sabbath, like marriage, the elements of moral law, the covenant of grace, the Church, the principle of a ministry, and such like, were permanences of religion before Moses was born. Under the Mosaic economy they were more distinctly recognized and more fully developed; and under the gospel they were modified or at least purified from the corrupt glosses of Jewish tradition; but they were never done away.

At the opening of the *Christian economy*, the whole state of the Church underwent a revolution. In some way, or to some extent, almost everything was changed. The Mediator was changed, Moses for Christ. The law was changed, the Levitical for the Evangelical. The High-Priesthood was changed, that of Aaron for that of Jesus. The promises were changed, those which looked primarily to temporal blessings for those which looked directly to eternal. The worship was changed, the stately and splendid rites of the Temple for the simple and spiritual forms of the Church. The Sacraments were changed, the Passover for the Lord's Supper, and the bloody seal of circumcision for the unbloody laver of baptism. The whole dispensation was changed, that of the law and works for that of "grace and truth." With all these changes, then, everything else made thus new, is it wonderful that the *day* of the Sabbath also was changed? Why was the divine rest originally fixed on the *seventh* day of the week? Because on that day God *rested*

from his work of creation. On what day and in commemoration of what event should the Christian rest have been fixed, but the day and the event in which the Lord rested from the work of his new and spiritual creation, the work of delivering mankind from the thraldom of *sin?*

From the beginning, the divine rest was a *festival*, a day of *holy joy*. But on the old seventh day the crucified body of Jesus lay in the sepulchre, and his infant Church uttered its low, sad wail, "wrapped in its swaddling clothes" of fasting and of mourning. From that moment it became a totally unfit day for the celebration of a weekly and joyful holy rest. On the next, however—the glad *first* day of the week—Jesus rose, by divine power, from the dead, and reanimated his wailing Church to joy and gladness, and from that moment the *first* became the only fit day of the week for the celebration of this feast of rest, both on account of the preëminently joyful event which happened on it, and because of the preëminent glory of the work which it commemorates. He came among them on that blessed first day, and gave them the "peace" of a diviner Sabbath than even that of the first morning to man: a peace, sealed by the blood of redemption, from his hands and his side; by the labors and the love, the work and the heart, of a suffering and a conquering Saviour! Weeks later still, on the first day of the week, the day of Pentecost, the disciples again "were all with one accord in one place," and then Jesus, the divine dispenser of all heavenly gifts, shed down on his assembled Church the promised Comforter, the fulness of the divine Spirit, with all the marvels of that most glorified Sabbath, a divine rest, now sacred to Father, Son, and Holy Ghost, gathering into itself the memory of the three great works of the Trinity, and pouring forth for Christians the fulness of his manifold grace. Thus by his *example* did Jesus hallow the *first* day of the week as a divine rest to Christians, throughout the evangelic age, and by the authority of a God *sanctioned* the change so made.

And what he thus gave, in and through his inspiring *example*, his apostles kept and perpetuated, in and through the example of their inspired *practice*. During the ministry of Paul, the disciples, following the now clearly indicated will of their Master, "came together on the *first* day of the week, to break bread," and to listen to the preaching of the gospel. *Stone.*

And this was the day appointed by the apostle, for the Christians to lay by their charitable contributions for the poor. Still weightier is the testimony of John, of later date. For while in the cases cited from Paul's history this day is called simply the first day of the week, the first day after the Sabbath, it appears in Rev. 1 : 10 already under the significant appellation, "the Lord's day;" that is, the day of Christ, to whom John refers everything. In the same sense the Paschal Supper is styled in 1 Cor. 11 : 20 "the Lord's Supper." This expression plainly points to the religious observance of Sunday, on which the holy seer received the revelation of the future triumphs of Christ and his Church; and it shows at the same time the place which that day held in the minds of the primitive Christians. P. S.

The mode in which the change was really effected was exactly analogous to the change in the Passover for the Lord's Supper, and of circumcision for baptism. No precept for the abolition of either the Passover or circumcision was ever issued; but both were suffered to stand side by side among the Jewish converts with the Lord's Supper and with baptism. Those converts were willing to observe the Christian rites, provided they might be allowed to observe also the Passover and circumcision, to which, even as manifestly dying ceremonies, they still so eagerly and so fondly clung. They were similarly willing to observe the Lord's day, provided that they might be allowed to observe also their ancient Sabbath. All these things therefore they were with a divine wisdom permitted to do, and with them, in doing so, the apostles as *Jews* occasionally mingled. And thus the Christian sacraments and Sabbath, gradually, silently, and inoffensively, grew into credit and reverence; till finally the mighty judgments of God came over the unbelieving body of the nation, swept their loved city and their lingering tribes from their ancient resting place, and left their empty rites and silent Sabbath, without observers, to drop away and vanish from the new and growingly vigorous fabric of the Christian institutes, which then, with their included sacraments and Sabbath, rose peacefully and unopposed into universal observance in the Church.

As a summary of above points: The Sabbath has never been abolished; the Sabbath has been officially purified; the Sabbath has been authoritatively changed. The mere *day* for its

observance was transferred from the last of the old dispensation to the first of the new. There was no need of *words* to enact the change: it was legislated into practice by DIVINE ACTION. The Sabbath was first instituted by example and not by precept: by example and not by precept it was changed from the old and last seventh day of the grave to the new and first of the resurrection. He who instituted and he who changed was one and the same. His example, both in instituting and changing, has one and the same power, one and the same authority. The last Sabbath of the seventh day was the dying Sabbath of a "dead Christ;" the first Sabbath of the *first* day is the live Sabbath of the RISEN JESUS. He "entered into his *rest*" on it; and thus made it the Sabbath of the CHRISTIAN AGE. *Stone.*

Section 185.

Historical Summaries, relating to the Jews and to Jerusalem.

1. JEWISH HISTORY FROM THE CAPTIVITY TO HEROD THE GREAT.

THE Jews, after the Captivity, did not attempt to resume the occupation of the country by tribes; but, first resorting to Jerusalem in a mass and then spreading themselves upon the adjacent country, they afterward, in quest of further territory, passed round the central portion possessed by the hated Samaritans, and settled the region to the north, between Gennesaret and the Mediterranean, thereafter known in history as Galilee. And, in the time of Christ, these were the three great divisions of the country—Judea on the south, Galilee on the north, and Samaria between.

The canon of the Old Testament closes soon after the restoration of the Jews from captivity; yet from secular sources we learn of the general fortunes of Palestine in the interval of about 450 years between the Old and the New Testaments. For more than one hundred years the country was governed by a Satrap of Persia, having his seat at Damascus. The High-Priest at Jerusalem was the deputy of the Satrap, and by this arrangement the Jews enjoyed a good degree of liberty. Then came the overthrow of the Persian power by Alexander the Great, who adopted toward the Jewish people a mild and liberal policy. After the death of Alexander, Palestine was for a time subject to the easy sway of the Ptolemies; but, a little over two hundred years before Christ, the Syrian kings wrested the country from its Egyptian rulers, and inaugurated a reign of cruelty and terror. Such became the excess of oppression under Antiochus Epiphanes and his general Apollonius, by whom Jerusalem was plundered, the Temple defiled, and the streets made to run with the blood of its murdered people, that the spirit of patriotic revenge was roused in the hearts of the nation, and, under the lead of the priestly family of the Asmoneans, including the Maccabees, the yoke of the Syrians was thrown off, and the independence of the nation secured. N. C. B.

Antiochus Epiphanes was ever afterward held in abhorrence by the Jews, and a special fast was kept up in memory of the time when the "abomination of desolation" stood in the Holy place. The champions of the independence of the Jewish nation and the purity of the Jewish religion were the family of the Maccabees or Asmoneans: and a hundred years before the birth of Christ the first Hyrcanus was reigning over a prosperous and independent kingdom. But in the time of the second Hyrcanus and his brother, the family of the Maccabees was not what it had been, and Judea was ripening for the dominion of Rome. Pompey the Great, the same conqueror who had already subjected Cilicia, appeared in Damascus, and there judged the cause of the two brothers. In the spring of

the year 63 he came down by the valley of the Jordan, his Roman soldiers occupied the ford where Joshua had crossed over, and from the Mount of Olives he looked down upon Jerusalem. From that day Judea was virtually under the government of Rome. After a brief support to the reigning Maccabean or Asmonean family, a new native dynasty was raised to the throne. Antipater, a man of Idumean birth, had been minister of the Maccabean kings. In the midst of the confusion of the great civil wars, Antipater prepared a crown for his son Herod, and the Herodian family succeeded to the Asmonean. J. S. H.

2. Jerusalem and Rome.

Nearly the entire history of the world might be written in that of two mighty cities, whose destinies are yet unfinished, and whose vicissitudes have exerted an influence upon the interests of the universe. The city of the seven hills yields in importance to her Jewish sister, for although Rome had a long career of ancient splendor, and is the cradle of modern civilization, yet the holy city had an existence in the world seven hundred years before Romulus had ploughed out the trench line of the future Rome, three hundred before Æneas had landed at the Lavinian shores, or Troy had fallen to the Greeks, an historic existence five centuries before the hanging gardens of Babylon were built, when Grecian civilization had not yet dawned, and immigrations were still settling on her shores from Egypt, Phenicia, and Mysia. She takes precedence of Rome also in importance, for although Rome after being for ages the scene of a splendid life drama, the centre of universal power, and the abode of a refined paganism, became the high place of modern Christianity, yet it was at Jerusalem the kings of the chosen people dwelt, into whose hands were intrusted the oracles of that religion; it was at Jerusalem the Temple of the Most High was erected, whose presence invested the Holy of Holies with an awe from which even devastating heathens often fled in terror; finally it was at Jerusalem that the foreshadowed One of all past history worked his Father's will, and gave himself as a sacrifice for man. Rome, too, suffered many vicissitudes, but the vicissitudes of Jerusalem exceed those of any city recorded in history. *Eng. Review.*

The Rome of history was the head of the secular world; the Jerusalem of history was the head of the sacred world. Rome was the symbol of power and law; Jerusalem was the emblem of divine truth and salvation. In the empire of earth, Rome reigned unrivalled; in the domain of religion, of faith, of heaven, Jerusalem was equally unrivalled. And by as much as the heavenly surpasses the earthly by so much do the associations of ancient Jerusalem surpass in attractive interest those of Rome.

How are our minds stirred at the very mention of Jerusalem! We think at once of "the thrones of the house of David"—of God's viceroys anointed by himself; we think of that Temple of Jehovah, at whose entrance for centuries smoked the morning and the evening sacrifice, and to which gathered the nation annually in festal or penitential assemblies; we think of Him, *the* King of the Jews, the One greater than the Temple—whose goings about this city, whose death without its gate, whose departure from its neighborhood up to the right hand of the Father, have invested its localities with a celestial sanctity and glory. N. C. B.

3. Destruction of Jerusalem.

Under the last governors, Felix, Festus, Albinus, and Florus, moral corruption and the dissolution of all social ties, and at the same time the oppressiveness of the Roman yoke, increased every year. At last in the year 66, under the last procurator, Gessius Florus (from 65 onward), a wicked and cruel tyrant, who, as Josephus says, was placed as a hangman over evil-doers, there began an organized rebellion against the Romans, but at the same time a terrible civil war also between the zealots and the conservatives, as well as between different parties of the revolters themselves. The Christians, remembering the Lord's admonition, forsook Jerusalem and fled to the town of Pella beyond the Jordan, in the north of Perea, where King Herod Agrippa II., before whom Paul once stood, opened to them a safe asylum. The emperor Nero, informed of this rebellion, sent the famous general Vespasian with a large force to Palestine. Vespasian opened the campaign in the year 67 from the Syrian port-town Ptolemais, and against a stout resistance overran Galilee with an army of sixty thousand men. But events in Rome hindered him from completing the tragedy,

and required him to return thither. Nero had killed himself. The emperors Galba, Otho, and Vitellius followed one another in rapid succession; and Vespasian, in the year 69, was universally proclaimed emperor.

His son Titus, who himself ten years after became emperor, and highly distinguished himself by his mildness and philanthropy, then undertook the prosecution of the Jewish war, and became the instrument in the hand of God of destroying the Holy City and the Temple. P. S.——With several legions and numerous auxiliaries, he ascended from Cesarea to Samaria, thence marching southward and going into fortified camps at Gibeah and on Mount Scopus, north of the city. Here he was joined by a legion from the west; and another, which had been stationed at Jericho, marched up from that place and encamped on the Mount of Olives. The whole force was still further augmented by several legions called from about the Euphrates.

In April A. D. 70, the siege began. The condition of Jerusalem was, on all accounts, most distressing. The time was just that of the Passover, when the city was crowded with strangers attending the festival. ["Thou shalt be destroyed," Christ had said, "and thy children within thee."] Then, there was no harmony among the political leaders. On the contrary, armed and deadly hostile factions preyed upon one another, and together oppressed and persecuted the body of the people, who had little sympathy with any of them. Vast stores of provisions were destroyed by these factions in their mutual strifes, just as the siege was beginning; thus hastening the calamity of famine by which the great majority of the people subsequently perished. The efforts of these factions against one another ceased for a time, when Titus began the siege; and the armed forces of the Jews, uniting against the common foe, did brave battle and achieved important successes in their sudden sallies and fierce onsets against the too unwary Romans. But when, afterward, the Romans went cautiously and quietly about the work of a systematic reduction of the city, these factions had time for renewed efforts at mutual destruction. N. C. B.

Jerusalem was fortified by three walls, and by the battlements of the Temple and Fort Antonia. The north wall, then recently built, encompassed Bezetha, reaching down on the east side to Fort Antonia, and on the west to Zion. The second wall included Akra, or the Lower City (north of Zion). The third and oldest wall was that encompassing Zion, or the Upper City. Besides these upon Moriah were Fort Antonia and the Temple area with its vast structures. Each of these was a separate and mighty citadel. J. G. B.——Thus there were four distinct towns, each requiring a separate siege. The capture of the first wall only opened Bezetha. The second wall forced, only Akra or the Lower City was won. The strong rock-built citadel of Antonia and the Temple on the east, and Zion (loftiest and most impregnable of all) on the west, were not in the least weakened. H. M. (See page 661.)

Titus directed his first attack against the north wall, inclosing Bezetha. J. G. B.——His method was to rear embankments of earth and rock as near the wall as possible, which were surmounted with wooden towers for the soldiers and their various artillery. Battering-rams, as opportunity was gained, were brought against the vulnerable portions of the wall. N. C. B.——One of these battering engines was called by the Jews Nico the Victorious, for it beat down everything before it. Day and night it thundered, till at length the wall began to totter. The Jews, exhausted by fatigue, at once retreated to the second wall. The Romans entered Bezetha, and threw down a great part of the wall. Titus immediately gave orders for the attack of the second wall. Before long the great engine began to thunder against its central tower. The fifth day after, the Jews retreated from the second wall, and Titus entered the Lower City with a thousand picked men. Instead of throwing down the walls and burning as he went, with a view of gaining the people, he issued orders that no houses should be set on fire and no massacre committed. The fierce insurgents hailed this as a sign of weakness, and fell furiously on the Romans. Titus at last brought off most of his men. The insurgents then manned the breach, and made a wall of their own bodies, fighting for three days without intermission. On the fourth they were forced to retire, and Titus, entering the wall a second time, threw down the whole northern part of it, and strongly garrisoned the towers toward the south.

Two walls had fallen, but still the precipitous heights of Zion, the impregnable Antonia, and the stately Temple, lowered defiance on

the invaders. H. M.——Meanwhile famine was raging, and the people by thousands were perishing from starvation. Unable to find food in the city, many would stealthily seek it beyond the walls. These, when caught by the Romans, were hung up crucified in sight of the walls; until the number of captives became so great as to exhaust the material of which crosses could be constructed. N. C. B.

After seventeen days' labor, embankments were raised against the height of Antonia; the engines were mounted and the Roman legions stationed in readiness for assault. But at one point the Jews undermined the Roman works, and fired a mass of combustible matter stored beneath, when suddenly engines and embankments sank into a "fiery abyss and were either buried or consumed." At another point, by a sudden desperate assault, the Jews set fire to the great Nico and its supporting works, and compelled the defeated Romans to retreat to their fortified camp. The loss of their battering train constrained delay, and determined the Romans to blockade the remaining unconquered heights. J. G. B.

Titus then proceeded to invest the entire city with what Josephus calls a "wall," which, since it was constructed in three days, we infer to have been a ditch, lined with the bank of earth thrown out in excavating it. This work was undertaken to prevent all supplies from without, and so to compel the city's speedy surrender. Thus were the very words of our Saviour's prediction verified. This plan accomplished its object so far as terribly to aggravate the famine. In a short time the upper rooms of the houses generally, and whole streets, were filled with the dead. Friends became unable to care for their own dead, and by public arrangement all corpses were cast out of the city. The demoralization of the people which followed was frightful. The strong despoiled the weak; often wresting the pittance of food, which the latter had gained, out of their very mouths. N. C. B.

The Romans, in the mean time, labored hard at their military engines. They were obliged to bring timber from a considerable distance, so that not a tree was left standing within ten miles of the city. All the gardens, the orchards, the shady avenues, where the inhabitants had enjoyed the luxury of their delicious climate, were utterly destroyed; and the whole gay and luxuriant suburban region turned to a frightful solitude. H. M.

Still the armed leaders refused to surrender; and the Romans, having completed their preparations, renewed the attack in the seventh month of the siege, concentrating their efforts on the strong tower of Antonia. In a few days this key-point of the city's defences was won; the Jews retiring thence into the Temple, and preparing to defend themselves anew there. Once more Titus tried negotiations, but still the leaders were undaunted and determined. The next step for the Romans was to storm the Temple. N. C. B.

For some days, commemorated by the Jews in the traditional name of "days of wretchedness," the most desperate hand-to-hand encounters took place, some in the passages from the Antonia to the cloisters, some in the cloisters themselves, the Romans endeavoring to force their way in, the Jews preventing them. But the Romans gradually gained ground. First the western, and then the whole of the northern external cloister was burned, and then the wall inclosing the court of Israel and the holy house itself. In the interval the daily sacrifice had failed, owing to the want of officiating priests; a circumstance which had greatly distressed the people, and was taken advantage of by Titus to make a further though fruitless invitation to surrender. At length, by the wanton act of a soldier, contrary to the intention of Titus and in spite of every exertion he could make to stop it, the sanctuary itself was fired. S.——The whole building was in flames in an instant. The blinding smoke forced the officers to retreat, and the noble edifice was left to its fate.

It was an appalling spectacle to the Roman; what was it to the Jew? The whole summit of the hill blazed like a volcano. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate-towers sent up tall columns of flame and smoke. The neighboring hills were lighted up, and dark groups of people were seen watching in horrible anxiety the progress of the destruction; the walls and heights of the Upper City were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery as they ran to

and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers. The echoes of the mountains replied, or brought back the shrieks of the people on the heights: all along the walls resounded screams and wailings: men expiring with famine rallied their remaining strength to utter a cry of anguish and desolation. H. M.——No wonder that the historian represents even the mountains of Moab beyond the Jordan as returning the echo of the groans and cries, and augmenting the dreadful din. N. C. B.

The Temple was at last gained; but it seemed as if half the work remained to be done. The Upper City, higher than Moriah, inclosed by the original wall of David and Solomon, and on all sides precipitous except at the north, where it was defended by the wall and towers of Herod, was still to be taken. Titus tried a parley first through Josephus, and then in person, he standing on the east end of the bridge between the Temple and the Upper City, and the leaders, John and Simon, on the west end. His terms, however, were rejected, and no alternative was left him but to force on the siege. The whole of the low part of the town was burned, in the teeth of a frantic resistance from the zealots, together with the suburb of Ophel under the south wall of the Temple, and the houses as far as Siloam on the lower slopes of the Temple mount.

It took eighteen days to erect the necessary works for the siege. At the west or northwest corner, where Herod's palace abutted on the wall, and where the three magnificent and impregnable towers of Hippicus, Phasælus, and Mariamne rose conspicuous, was the main attack. It was commenced about September 11th, and by the next day a breach was made in the walls, and the Romans at last entered the city. Such parts as had escaped the former conflagrations were burned, and the whole of both city and Temple were ordered to be demolished, excepting the west wall of the Upper City (Zion), and Herod's three great towers, which were left standing as memorials of the massive nature of the fortifications. S.

Thus fell the metropolis of the Jewish state. Of all the stately city—the populous streets, the palaces of the Jewish kings, the fortresses of her warriors, the Temple of her God—not a ruin remained, except the tall towers of Phasælus, Mariamne, and Hippicus, and part of the western wall. H. M.

Of the Jews, the aged and infirm were killed; the children under seventeen were sold as slaves; the rest were sent, some to the Egyptian mines, some to the provincial amphitheatres (to be slain in combats with wild beasts, or fighting as gladiators), and some to grace the triumph of the conqueror. Titus then departed, leaving the tenth legion, under the command of Terentius Rufus, to carry out the work of demolition. Of this Josephus assures us that "the whole was so thoroughly levelled and dug up, that no one visiting it would believe that it had ever been inhabited." S.

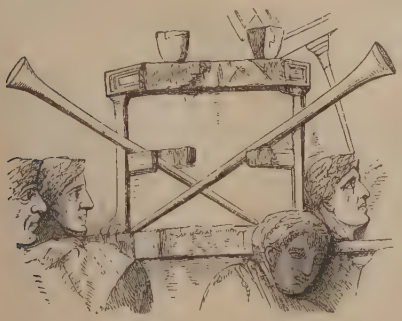
Even the heathen Titus publicly exclaimed that *God* aided the Romans and drove the Jews from their impregnable strongholds. The Jew Josephus, a learned priest and Pharisee, who has described the whole Jewish war at length in seven books, and who went through it himself from beginning to end, at first as governor of Galilee, then as a prisoner of Vespasian, finally as a companion of Titus and mediator between the Romans and Jews, recognized in this tragical event a divine judgment, and admitted of his degenerate countrymen, to whom he was otherwise attached: "I will not hesitate to say what gives me pain: I believe, that had the Romans delayed their punishment of that ungodly people, the city would have been swallowed up by the earth, or overwhelmed with a flood, or, like Sodom, consumed with fire from heaven. For the generation which was in it was far more ungodly than the men on whom those punishments had in former times fallen. By their madness, the whole nation is ruined." Thus, therefore, must one of the best Roman emperors execute the long threatened judgment of God, and the most learned Jew of his time describe it, and thereby, without willing or knowing it, bear testimony to the truth of the word, and the divinity of the mission, of Jesus Christ, the rejection of whom brought all this and the subsequent misfortune upon the apostate "royal priesthood." P. S.

[To the pages of Dean Milman the interested reader of the above summary is commended, for a fuller and more impressive account of this greatest tragedy in human history—greatest because of its vital connection with man's Divine Redeemer and Redemption. J. G. B.]

Sculptures on the Arch of Titus.—Before the Temple was consumed, Titus entered into the sanctuary and most holy place, and was struck with its remaining grandeur. Out of

The Golden Candlestick.

the former he saved the golden candlestick, the table of the shewbread, the altar of incense, all of pure gold, and the book of the law wrapped up in a rich golden tissue. After Vespasian's triumph at Rome, he built a Temple of Peace, in which he laid up these golden vessels and instruments; but the law, and the purple veils of the holy place, he ordered to be deposited in his palace. These precious relics of the temple worship were carried off by Genseric, four hundred years afterward, when he pillaged Rome. The triumphal arch of Titus at Rome (between the Capitol and the



The Golden Table.

Coliseum), erected to commemorate the taking of Jerusalem, remains to this day, a striking memorial of the truth of this fact, and a noble monument of antiquity. On the south side of it is represented the triumphal entry into Rome, and on the opposite side is shown the procession of the captive Jews, with staves in their hands, bearing the spoils of the Temple of Jerusalem: the GOLDEN CANDLESTICK with its SEVEN BRANCHES; the GOLDEN TABLE, and the SILVER TRUMPETS. There is a small passage at one side for the Jews, as they cannot be prevailed on to pass under the arch which celebrates the triumph of their enemies and the downfall of their national glory. *R. Haldane.*

We present here a representation of the captive Jews bearing the vessels of the Temple, which are sculptured on the arch of Titus at Rome. They are still in good preservation.

4. OUTLINE OF SUBSEQUENT HISTORY.

FOR more than fifty years after its destruction by Titus, Jerusalem disappears from history. But in the reign of Hadrian it again emerged from its obscurity, and became the centre of an insurrection which the best blood of Rome was shed to subdue. The embers of revolt, long smouldering, burst into a flame soon after Hadrian's departure from the East in A. D. 132. The contemptuous indifference of the Romans, or the secrecy of their own plans, enabled the Jews to organize a widespread conspiracy. Bar-Cocheba, their leader, the third, according to Rabbinical writers, of a dynasty of the same name, princes of the Captivity, was crowned king at Bether by the Jews who thronged to him, and by the populace was regarded as the Messiah. All the Jews in Palestine flocked to his standard. At an early period in the revolt they became masters of Jerusalem, and attempted to rebuild the temple. Hadrian, alarmed at the rapid spread of the insurrection, and the ineffectual efforts of his troops to repress it, summoned from Britain Julius Severus, the greatest general of his time, to take the command of the army of Judea. Two years were spent in a fierce guerrilla warfare before Jerusalem was taken, after a desperate defence, in which Bar-Cocheba perished. Five hundred and eighty thousand are said to have fallen by the sword, while the number of victims to the attendant calamities of war was countless. On the side of the Romans the loss was enormous, and so dearly bought was their victory, that Hadrian, in his letter to the Senate announcing the conclusion of the war, did not adopt the usual congratulatory phrase. S.

This date, 135, has always been accepted as that of their final dispersion. The Holy City was then made a Roman colony, the Jews were forbidden to enter into its walls under pain of immediate death, the very name was altered to the pagan one of Ælia Capitolina, a temple was erected on Mount Moriah to Jupiter Capitolinus, and Jerusalem was henceforth spoken of by this pagan name until the days of Constantine. Helena, the emperor's mother, built a church on the site of the Nativity, and agitated Christendom to its foundations by the announcement of the discovery of the true cross. Constantine then built a church on the site of the holy sepulchre, and at last the Jews were admitted once a year into the city of their glory, to sing penitential psalms over their degradation.

In the year 614, the Persians fell upon Jerusalem, and this time the Christians suffered, ninety thousand of whom were killed. Then it was retaken by the Romans, when the Emperor Heraclius marched in triumph through its streets with the real cross on his shoulders. In 637, however, it fell into the hands of Arabic Saracens, from whom the Turks took it in 1079. Then came that marvellous agitation of Europe, when she poured out her millions of devotees to drive the Infidel from the Holy Land; and in 1099 Godfrey de Bouillon was proclaimed King of Jerusalem by the victorious Crusaders. The Christians held it for eighty-eight years, when Saladin, the Sultan of Egypt, wrested it from them in 1187, and they held it until the year 1517, when the Ottoman Turks seizing upon Jerusalem made the twenty-first and last invasion which this devoted city has undergone, and in their hands it still remains. *Eng. Rev.*——The whole age of Jerusalem is now about 3,964 years. Spreading over almost the entire historic period of the human race, it has shared largely in that history —*and the end is not yet!* W. M. T.

On any theory of prophetic interpretation, it appears highly probable, if not absolutely certain, that in the progress of Christianity, and the blessing of the whole world thereby, Jewish and Gentile, Palestine, no longer under the misrule of barbarians and the blight of false religion, shall become a goodly land, its cities be rebuilt, Jerusalem become a praise, and a large portion, if not the whole body of the Jewish people, be found in the old home of their fathers, honored amid the family of nations, in proportion as, through the ages, they have been so generally despised. N. C. B.

Section 186.

Palestine, the Scene of the Labors of our Lord.

Midway between the lands of Eastern luxuriance and of Western civilization lies one of the most remarkable countries of the globe, Palestine—the land of the shepherds—so called from the pursuit of tribes who early peopled it. It is about one hundred and sixty miles long, and at widest seventy miles broad, a small region, which at times reckoned more than five millions of inhabitants.

The region seems shut in on all sides. Its western boundary is the Great Sea, the sea on whose shores lie the mouldering remains of the ancient kingdoms of Egypt, of Greece, of Carthage, and of Rome. And yet that sea was never covered with the commerce of the Jews. On the southwest it is desert. On the south, a range of high hills and the barren sands of the Arabah forbid all access to the wilderness of Sinai, and the waters of the Red Sea. On the east, we have the sandy plains of Arabia, stretching away to the great river, "the river Euphrates:" and, on the north, a mountain-chain terminating on the snow-capped summits of Lebanon.

By the seaboard lie the beautiful plains of Philistia and Sharon; and between the two ranges of hills, which run nearly parallel from north to south throughout the whole land, lies

the valley of the Jordan, reaching from the sides of Lebanon to the Dead Sea. Beyond Lebanon again, the valley stretches away still northward (under the name of Cœlo-Syria), to the very centre of Asia the Less. This mountain-range of Lebanon rises to the height of 10,000 feet. Everywhere there is enough to justify the hope that one day in seven, and even one year in seven, might be kept free from toil, and yet the people live in the midst of abundance. A careful observer, moreover, looking only at the surface of the country itself, would pronounce it the fitting residence of a hardy and prosperous race.

This region is nearly in the centre of the ancient world, equally distant from the heart of Asia, of Africa, and of Europe, and on the high-road between them all. One of its plains (Esdraelon) has been a battle-field of successive armies, for more than 3,000 years. Assyrians and Persians, Persians and Greeks, Jews and Gentiles, Crusaders and Saracens, Egyptians and Turks, Arabs and Franks, have all fought here.

If it had been one purpose of the Christian faith to foster a spirit of superstitious reverence for places, no country in the world would have furnished richer materials than "the land of the Bible." That faith is indeed almost as much superior to heathen systems in touching incident, historical associations, and hoar antiquity, as it is in spiritual truth. It is in this region, this central spot of the earth, this temperate and tropical clime, this country of industry, of diligence, and of tempting repose, that we find the scenes of the life of Christ.

To this region the personal ministry of our Lord was confined. For the primary object of his coming was not to teach the nations; not so much, in fact, to reveal a gospel, as to *act* one: to lay the foundation of those truths which his apostles were afterward to proclaim abroad. For a life of intense and mysterious suffering (such was his life as a substitutionary sacrifice) it was essential that he should move on a narrow stage: and above all, was it essential that his life and death should be first accomplished, before the message of mercy, a message justified only by his suffering, should be communicated to the nations. The very restrictedness of his sphere, therefore, and the quiet, unostentatious character of his personal labors, are really among the evidences of the divinity of his mission. They are explained by the prominence which he himself attached to his death. It was the end of his life to die: and he left it to his apostles after his death to carry the doctrines, of which that death was the embodiment and the foundation, throughout Judea, and Samaria, and unto the uttermost part of the earth. J. A.

The geography of Palestine, as we find it to-day, is the strongest testimony of the truth of that history which purports to emanate thence. The natural scenery of Palestine speaks in but one voice in favor of the Bible; every word of the sacred narrative receives its best interpretation by being studied in connection with the place where it was recorded. *Ritter.*

M. Renan visited the Holy Land in 1861. "All that history," he says, "which at a distance seemed to float in the clouds of an unreal world took instantly a body, a solidity, which astonished me. The striking accord between the texts and the places, the marvellous harmony of the evangelical picture with the country which served as its frame, were to me as a revelation. I had before my eyes a fifth gospel, mutilated but still legible; and ever afterward in the recitals of Matthew and Mark, instead of an abstract being that one would say had never existed, I saw a wonderful human figure live and move."

The actual features of the land are seen to be intwined with the Scripture history, in a way most strongly to uphold it as veritable and to exhibit it as vividly real. The natural features of Palestine—its fountains, its lakes, its rivers, its mountains, its plains, its peculiarities of climate and soil and productions—are mute yet eloquent witnesses for the truth of the Scriptures, and expounders of the Bible as the Book of God. N. C. B.

Mount Hermon
Cæsarea Philippi
Tyre
GALILEE
Capernaum
Sea of Galilee
Nazareth
Mount Carmel
Caesarea
MEDITERRANEAN SEA
SAMARIA
Samaria
Sychar
PEREA
Joppa
Jericho
Jerusalem
JUDEA
Hebron
DEAD SEA

Section 187.

Physical Map, Descriptions and Diagrams. The Jordan and the Dead Sea.

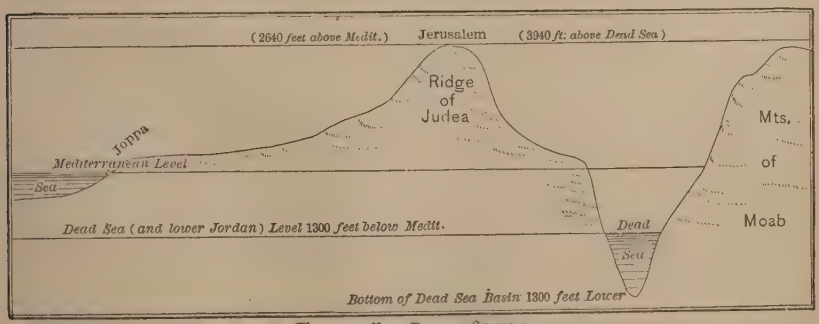
Palestine West of the Jordan.

The great mountain-range of the Lebanon, as it runs down between the Mediterranean and the Jordan Valley, forms successively the mountain-region of Galilee, the hill-country of Samaria, and the hill-country of Judea. Extending from Hebron, it spreads over the south country, widening as it is traced southward. H. B. T.

Western Palestine may be briefly described as a mountainous central district, running north and south, flanked on each side by a plain. The plain on the *west*, or that of the sea-coast, has an average width of twelve or fourteen miles. The plain on the *east* is the valley of the Jordan, lying between the Dead Sea on the south and the Sea of Galilee on the north. This is narrower than the plain of the coast, reaching a breadth of only eight or ten miles in its widest part, at Jericho.

Between these two plains—of the west and the east—of the Mediterranean and the Jordan—lies the principal bulk of Palestine, a mountain-district, extending from below Hebron on the south to the plain of Esdraelon on the north, eighty miles long by thirty wide. This district—especially its southern half, the Judea of the New Testament—is indescribably rough and rocky. It is corrugated with ridges, or embossed with hill-tops. The northern half—the Samaria of the New Testament—shows more continuous mountain-chains and broader valleys. N. C. B.

To complete this outline view, we should mark the broad plain of Esdraelon, sweeping across the country east and west, along the northern end of the central region of Samaria; and then the hill-country of Galilee rising steeply out of this plain, and extending northward up the high slopes of Lebanon and Hermon. N. C. B.

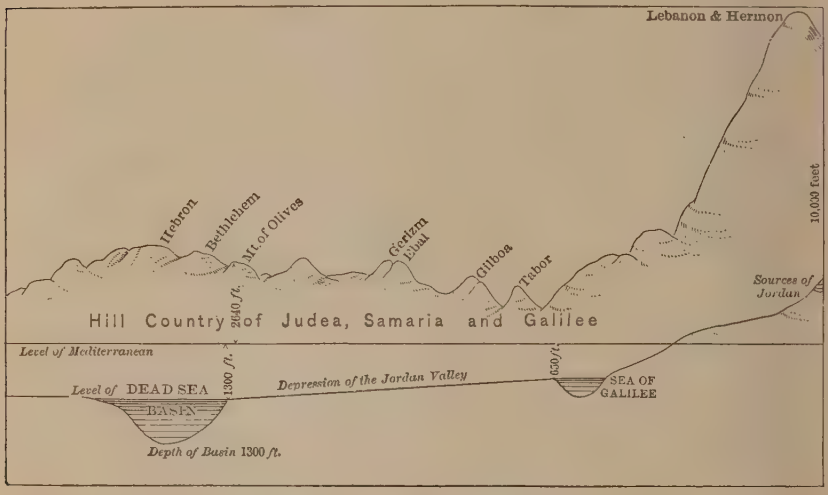


West and East Profile Section.

From Joppa on the Mediterranean, through Jerusalem, to the mountains of Moab east of the Dead Sea. This exaggerated outline is designed to show the relative heights of the Mediterranean, the Judean Ridge, and the mountains of Moab; and the depth of the Dead Sea chasm.

There is a remarkable difference between the two sides of the ridge which forms the central chain of Judea. On the *western* acclivity, the soil rises from the sea toward the elevated ground in four distinct terraces, which are covered with an unfading verdure.

The shore is lined with mastic trees, palms, and prickly pears. Higher up, the vines, the olives, and the sycamores, amply repay the labor of the cultivator; natural groves arise, consisting of evergreen oaks, cypresses, andrachnés, and turpentines. On the *eastern* side, however, from the summit of the hills a desert stretches along to the Dead Sea, presenting nothing but stones and ashes, and a few thorny shrubs. The sides of the mountains enlarge, and assume an aspect at once more grand and more barren. *An.*——The wilderness of Judah—different portions of which have, in the O. T., separate names—stretches along the entire length (on the western side) of the Dead Sea, with a breadth of ten miles. It comprises, in its whole desolate length, huge masses of crag and abysses of chasm. J. G. B.



South and North Profile Section.

Showing elevations in Judea, Samaria, and Galilee, including Mount Hermon; also the depression of the Jordan River and Valley, and the basins of the Dead Sea and the Sea of Galilee. This outline is also greatly exaggerated, for the more impressive exhibition of the relative heights and depths.

ALTITUDES AND DEPTHS. (*Van de Velde.*)

	Above Sea-level.
Jerusalem	2,642 feet.
Nazareth	1,265 "
Horns of Hattin	1,191 "
Tabor	2,017 "
Carmel	1,861 "
Cesarea Philippi (Banias Castle, 2,200 feet)	1,200 "
Damascus	2,400 "
Hermon	9,053 "
Lebanon	10,061 "
Hasbeiya source of Jordan	1,700 "
Banias " "	1,200 "
Dan " "	647 "
Merom or Hooleh Lake	180 "

Below Sea-level.	
Lake of Gennesaret, or Sea of Galilee	653 feet.
(Greatest depth of this Sea, 160 feet.)	
The Dead Sea	1,292 feet.
(Greatest depth, according to Lynch, 1,308 feet.)	

J. M.

The Jordan River.

It rises among the Lebanon Mountains in the north, and flows almost due south, first through a marshy plain to the Lake Hooleh or Merom, then about nine miles to the Lake of Gennesaret or Sea of Galilee, descending in this distance 800 feet, and reaching, at the surface of the lake, a point 653 feet below the surface of the Mediterranean, and thence issu-

The Valley of the Jordan.

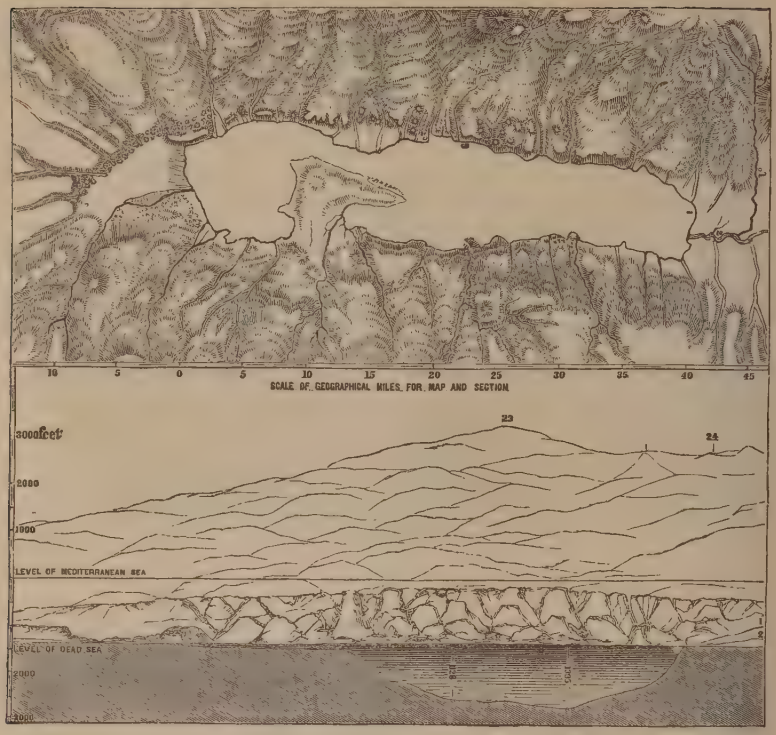
ing a headlong torrent, crooked and precipitous, through a narrow valley, falling rapidly meanwhile, and finally issuing in the Dead or Salt Sea, whose surface is over 1,300 feet below the level of the Mediterranean. Its average width between the two seas is from 70 to 80 yards, though at its mouth it is 180 yards. The Jordan thus divides the Holy Land into sections very clearly separated, partly by its waters, yet more by the valley or gorge through which it flows. L. A.

From the Hasbeiya source to the Dead Sea, the direct distance is about 120 miles. I estimate the addition to be made for winding of the channel from the source to the end of the Sea of Galilee as 20 per cent., and for the rest as 100 per cent. This would make the water in the first part to be 60 miles long, and in the second part 140 miles, or in all 200 miles of channel, from the source to the Dead Sea. The Hasbeiya source is 1,700 feet above the Mediterranean, and the Dead Sea is 1,300 feet below the Mediterranean, so that the total fall of Jordan is 3,000 feet, which would be 15 feet per mile of its channel, or 25 feet per mile of its direct distance.

As a general outline, it may be said that the Jordan runs 20 miles, falling 1,400 feet, into a basin 12 miles long that takes in Lake Hooleh; then runs 10 miles, falling 700 feet, into another basin 14 miles long, the Sea of Galilee; then runs 65 miles, falling 700 feet, into a basin 46 miles long and 1,300 feet deep, the Dead Sea. Here, the waters of Jordan being fresh, and therefore lighter than the highly saturated salt water of the Dead Sea, the river stream most probably disperses over the upper surface only; and so, being evaporated before they mingle much with the brine that lies heavy and deep below, they are wafted by the south wind in clouds once more to Hermon, and, condensed into snow-flakes, with water from the Abana and Pharpar, also borne up to Hermon, they trickle down again to run along old Jordan's bed, their endless round. J. M.

The Dead Sea.

This is, doubtless, the most remarkable body of water in the world. Among its chief features of interest are: the extraordinary depression of the basin which it occupies, the surface of the sea being 1,300 feet below the level of the Mediterranean, and the bottom of the sea 1,300 feet below the surface; the saltness and buoyancy of its water; the



MAP AND LONGITUDINAL SECTION OF THE DEAD SEA.

1. Jericho. 2. Ford of Jordan. 9. Engedi. 23. Hebron. 24. Bethlehem.

fact that it has no outlet, and voids the water poured into it from all sides only by evaporation; its steaming atmosphere, due chiefly to its deep depression between high bluff shores,

North Bay of the Dead Sea.

The Dead Sea, midway of the Western Shore.

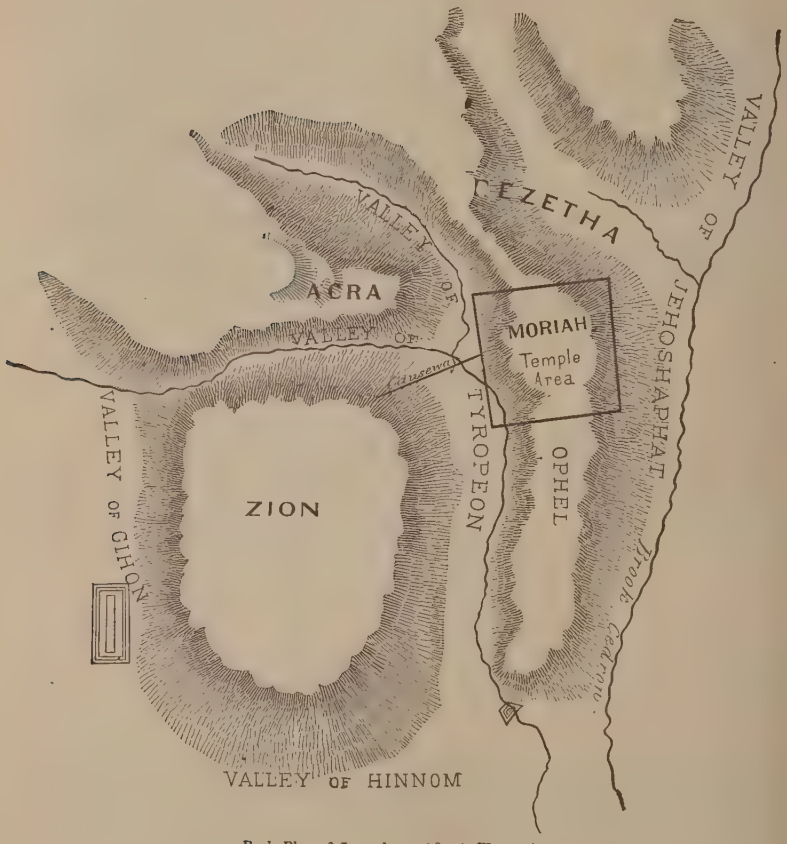
and the consequent intense heat and rapid evaporation; the wild and desolate character of these mountain shores, and the general absence of life in and around it. Its length is 46 miles, its greatest breadth 10 miles. N. C. B.

It is a curious fact that the distance from the top to the bottom of the Dead Sea measures the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea is also an exact multiple of the height of Jerusalem above it. *Maury.*——Another no less singular fact is that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one: the first, its southern part, of slimy mud covered by a shallow bay; the last, its northern and largest portion, of mud and incrustations and rectangular crystals of salt. *Lynch.*

The gigantic fissure which runs from the roots of the Lebanon to the southern end of the Gulf of Akabah, and, slightly changing its direction, stretches as the Red Sea to the Indian Ocean, can scarcely have been otherwise formed than by volcanic action, the remains of whose unextinguished fires still heat the springs on the shores of the Dead Sea and the Lake of Tiberias, and shatter with occasional earthquakes such towns as Tiberias and Safed. The present floor of the fissure in which the sacred river finds its tortuous way due south to the Dead Sea first dips below the level of the Gulf of Akabah, after the Jordan has left the jungles of Lake Hooleh or Merom. *B. and F. Rev.*

Section 188.

Jerusalem and its Vicinity.



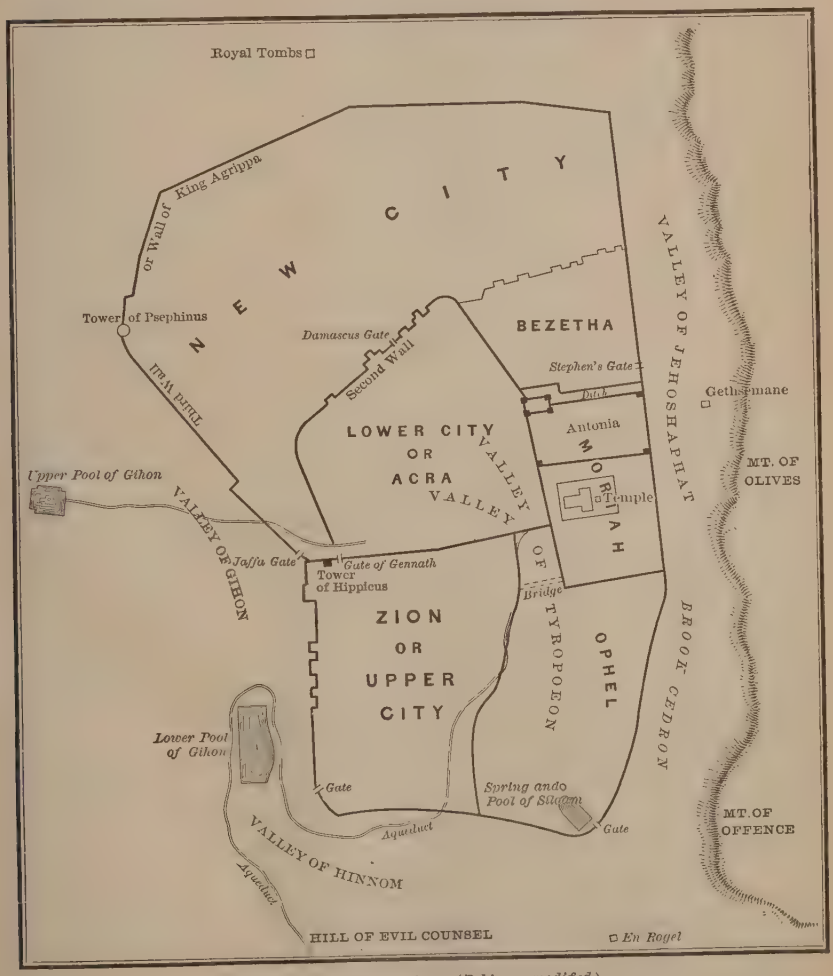
Rock Plan of Jerusalem. (*Capt. Warren.*)

General Features of Jerusalem.

The geographical position of Jerusalem may be indicated by saying that its latitude is that of the northern end of the Dead Sea, its distance from the Mediterranean thirty-one miles, and its distance from the Jordan Valley and the Dead Sea fifteen miles. N. C. B.—It is exactly on the water-shed of the Mediterranean and the Dead Sea, 2,650 feet above the level of the former. Built on the very backbone of the country—the summit of that long ridge which traverses the Holy Land from north to south, and only approachable by wild mountain roads—the position of the city was one of great natural strength. H. B. T.—The general elevation of the region amid which Jerusalem is placed is great; yet, in reference

to the adjacent country, the city is not elevated; and the "mountains" on which it is built can be considered such only in reference to the deep, trench-like valleys which surround and penetrate it. N. C. B.

The city stands upon a raised plateau, a little more than half a mile broad by a mile in length, separated from the adjoining country on three sides (all save the north) by deepening ravines. The surface of this plateau is



Outline of Ancient Jerusalem. (*Robinson modified.*)

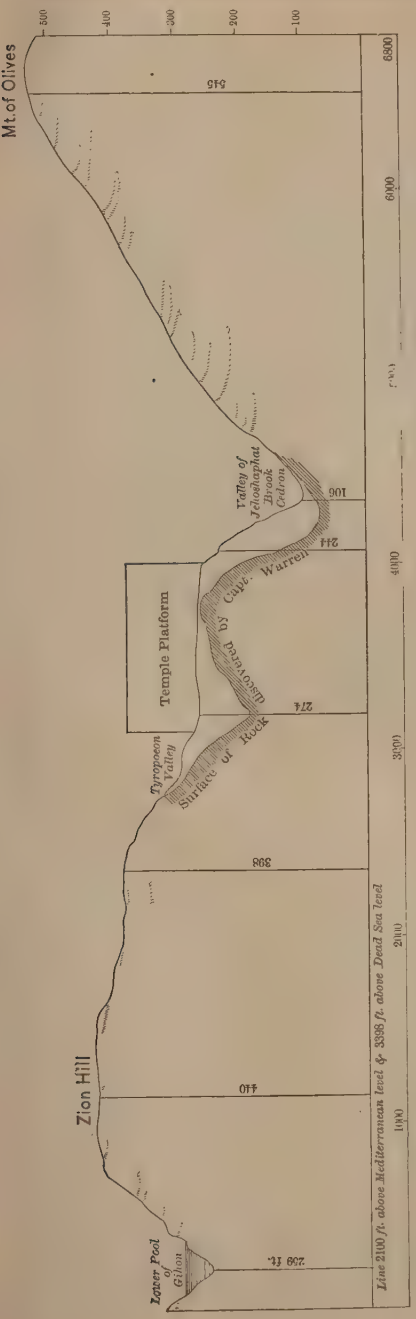
broken into four distinct elevations. On the west side was ZION, the loftiest, and ACRA, the lowest; hence called the Upper and Lower City. On the north and northwest, BEZETHA, with diversely sloping surfaces, but inclining generally southeastward from the northern (third) wall. And MORIAH on the east; with its southern extremity, called OPHEL. A gradually deepening ravine, called the Valley of the Tyropœon, separated Moriah and Ophel

on the east from Zion and Acra on the west. This valley passed, in one direction, westward round the northerly height of Zion to the west wall of the city, thus separating it from Acra. By another arm the valley also passed northward through Acra. This double direction will be readily seen in the accompanying rock plan of the city, redrawn from Capt. Warren's sketch. J. G. B.——To the north and northwest of the city, the ground, instead of falling off rapidly into deep valleys, as elsewhere, rises gently, giving easy approach to the walls. N. C. B.——On Mount Moriah once stood the temples of Solomon, of Zerubbabel, and Herod, with the Tower of Antonia and the Pool of Bethesda behind them; and on Mount Zion, 120 feet higher than Moriah, was the old city and fortress of the Jebusites, afterward the City of David; and here, in later or New Testament times, was the palace of Herod. H. B. T.

The ravines of Hinnom [or Gihon] and of Jehoshaphat [or Cedron] rise to the north of Jerusalem, very near to each other. The westernmost, the valley of Hinnom, runs southward for a mile and a quarter, skirting the City of David to the west, then turns suddenly to the east, and, passing through a deep gorge, joins the Jehoshaphat or Cedron southeast of the city. The valley of Jehoshaphat, beginning to the north of the city, runs eastward for a mile and a half, and then makes a sharp bend southward, skirting the Mount Moriah, separating it from the Mount of Olives, and rapidly descends, till, at its junction with the valley of Hinnom, it is 670 feet below its original starting-point. A third ravine, the Tyropeon of the ancients [referred to above], starts well up in the plateau, passes through the heart of the city southward, [dividing the southmost portion of the plateau into two unequal parts,] and then enters the basin formed by the confluence of the other two (Hinnom and Jehoshaphat), near the Pool of Siloam. From that point the united gorge pursues a southeast course under the name of the Cedron, and enters the basin of the Dead Sea. Thus we see that these [two chief] gorges [of Hinnom and Jehoshaphat], in their passage round the city, completely separate it from the surrounding district on three sides: east, south, and west. H. B. T.

Pool of Siloam, looking north.

Siloam is one of the few undisputed localities, in the topography of Jerusalem, still retaining its old name (with Arabic modification, *Silwan*), while every other pool has lost its Bible designation. Apart from the identity of *name*, there is an unbroken chain of exterior testimony, during eighteen centuries, connecting the present *Silwan* with the *Shiloah* of Isaiah and the *Siloam* of John. It is about fifty feet in length by sixteen in breadth, with a depth of eighteen feet, but never filled, the water being held at a depth of three feet. S.



PROFILE SECTION (EAST AND WEST) THROUGH JERUSALEM, TO THE HIGHEST POINT OF THE MOUNT OF OLIVES.

Showing the comparative elevations of Zion, Moriah, and the Temple Platform, and the Mount of Olives; and the Rockbed of the Brook Cedron, where the water is still flowing. (See page 512.) The breadthwise distances are indicated (also in feet) on the bottom line.

To the spectator down about the confluence of the valleys of Hinnom and Jehoshaphat is admirably revealed the elevated position of the city. From the depths of Hinnom and Jehoshaphat, Moriah appears truly a mountain, and Zion the acropolis and citadel of David. N. C. B.

The great depth of the valleys on the west of Zion and the east of Moriah, the relative elevation of the northern and southern portions of the city, and the superior altitude of the Mount of Olives, will be better understood by the following statement of

COMPARATIVE HEIGHTS

of these several points above the junction of the valleys of Hinnom and Jehoshaphat:

To the summit of Moriah, 370 feet.

To the summit of Zion, 520 feet.

To the summit of the Mount of Olives, 670 feet.

To the northeast corner of city, 470 feet.

To the northwest corner of city, 570 feet. J. G. B.

THE JERUSALEM OF TO-DAY.

ONE city literally lies heaped upon another. For Jerusalem stood no fewer than twenty-seven sieges—from Jebusites and Israelites, Egyptians and Assyrians, Greeks and Romans, Mohammedans and Christians. The last and twenty-seventh siege took place in 1244 by the wild Kharezmian hordes. The Jerusalem of our day may be considered the eighth; for even before the time of David there was a city there. The second was the city of Solomon, from B. C. 1000 to B. C. 597, four hundred years; the third that of Nehemiah, three hundred years; at length came the magnificent city of Herod; then that Roman city on the ruin Titus had made; followed by the Mohammedan, and that by a Christian; and now, for six hundred years, the modern city has stood on the ruins of those that preceded it. If we examine the

South Wall, East Angle. Mount of Olives in the Distance.

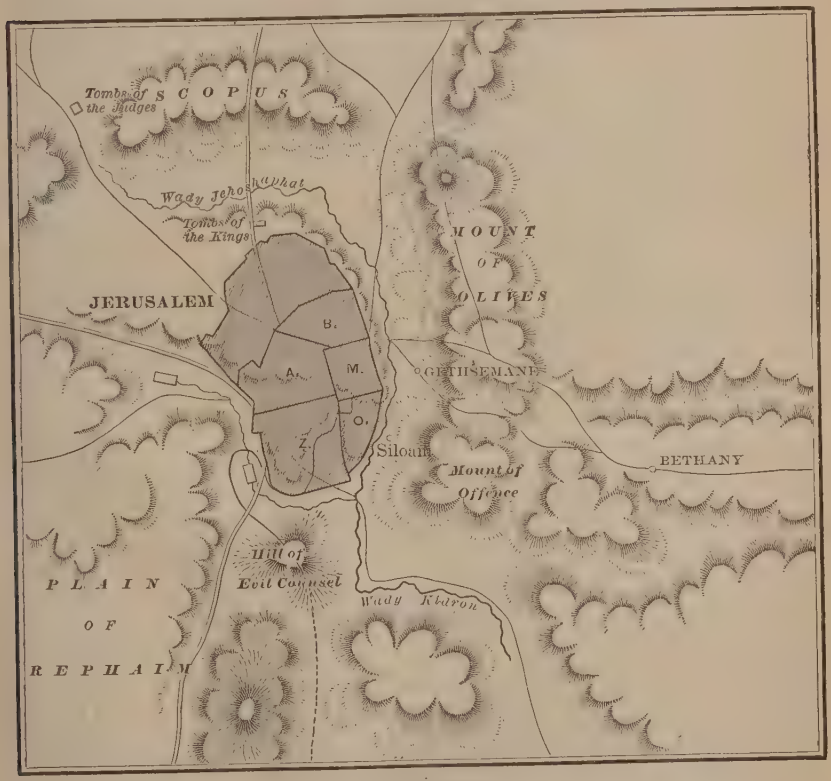
rubbish and *débris*, we have to determine, at every step, among the ruins of which city we are standing—Solomon, Nehemiah, Herod, Hadrian, Constantine, Omar, Godfrey, Saladin, Suleiman, each in turn represents a city. *E. C. Gray.*

By the repeated sinking of shafts on the sloping face of Ophel, it is established that the south wall is buried for more than half its depth, and that, if bared to its foundation, this wall would present an unbroken front of solid masonry of nearly 1,000 feet long and 150 feet in height. The wall, as it now stands, with less than half that height emerging from the ground, has always been regarded as a marvel. What must it have been when entirely exposed to view, and the tall erections of the Temple towering over it! No wonder that prophets and psalmists should have rejoiced in the walls and bulwarks of the Temple, and that Tacitus should have described it as "built after the fashion of a citadel" (Ps. 48 : 13). H. B. T.

All these buildings, porticos, columns, pinnacles, altar, and temple, have perished. The area alone remains, and the massive substructures that for 3,000 years have been sleeping in their courses. The preservation has been due to the ruin. Buildings so vast have been toppled down the slopes of the Moriah that the original defiles and valleys have been almost obliterated. What had been regarded as the original surface has been found to be *débris* from 70 to 90 feet deep. At the southwest corner of the area, *débris* has accumulated to a depth of not less than 125 feet—the accumulation of ages, made up of the ruins of successive Jerusalems; and here some of the most interesting discoveries have been made.

Here is the famous arch of Robinson. It is inferred to be the remains of a bridge which crossed the valley on arches, and connected Mount Moriah with the mountain opposite—the modern Zion. It is the skewback or abutment that slopes to receive the end of the arch.

Three courses remain. The stones are five or six feet thick, and 20 or 25 feet long. The valley here is 350 feet wide, and this must have been the length of the bridge, connecting the Temple with the royal palace on the other side. At a depth of 30 feet a worn pavement was found, worn by feet that passed over it in our Lord's time. Lying on this pavement were the voussoirs, or wedge-like stones, belonging to the arch. Breaking through this pavement, and through 24 feet of *débris* beneath, they found a still more ancient roadway, and resting upon this, the key-stones of a still more ancient bridge. The explanation is probably reached; Robinson's arch is the remains of the bridge that was standing at the siege of Jerusalem, upon which, at the eastern end of it, stood the Roman general Titus, holding a parley with the Jews, occupying the other end of the bridge. The older bridge, the remains of which were found beneath the pavement, belonged to the palmy days of Solomon. W. I. B.



Vicinity of Jerusalem.

Out of the valley of Jehoshaphat, or Cedron of the Bible, eastwardly rises the Mount of Olives, three hundred feet higher than Moriah. N. C. B.——It is not so much a mount as a somewhat elevated mass, having three rounded eminences, the whole running north and south for more than a mile, on a line with the eastern wall of the city. Of these three eminences, the central one is the Mount of Olives. The eminence on the south is called the Mount of Offence, from its being the seat of Solomon's idol-worship. From the city to the summit of Olivet, approached by three paths, the distance is about half a mile. Across the valley of Hinnom, and directly south of Zion, is the Hill of Evil Counsel. J. G. B.

"From the Mount of Olives," says Dr. Clarke, "so commanding is the view of Jerusalem, that the eye roams over all the streets and around the walls, as if in a survey of a plan or model of a city. Toward the southeast appears the Dead Sea, seeming to be within a short ride of the city. Lofty mountains inclose it with a prodigious grandeur. To the northeast are seen the verdant and fertile pastures of the Plains of Jericho, watered by the Jordan, whose course through its own broad valley may be distinctly discerned."

Section 189.

Galilee and its Sea.

GALILEE at the time of Christ was one of the finest and most fertile portions of the earth. Stretching from the Mediterranean on the west to the Jordan and the sweet-watered Merom and Gennesaret on the east; abounding in springs, rivers, and lakes; possessing a rare and delightful climate and scenery of great variety and beauty; its surface infinitely varied by plains and valleys, gentle slopes and terraced hills, deep ravines and bold peaks, naturally fortified eminences and giant mountains; its soil naturally fertile, but forced by skilful husbandry to the highest state of productiveness, until the province was noted for the perfection and abundance of its fruits: Galilee thus possessed features of richness and beauty rarely if ever combined in so small a country in all the world besides. Its surface was covered with wealthy cities and flourishing towns, and crossed in many directions by her "way of the sea" and other great thoroughfares, which were thronged with the caravans of commerce. Its agriculture and fisheries, wine and oil trade, and other industries, were in the most flourishing condition. Its synagogues and other public buildings were built often in splendid style and at great expense. Money was abundant and easily raised for taxes, tributes, or for costly dwellings. S. M.

Mark speaks of towns, villages, and farmhouses on the Galilean hill-sides. The minute division of the soil, from the dense population, had caused the plough often to give way to the spade. Pasture-land was turned into fields, as more profitable than cattle or even flocks, which were left to graze the mountains of Syria and the barren hills of Judea. The rich dark soil of Esdraelon bore magnificent Indian corn and wheat, and the hill-slopes on its sides were noted for their wine, and the rich yield of their olive gardens and vineyards. The rabbis, in their hyperbolical way, say that one waded in oil in Galilee. "It never suffers from want of people," says Josephus, "for its soil is rich, with trees of all kinds on it, and its surpassing fertility yields a splendid return to the farmer. The ground is worked with the greatest skill, and not a spot left idle. The ease with which life is supported in it, moreover, has overspread it with towns and well-peopled villages, many of them strongly fortified. The smallest has over fifteen thousand inhabitants." The ease with which Josephus levied 100,000 Galilean troops seems to indicate a population of perhaps two millions, and the general prosperity is shown in the readiness with which Herod raised a Roman contribution of 100 talents in Galilee, as compared with Judea. The pictures in the gospels support this description. Everywhere the scene is full of life. Busy labor enlivens the vineyard, or ploughs the field, or digs the garden. In the towns, building is going on vigorously: the extra millstone lies ready beside the mill: the barns are filled and new ones about to be built: vineyards stretch along the terraced hill-sides. G.

THE SEA OF GALILEE, OR LAKE OF GENNESARET.

THE Galilean Lake is rarely mentioned in the Old Testament, where it is known as "the Sea of Chinnereth." In the gospels it is called the Sea of Galilee, the Sea of Tiberias, and the

Lake of Gennesaret. The lake is about 12½ miles long and (across the widest part from Magdala—J. M.) 6¾ miles wide, and is 655 feet below the level of the Mediterranean Sea. H. B. T.——Like almost all lakes of volcanic origin it occupies the bottom of a great basin, the sides of which shelve down with a uniform slope from the surrounding plateaus. J. L. P.

On the east side the cliffs come close to its edge, shelving almost perpendicularly for 2,000 feet below the great plateau or table-land of Bashan, which here abruptly ends. H. B. T. ——On the west side the mountains are more broken, and come down less continuously and closely upon the edge of the lake. Along the southwest they slightly recede, leaving space for the city of Tiberias; while farther north they retire in an almost semicircular sweep, opening the beautiful plain known as "the land of Gennesaret." Only at the southern end do the mountains wholly give way. At the north, or around the expanded head of the lake, they come down to the shore in a gradual slope, forming a grand amphitheatre. N. C. B. ——The line of the shore, in the upper part of the lake, is broken into a series of little bays of exquisite beauty.

The rabbis were wont to say that God had made seven seas in the land of Canaan, but had chosen only one for himself—the Sea of Galilee. G.——The contrast with its sister lake on the south gives to the natural features of the Sea of Galilee a peculiar interest. If the southern lake is the Sea of Death, the northern is emphatically the Sea of Life. And it is still by nature what it was at the Christian era by art also. A. P. S.——In the days of Christ all the splendor of nature in southern lands was poured on its shores. The western shore is still bright with many-colored vegetation, while, on the east, the steep hills that sink to the water's edge are bare and gloomy volcanic rocks. G.

The sea abounded in fish of the choicest kinds. Both the eastern and western Bethsaida ("house of fish"), and possibly Chorazin, derived their names from this business of fishing; and all the cities about the lake sent forth their fishermen by hundreds over its surface. S. M.——And when we add to the fishermen the crowd of ship-builders, the many boats of passage, traffic, and pleasure, we see that the whole basin must have been a focus of life and energy; the surface of the lake constantly dotted with the white sails of vessels flying before the mountain gusts, as the beach sparkled with the houses and palaces, the synagogues and the temples, of the Jewish or Roman inhabitants. A. P. S.

From the eastern Bethsaida, about two miles above where the Jordan enters the lake, to Tiberias (see map, page 671), the distance is only four to six hours' ride; yet within this limited space, along the northwestern and western shore of the lake, were situated in the time of Christ no less than five flourishing cities or towns, namely: Chorazin, the western Bethsaida, Capernaum, Magdala, and Beth-Arbel. Tiberias probably surpassed any one of the others, both in political and social importance, as well as in the richness and splendor of its buildings. With a decided Roman taste, Herod Antipas had lavished here vast sums of money to make this a perfect city. This luxurious and worldly Herod, the murderer of John the Baptist, had built magnificent Grecian colonnades, and Roman gates, and splendid public buildings, including his palace, and sought to appease the Jewish portion of the citizens by building for them perhaps the finest synagogue in all the north, "in whose colossal basilica during the period of the revolution the assemblies of the people were held." S. M.

The eastern side of the lake has always been less populous, but even it had towns at every opening of the dark basaltic hills, the outworks of the Gaulonitish range, which press close to the water's edge. G.

The first glimpse of the Sea of Galilee from the west is very impressive. One ridge after another is passed, and on a sudden the calm blue basin, slumbering in placid sweetness beneath its encircling wall of hills, bursts upon the view, and the hallowed scenes of our Lord's ministry are spread at our feet a thousand feet below us. Though the lake looks small for the theatre of such great events, yet all the incidents seem brought together as in a diorama. H. B. T.

If Galilee at large, rather than Judea and Jerusalem, witnessed the public ministry of Jesus, it was the Sea of Galilee rather than the general district which witnessed most of his mighty works. Here were Capernaum—"exalted to heaven"—Bethsaida, and Chorazin. Here were the synagogues in which he habitually taught—the sea-side by which he

The Plain of Gennesaret—beyond Magdala. (For convenience, as in other cases before, we again introduce this admirable cut from Mr. Macgregor's volume.)

in turn discoursed—the desert-places in which he sought retirement, and to which the multitudes followed him. N. C. B.

The Plain of Gennesaret.

El-Mejdel, a small village with a few ruins, has been identified with Magdala. It is situated on the southern extremity of the Plain of Gennesaret. The hills here fall back from the sea, leaving the plain, which extends three and a quarter miles along the coast, and is one and one-eighth miles wide at its greatest part. *Kitchener.*

The plain is almost a parallelogram, shut in on the north and south sides by steep cliffs, nearly a thousand feet high, broken here and there into terraces, but nowhere easily to be climbed. On the west side the hills recede not quite so precipitously. The shore line is gently embayed, and the beach is pearly white —one mass of triturated fresh-water shells— and edged by a fringe of the exquisitely lovely oleander. At the northwest and southwest angles, tremendous ravines open upon the plain. H. B. T.

Here nature had lavished her tropical profusion and glory. Trees retained their foliage throughout the whole year, and during ten months of the year grapes and figs ripened. Here, in this rank soil, grew the finest wheat of the land. Its climate was a "harmonious mingling of the seasons," and the rabbis looked upon this plain as an earthly paradise. S. M. ——All that Josephus told of its extraordinary fruitfulness and beauty would be true to-day, were it cultivated. It would bear nearly all the productions of the world, so deep is the soil, so abundantly is it watered, and so full of power are the sun's rays which strike down into this basin. *W. L. Gage.*

Capernaum, Bethsaida, Chorazin.

Upon no question of locality has there been more earnest discussion than upon that of Capernaum. Drs. John Lightfoot, Robinson, Porter, Keim, Tristam (in the first edition of his admirable volume), and Merrill, Mr. Macgregor, and Lieut. Kitchener, have advanced considerations that seem to be conclusive, showing that this favored city lay somewhere upon the Plain of Gennesaret. On the other hand, Major Wilson, Dr. W. M. Thomson, and others, place this city at a point nearly three miles distant from the plain, at a place now called Tell Hum (the Chorazin of our map). As a matter of peculiar interest, we present a summary of views, with somewhat full citations, in support of the theory adopted in the maps of this volume. A few repetitions could not be avoided.

Dr. Lightfoot says: "The Evangelists, compared together, clearly show that Capernaum was seated in the land of Gennesaret. For when it is said by Matthew (14 : 34) and

Mark (6 : 53), that Christ, sailing over from the desert of Bethsaida, arrived in the country of Gennesaret, it is manifest from John (6 : 22–25), that he arrived at Capernaum."

The points maintained by Dr. Robinson are chiefly these: 1. That the land or plain of Gennesaret was in the days of our Lord and Josephus a definite and well-known district on the west side of the Lake. 2. The city of Capernaum was situated in or adjacent to the tract of Gennesaret (M. 14; Mk. 6; J. 6). This tract is definitely bounded by the hills which run down to the Lake on the south and north of it, at Mejdel (Magdala) on the south, and at Khan Minyeh on the north. 3. A train of historical notices extending down to the seventeenth century seems to fix continuously the site of Capernaum at Khan Minyeh. Dr. Robinson also refers in substance, as follows, to

Bethsaida and *Chorazin*. As neither of these towns is spoken of, in Scripture or elsewhere, as in any connection with the tract of Gennesaret, they are probably to be sought on the north of Capernaum. On the shore north of Khan Minyeh, nearly a mile distant, is Tabiga, and still further on the shore are the remains of a place now called Tell Hum. Dr. Robinson reaches the conclusion that the site of Bethsaida is to be sought at Tabiga, and that of Chorazin at Tell Hum. As confirming this conclusion he cites, among other considerations, the narrative of Willibald, who visited the Holy Land about the middle of the eighth century: "From Tiberias he proceeded along the lake by Magdala to Capernaum, where was a house and a great wall. Thence he went on to Bethsaida, where was a church; and remaining there one night, he came in the morning to Chorazin, where also was a church. His next stage was the sources of the Jordan. This narrative gives us distinctly the order of the towns along the Lake; and thus fills out and confirms the accounts of Jerome, Antoninus, and Arculfus."

Mr. John Macgregor (Rob Roy on the Jordan) spent two weeks in an exploration of the lake and its shores. He carefully compared the differing opinions of all who had preceded him respecting the sites of Capernaum and Bethsaida. His map of the Lake, with his soundings, we have reproduced and insert (a second time) on page 671.

That Tell Hum is not the site of Capernaum he infers from the character of the beach and the lack of harborage; and from the nautical impossibility—which he argues at great detail, and it would seem with conclusive force—of the storm-tossed vessel of the disciples reaching Tell Hum, or indeed any other part of the coast than the plain of Gennesaret.

We cite portions of his journal respecting Bethsaida.

"'Tabiga' is the Arab name for the mills, and the few houses and huts that mark the spot. This surely is *Bethsaida*, the 'house of food, or hunters, or snares,' according to Cruden's derivation, and in all three renderings plainly meaning the 'fisherman's home.' The place soon asserted its right to the name Bethsaida by the exceeding abundance of the fish we saw tumbling in the water. The fishermen told me that, though fish are in other parts of the Lake, they are always most plentiful here.

"The bay is admirably suited for boats. It shelves gradually; the anchorage is good, and boats can be safely beached. Rocks project at the southwest end about fifty yards beyond those seen above water. These would form a good protection to the harbor. The beach itself is a pretty bit of strand, with white pebbles and shells, and the shore was perfectly clean from drift-wood or debris, although a whole day's gale had been blowing right into it. Just here, the beach rises rapidly, and there is deep water within a few yards of the shore, while at the same time a multitude of hearers could place themselves so as to see the Saviour in the boat." J. G. B.

Chorazin—if the above view be correct—is at *Tell Hum*. Some years ago the tendency was to locate it at *Kerazeh*, considerably to the north, and two or three miles from the Lake. The reason for this identification was at best slight, and very few hold to it to-day. The Chorazin of the gospels was evidently near the sea, and in close connection with the other named cities. It may be a small thing upon which to construct a theory, but certainly it is a fact of interest, that if these locations be accepted as the right ones there is a beautiful *order* in Christ's enumeration of the three cities named. And we can fancy him uttering, with the finger pointing toward each in succession, down along the Lake, the denunciation upon Chorazin, Bethsaida, Capernaum. And perhaps the *elevation* of the last-named

place above the others, gave point to the expressions, "exalted to heaven," and "cast down to hell." *H. C. Fish.*

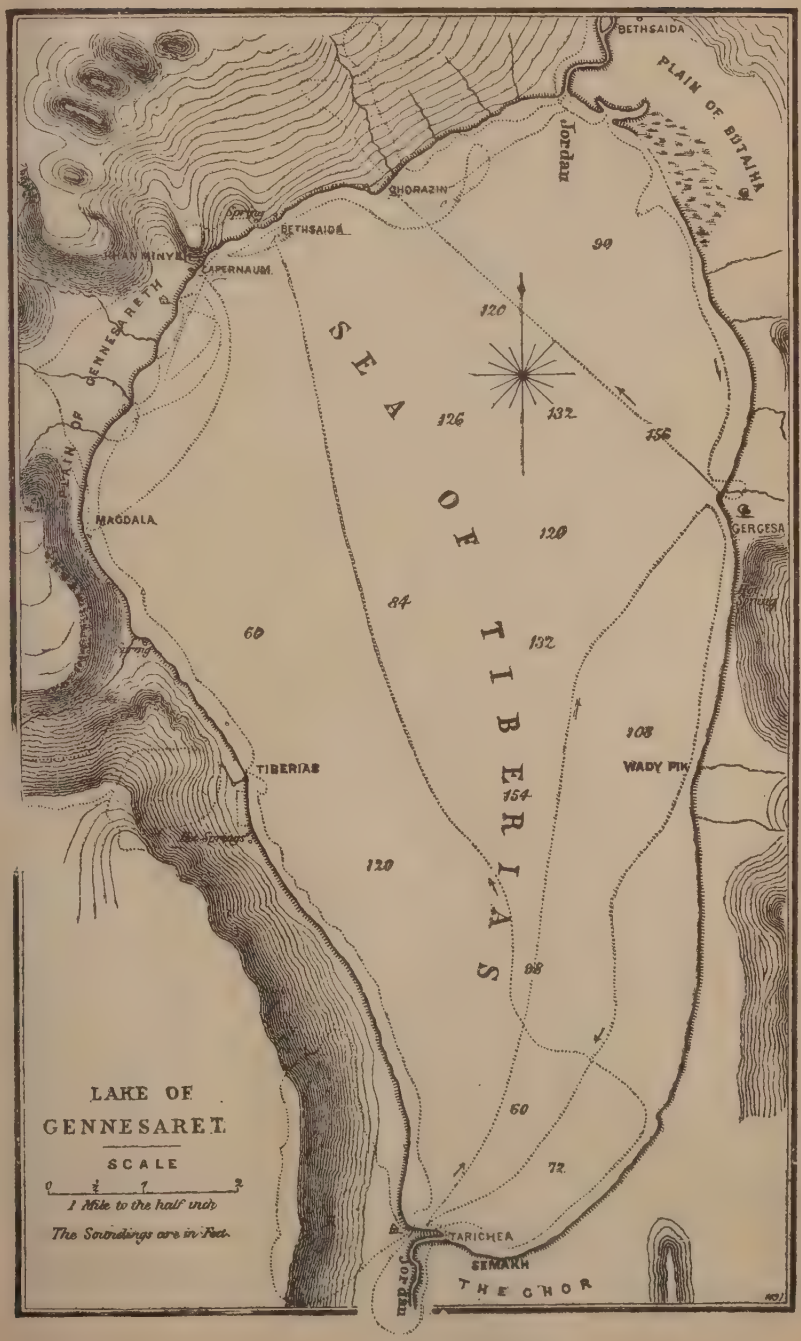
The Gospels call Capernaum a town, lying on the west shore of the Lake of Gennesaret, by the way of the sea, in possession of a synagogue with chiefs and elders, as well as of extensive customs, and a partly heathen garrison. Doubtless Capernaum was a place of no mean importance, that had grown from a village to an opulent town, connecting as it did the Mediterranean with Syria, Ptolemais, and Damascus. On a closer view Capernaum was one of the most glorious spots of the Lake of Gennesaret. Of that Lake at large the rabbis used to say, "Seven seas, spake God the Lord, have I created in the land of Canaan, but only one have I chosen for myself, that is the Sea of Gennesar." This lake-land is called by Josephus the crown of Galilee. The rabbis extol the fruits of the land of Gennesar. Capernaum itself lay in the pearl of this neighborhood, the district of Gennesar. This district of the west shore is several times named by the Gospels, without exactly placing Capernaum in that part; but from a mere comparison of the fourth Gospel's account of Jesus' arrival upon the west shore after the Great Feeding, and after the storm, with the accounts of the first and second Gospels, it appears that it was just in this district that the town of Jesus lay.

It is no wide circle within which we have to seek for traces of the footsteps of Jesus. About a league and a half northward from Tiberias there opens out near the now wretched village of Magdala, the modern Mejdel—a fair plain of small extent, from which the hills retire in a kind of curved line, a league in length, and a third of a league in breadth. It is the land of Gennesar, which Josephus describes, to-day called El-Ghuveir, the little Ghor, or little plain. The fame of the fruits of Gennesar, which put to shame the market of Jerusalem, and of the gardens of Gennesar in the Rabbinical writings, belongs chiefly to this neighborhood.

The fairest, most vividly colored, and in truth the justest picture to ancient and modern ideals of this country has been drawn near the time of Jesus by the Jewish historian of Jerusalem, a picture for whose sake much—most of all, his silence with respect to the life of Jesus—may be forgiven him; in very truth, that was the ground which was worthy of Jesus, and which gives us a portrait of himself. "Along the Lake of Gennesar," says Josephus, "extends the district of like name, wondrous in natural beauty. There is no plant whose growth it refuses to sustain, such is its fertility. The husbandmen plant everything, and the well-tempered air suits equally divers kinds. In countless quantities grows there the hardy walnut tree; but none the less the palm, which flourishes in hot climes, close to it fig and olive trees, for which a gentler temperature is fitted. A rivalry of nature, one might call it, doing violence to herself to bring together discordant elements, a noble contest of the seasons, of which each appears to claim the district for its own. For the latter not only produces contrary to expectation the most diverse kinds of fruit, but keeps them in continuous preservation. The most royal fruits, grapes and figs, it furnishes in unbroken supply for ten months together; as well as other kinds, which along with the aforenamed ripen and mature throughout the entire year. Over and above the excellent mingling of temperature, the land is watered by a verily creative spring, called by the natives Kapharnaum."

Fortunately the facts are such that the site of Capernaum can be fixed with, at all events, quite overwhelming probability. Only two places indeed are there which at the present time can seriously contest the honor of bearing the remains of Capernaum, and only one of them can at all make good its claim. The one is the broad ruin-covered field of Tell Hum, the other the great barrack-like mass of basaltic tufa buildings, now weather-worn, called Khan Minyeh, with some smaller remains; one on the north, the other on the northwest shore of the Lake, somewhat more than a league distant from each other. Khan Minyeh has been named since the twelfth century; at the beginning of the seventeenth, Francis Quaresmius mentioned this place as Capernaum, and lately Robinson and Sepp, the latter by repeated examinations, corroborated this position.

For Tell Hum [named Chorazin on our maps], what pleads more strongly than the name—whose distant resemblance to Capernaum doubtless had the greatest weight, though from the latter the former could not easily arise—is the astonishingly grand and in Palestine almost unique ruined site. (See cut, page 178.) This extends half an English mile in length, and is a quarter of a mile in breadth along the Lake. Close to the foundation walls of


BETHSAIDA
PLAIN OF BUTAIHA
Jordan
CHORAZIN
Spring
BETHSAIDA
KHAN MINYEH
CAPERNAUM
PLAIN OF GENNESARETH
SEA OF TIBERIAS
MAGDALA
GERGESA
TIBERIAS
WADY FIK
TARICHEA
SEMAKH
THE GHOR
Jordan
90
120
126
132
156
120
84
60
132
108
154
120
98
60
72
LAKE OF GENNESARET.
SCALE
0 ¼ ½ 1 2
1 Mile to the half inch
The Soundings are in Feet.

ordinary dwellings are to be seen the remains, 105 feet in length, of an unusually magnificent building composed of limestone, probably a synagogue, with a number of columns, double columns made of a single block, fine Corinthian capitals, hewn architrave, portal, and frieze full of sculptures. [Christ's prediction of a *special* doom upon Capernaum would seem to negative the above plea.] But quite decisive against Tell Hum is its distance from the plain of Gennesar, beyond which it lies more than a league to the northeast, the absence of fresh water in this altogether desolate and dismal locality, whose surroundings are a brackish spring, a dried up wady, and black volcanic heaps of stone; the lack of any favorable harborage, and the immediate turning off of the road from the Lake inland at Minyeh. *Keim.*

Two other arguments are urged in favor of Tell Hum: 1. That the fountain "Kapharnaum" was at Tabiga. But if this be true, Tabigā is a mile nearer the locality of Minyeh than that of Tell Hum. Accepting this theory, Lieut. Kitchener says: "The water was brought past *Minyeh* to the plain, and was naturally called after *that* place. It could hardly be called after Tell Hum, a mile and three-quarters distant from the spring and in the opposite direction." 2. That Josephus, when wounded somewhere above the Jordan's entrance into the Lake, was carried to Capernaum; and Minyeh, it is said, was much farther than Tell Hum. But he was carried by water, and the difference in distance would be of small consequence. J. G. B.

For Khan Minyeh the whole situation vouches in a high degree. Here is the plain of Gennesar, and here too it leaves off, for directly north of it stretches the mountain-chain which had retired in a half-circle to make room for that fair district, and abuts again upon the Lake; so much so, that it is only by a narrow and difficult pathway that the rocks are artificially penetrated, and the great road to Damascus on leaving the Khan strikes straight uphill and inland. Here there is water and vegetation.

Close at hand are several springs. Along the lake-side is a strip of luxuriant green, consisting of grass and clover, an emerald meadow-carpet; "no other in Palestine so green:" the shore is adorned with a tall growth of sedge. Numerous herds and flocks graze on this part of the plain; indeed, it is just the pastures of Minyeh which, according to Burckhardt, have become proverbial for their richness among the dwellers in the neighboring districts. Finally, the district of Minyeh served as a harborage: a half-circle seems to mark the harbor, which has become choked up in the lapse of time, sheltered by the mountain promontory from all the northern winds: here the wood from the east shore is still landed for Acco. Even historical traces of the identity of the place are not absent. The French bishop Arculfus (in the seventh century) gives a picture of Capernaum, of which the features as detailed above find their point of coincidence at Khan Minyeh alone.

It remains, all things considered, in the highest degree probable that the quiet site of Khan Minyeh, at the northwestern end of the lake, a good league to the north of Magdala, about three leagues from the chief town, Tiberias, was that spot in the territory of Naphtali's northern tribe so fraught with mighty issues in the history of the world, where the preaching of Christianity and the mission of Jesus had their rise. *Keim.*

Besides the ruins at Mejdel and Abu Shusheh, the only remains found on the plain of Gennesaret were those at Khurbet Minyeh, where there are extensive ruins, though nothing but remains of walls are now visible. I was informed by two authorities that hewn stones and good walls existed below the present surface, and are excavated for building purposes. The Khurbet is situated near the northeast extremity of the plain, and about one hundred yards from the shore of the sea. The Damascus road traverses the ruin, and a little farther on it passes the now ruined Khan Minyeh, which is still occupied by a few Arabs; it then passes up on the western slope of the steep hill, which here ends the plain. On the top of this hill is an artificially levelled square plateau, with traces of walls and buildings; there are also traces of steps leading up to it. It is called Khurbet 'Aureimeh. Round the southern brow of this hill where the rock runs steeply down to the Lake, is the rock-cut aqueduct used as a road to Tabiga, three-quarters of a mile farther along the coast. *Kitchener.*

One would naturally ask, if the canal which is now the roadway was originally a canal, where was the road? And one has but to examine the region above and beyond the hill at that point to be convinced, not only that the

road formerly went there, but that even to-day this route is the best one by which to reach Tabiga from the Plain of Gennesaret. S. M.

There are several small springs, and one very large one which turns several mills at Tabiga. The 'Ain is inclosed by walls of masonry, forming an octagon twenty-six feet side; by this means the water was raised to the required height, and carried by the aqueduct to the Plain. Considerable remains of the masonry of the aqueduct leading to the rock-cut portion, and a small piece beyond, with the watercourse coated with thick cement, still remain.

The country between Tabiga and the Jordan is entirely basalt, and slopes gradually down to the sea. The ruins at Tell Hum, one and three-quarter miles from Tabiga, are along the water's edge, and are of considerable extent, and contain the famous synagogue excavated and measured by Major Wilson.

The site of Capernaum is the most interesting of all the places around the Lake. I cannot help thinking that it was at Khurbet Minyeh. The guard-house, where the centurion resided, was probably on the great Damascus road at Khurbet el 'Aureimeh, which seems to be the ruin of such a station. *Kitchener.*

Dr. Selah Merrill, of the American expedition, who, on several different occasions, visited and deliberately investigated all the ruins from Tiberias to the mouth of the upper Jordan, thus compactly sums up the stronger and fresher points of the argument in favor of Minyeh: "At Capernaum there was, 1, *a garrison.* For this there would naturally be some fort or castle, of which there should be remains. There was, 2, *a custom-house;* and this would be on the road leading northward past the Lake to Damascus. There are no traces of there ever having been a road leading past Tell Hum, or existing anywhere in the angle formed by the river and the north end of the Lake. At Khan Minyeh there are traces of a Roman road, and it is still in use. Tell Hum is fully two miles distant from this road. This road coming from the north would first touch the lake at Khan Minyeh, and the customs station being there, it would accommodate both the lake and the road. The garrison would be at the same place as the custom-house. No remains of a fort of any kind exist at Tell Hum, while the hill overhanging Khan Minyeh, between the old Roman road just referred to and the present road which follows the trench in the brow of the bluff, has been shaped artificially, and gives every appearance of having been occupied by an ancient castle.

"3. South of Khan Minyeh there is a swell in the plain with nothing on the surface to attract particular attention. Twice I have seen the peasants digging into this mound to the depth of eight or ten feet. First was met the soil of the wheat-field; next, yellow earth and round stones; but below this, at a depth of four or more feet from the surface, a wall was struck which was followed some distance, and which at last turned an angle and ran in another direction. This wall was built of limestone, the blocks being finely squared and faced, and the work belongs to the best class of Eastern ruins. The peasants had dug at other points near by, and had come upon walls, pottery, and other remains. I attach no importance to the ruins at Khan Minyeh that are still visible above-ground; but I have seen enough to convince me that a town of considerable size is buried there. On my last visit I went over the ground anew with Lieutenant Kitchener, and called his attention to the facts now stated. He said they seemed to him very weighty arguments, and in his report to his society he has given his opinion in favor of Khan Minyeh as the site of Capernaum. 4. Again as to the remains of the synagogue at Tell Hum. The appearance of the ruins is such as to lead me to the conclusion that the building dates from the third or fourth century of our era rather than from the first. There is a sharpness about all the carving and the angles, which gives them a *new look*, such as ruins dating from the Christian era, or before it, rarely if ever possess."

In conclusion, it would seem that these combined arguments—the express Scriptural statements; the special fitness of the site, upon the plain and the cliff above it; its position directly upon the great road to Damascus, a position suiting its known central relations to adjoining cities, as well as to commerce and travel by "the way of the sea;" together with confirmatory historical notes, and discovered remains of buried structures and of the Roman road—suffice measurably to justify the inference that Capernaum lay upon the northeastern border of the beautiful and fruitful "Land of Gennesar." J. G. B.

SYNOPSIS OF THE HISTORY.

SECTIONS, TOPICS, CHAPTERS, AND VERSES, FROM EACH GOSPEL.

SECTION.	TOPICS.	MATTHEW.	MARK.	LUKE.	JOHN.
1	Annunciation to Zacharias			1 : 1–25	
2	Annunciation to Mary			1 : 26–38	
3	Mary visits Elizabeth			1 : 39–56	
4	Birth of John the Baptist			1 : 57–80	
5	The Genealogies	1 : 1–17		3 : 23–38	
6	The Birth at Bethlehem	1 : 18–25		2 : 1–7	
7	The Watching Shepherds			2 : 8–20	
8	The Circumcision and Presentation			2 : 21–39	
9	Visit of the Magi	2 : 1–12			
10	Flight to and Return from Egypt	2 : 13–23			
11	With the Doctors in the Temple			2 : 40–52	
12	Ministry of the Baptist	3 : 1–12	1 : 1–8	3 : 1–18	
13	Preface to John's Gospel				1 : 1–14
14	The Baptism	3 : 13–17	1 : 9–11	3 : 21–23	1 : 15–18
15	The Temptation	4 : 1–11	1 : 12, 13	4 : 1–13	
16	Testimony of the Baptist				1 : 19–34
17	The First Five Disciples				1 : 35–51
18	The Marriage at Cana				2 : 1–11
19	Expels Profaners of the Temple				2 : 12–25
20	Discourse with Nicodemus				3 : 1–21
21	The Baptist imprisoned	14 : 3–5	6 : 17–20	3 : 19, 20	3 : 22–36
22	Declares Himself to a Woman of Samaria				4 : 1–26
23	Visits the Samaritans				4 : 27–42
24	Heals a Jewish Nobleman's Son	4 : 12	1 : 14		4 : 43–54
25	Preaches at Nazareth, and is rejected			4 : 14–30	
26	Dwells in Capernaum. Calls Four Fishermen	4 : 13–22	1 : 15–20	4 : 31, 32 5 : 1–11	
27	Heals a Demoniac and Others	8 : 14–17	1 : 21–34	4 : 33–41	
28	First Journey through Galilee	4 : 23–25 8 : 2–4	1 : 35–45	4 : 42–44 5 : 12–16	
29	Heals a Paralytic. Calls Matthew	9 : 2–9	2 : 1–14	5 : 17–28	
30	Heals the Impotent Man at Bethesda				5 : 1–16
31	"My Father worketh, and I work"				5 : 17–30

SECTION.	TOPICS.	MATTHEW.	MARK.	LUKE.	JOHN.
32	Proofs of Divine Sonship				5 : 31–47
33	Justifies healing on the Sabbath	12 : 1–15	2 : 23–28 3 : 1–7	6 : 1–11	
34	The Apostles chosen	10 : 2–4 12 : 15–21	3 : 7–19	6 : 12–19	
35	The Beatitudes	5 : 1–16		6 : 20–26	
36	The Law in its Spirit. The Sixth Command	5 : 17–26			
37	The Law further explained	5 : 27–48		6 : 27–30 32–36	
38	Almsgiving. Prayer. The Lord's Prayer	6 : 1–18			
39	Treasure. Service. Trust	6 : 19–34			
40	Judge not. Ask. Enter in	7 : 1–20		6 : 31, 37–45	
41	The Wise and the Foolish Builders	7 : 21–29 8 : 1		6 : 46–49	
42	Heals the Centurion's Servant	8 : 5–13		7 : 1–10	
43	The Widow's Son raised. Messengers from John	11 : 2–6		7 : 11–28	
44	Extols John, and reproves the Generation	11 : 7–19		7 : 24–35	
45	Upbraids Favored Cities. Invites Heavy-laden	11 : 20–30			
46	Pharisee and Sinner. Two Debtors. Second Circuit			7 : 36–50 8 : 1–3	
47	Heals Demoniac. Charged with Blasphemy	12 : 22–37	3 : 19–30	11 : 14, 15 17–23	
48	Rebukes Pharisees. Disciples his Kindred	12 : 38–50	3 : 31–35	11 : 16, 24–36 8 : 19–21	
49	Dining with Pharisees, denounces their Hypocrisy			11 : 37–54	
50	Cautions the Disciples. The Rich Fool			12 : 1–21	
51	Unanxious Trust in God. Watching			12 : 22–40	
52	The Faithful Servant. Divisive Effects of Gospel			12 : 41–59	
53	Calamities not Judgments. The Barren Fig-tree			13 : 1–9	
54	The Sower. Why Christ used Parables	13 : 1–17	4 : 1–12	8 : 4–10	
55	Explains the Parable of the Sower	13 : 18–23	4 : 13–25	8 : 11–18	
56	The Tares, and the Interpretation	13 : 24–30 36–43			
57	Seed growing secretly. Mustard-seed. Leaven. Treasure. Pearl. Net	13 : 31–36 44–53	4 : 26–34		
58	Unready Disciples. Stilling the Tempest	8 : 18–27	4 : 35–41	8 : 22–25 9 : 57–62	
59	The Demoniac of Gergesa or Gadara	8 : 28–34 9 : 1	5 : 1–21	8 : 26–40	
60	Matthew's Feast. Garments and Bottles	9 : 10–17	2 : 15–22	5 : 29–39	
61	His Garment touched. The Daughter of Jairus	9 : 18–26	5 : 22–43	8 : 41–56	
62	Two Blind, etc. Again at Nazareth. Third Circuit	9 : 27–38 13 : 54–58	6 : 1–6		
63	The Twelve instructed	10 : 1, 5–23	6 : 7–11	9 : 1–5	
64	The Twelve, instructed, go forth	10 : 24–42 11 : 1	6 : 12, 13	9 : 6	
65	Herod holds Jesus to be the Beheaded Baptist	14 : 1, 2, 6–12	6 : 14–16 21–29	9 : 7–9	
66	Twelve return. Lake crossed. Five Thousand fed	14 : 13–23	6 : 30–46	9 : 10–17	6 : 1–15
67	Night-storm. Christ walks upon the Sea	14 : 24–36	6 : 47–56		6 : 16–21
68	Christ the Bread of Life				6 : 22–40
69	Eternal Life by feeding upon Him. Defection				6 : 41–71 7 : 1
70	Pharisaic Traditions. Need of Inward Purity	15 : 1–20	7 : 1–23		
71	The Heathen Mother's Faith. One Deaf and Dumb	15 : 21–29	7 : 24–37		
72	Multitudes healed. Four Thousand fed	15 : 29–39	8 : 1–10		
73	Accuses Pharisees and cautions Disciples	16 : 1–12	8 : 11–21		
74	Peter's Great Confession and Christ's Reply	16 : 13–20	8 : 22–30	9 : 18–21	
75	Peter rebuked, and Disciples urged to Self-denial	16 : 21–28	8 : 31–38 9 : 1	9 : 22–27	
76	The Transfiguration	17 : 1–13	9 : 2–13	9 : 28–36	

SECTION.	TOPICS.	MATTHEW.	MARK.	LUKE.	JOHN.
77	Expels a Demon which the Nine could not	17 : 14–21	9 : 14–30	9 : 37–43	
78	Foretells Death. The Temple Tribute	17 : 22–27	9 : 31–33	9 : 43–45	
79	Ambition rebuked. The Little Child	18 : 1–9	9 : 33–50	9 : 46–50	
80	Tenderness toward Disciples. Offences among them.	18 : 10–20			
81	How to forgive. The Unmerciful Servant	18 : 21–35 19 : 1			
82	Instructs and sends out the Seventy			10 : 1–16	
83	Leaves Galilee. Samaritans refuse. Ten Lepers			9 : 51–56 17 : 11–19	7 : 2–10
84	Feast of Tabernacles. Officers sent to take Him				7 : 11–36
85	Invitation on the Great Feast-day. Officers return				7 : 37–53
86	Woman and her Accusers. Light of the World				8 : 1–20
87	Severe Denunciation of the Jews				8 : 21–47
88	The Jews attempt to stone Him				8 : 48–59
89	The Seventy return. The Good Samaritan			10 : 17–37	
90	Martha and Mary. How to pray			10 : 38–42 11 : 1–13	
91	Sight to one born blind. The Jews' Inquiry				9 : 1–23
92	The Man cast out, and found by Christ				9 : 24–38
93	The Only Door into the Fold of God				9 : 39–41 10 : 1–10
94	The Good Shepherd				10 : 11–21
95	Feast of Dedication. Charged with Blasphemy				10 : 22–42
96	Delays after Death of Lazarus				11 : 1–16
97	"I am the Resurrection and the Life"				11 : 17–31
98	Raises Lazarus from the Grave				11 : 32–46
99	The Council conspire against Jesus				11 : 47–54
100	An Infirm Woman healed	19 : 1, 2	10 : 1	13 : 10–21	
101	Entrance into the Kingdom. Message to Herod			13 : 22–35	
102	Dropsy healed on the Sabbath. Humility			14 : 1–14	
103	The Great Supper. Counting the Cost			14 : 15–35	
104	The Lost Sheep. The Lost Coin			15 : 1–10	
105	The Lost Son			15 : 11–32	
106	The Unjust Steward			16 : 1–13	
107	The Rich Man and Lazarus			16 : 19–31	
108	A Forgiving, Believing, and Serving Spirit			17 : 1–10	
109	Destruction of the Jewish State			17 : 20–37	
110	Importunate Widow. Pharisee and Publican			18 : 1–14	
111	Divorce and Marriage. Little Children blessed	19 : 3–15	10 : 2–16	18 : 15–17	
112	The Rich Young Ruler. Peter's Selfish Question	19 : 16–30	10 : 17–31	18 : 18–30	
113	The Laborers in the Vineyard	20 : 1–16			
114	The Last Journey. Serving greater than ruling	20 : 17–28	10 : 32–45	18 : 31–34	
115	Bartimeus. Zaccheus	20 : 29–34	10 : 46–52	18 : 35–43 19 : 1–10	
116	The Pounds			19 : 11–28	
117	The Anointing by Mary	26 : 6–13	14 : 3–9		11 : 55–57 12 : 1–11
118	Public Entry into Jerusalem	21 : 1–9	11 : 1–10	19 : 29–40	12 : 12–19
119	Weeps over the City. The Fig-tree cursed	21 : 10, 11 14–19	11 : 11–14	19 : 41–44	
120	Cleansing of Temple. Lesson of Withered Tree	21 : 12, 18 20–22	11 : 15–26	19 : 45–48 21 : 37, 38	
121	His Authority questioned. The Two Sons	21 : 23–32	11 : 27–33 12 : 1	20 : 1–9	

SECTION.	TOPICS.	MATTHEW.	MARK.	LUKE.	JOHN.
122	The Faithless Husbandmen	21 : 33–46	12 : 1–12	20 : 9–19	.....
123	The Marriage-Feast and Wedding-Garment	22 : 1–14	.....	.....	.....
124	Question about the Tribute-Money	22 : 15–22	12 : 13–17	20 : 20–26	.....
125	Question concerning the Resurrection	22 : 23–33	12 : 18–27	20 : 27–39	.....
126	The Scribe's Question. Christ's Question	22 : 34–46	12 : 28–37	20 : 40–44	.....
127	Fearful Denunciations against Pharisees and Scribes.	23 : 1–39	12 : 38–40	20 : 45–47	.....
128	Widow's Gift. Seeking Greeks. Voice from Heaven.	.....	12 : 41–44	21 : 1–4	12 : 20–36
129	Reflections on the Unbelief of the Jews	.....	.....	.....	12 : 37–50
130	Destruction of Jerusalem foretold	24 : 1–14	13 : 1–13	21 : 5–19	.....
131	Signs of Coming Destruction	24 : 15–36	13 : 14–32	21 : 20–33	.....
132	Transition to Christ's Final Coming. "Watch"	24 : 37–51	13 : 33–37	21 : 34–36	.....
133	The Ten Virgins	25 : 1–13	.....	.....	.....
134	The Talents	25 : 14–30	.....	.....	.....
135	Description of the Judgment	25 : 31–46	.....	.....	.....
136	Covenant with Judas. Preparation for the Passover.	26 : 1–5, 14–19	14 : 1, 2, 10–16	22 : 1–13	.....
137	The Passover Meal: Washes the Disciples' Feet	26 : 20	14 : 17	22 : 14–18, 24–27	13 : 1–17
138	"One of you shall betray me"	26 : 21–25	14 : 18–21	22 : 21–23, 28–30	13 : 18–30
139	Foretells Peter's Denial and Dispersion of All	26 : 31–35	14 : 27–31	22 : 31–38	13 : 31–38
140	The Lord's Supper instituted	26 : 26–29	14 : 22–25	22 : 19, 20	.....
141	Last Discourse—"Let not your Heart be troubled"	.....	.....	.....	14 : 1–14
142	" " "Another Comforter"	.....	.....	.....	14 : 15–31
143	" " Christ the Vine. Abiding	.....	.....	.....	15 : 1–11
144	" " Mutual Love	.....	.....	.....	15 : 12–27
145	" " Persecution. Office of the Spirit	.....	.....	.....	16 : 1–15
146	" " "Ask in my Name"	.....	.....	.....	16 : 16–33
147	The Prayer for his Own	.....	.....	.....	17 : 1–12
148	The Prayer for their Sanctification and Oneness	.....	.....	.....	17 : 13–26
149	The Agony in Gethsemane	26 : 30, 36–46	14 : 26, 32–42	22 : 39–46	18 : 1
150	The Betrayal and Apprehension	26 : 47–56	14 : 43–52	22 : 47–53	18 : 2–12
151	Led to Annas. Peter's Denial	26 : 58, 69–75	14 : 54, 66–72	22 : 54–62	18 : 13–18, 25–27
152	Examined and condemned by the Sanhedrim	26 : 57, 59–68	14 : 53, 55–65	22 : 63–71	18 : 19–24
153	Death of Judas. Jesus brought before Pilate	27 : 1–14	15 : 1–5	23 : 1–5	18 : 28–38
154	Before Herod, and Pilate again. Barabbas preferred.	27 : 15–26	15 : 6–15	23 : 6–25	18 : 39, 40
155	Scourged, mocked, and delivered up	27 : 26–30	15 : 15–19	.....	19 : 1–16
156	Led away and crucified	27 : 31–34, 38	15 : 20–23, 25, 27, 28	23 : 26–34	19 : 16–18
157	The Parted Garments. The Title. The Malefactors.	27 : 35–37, 39–44	15 : 24, 26, 29–32	23 : 34–43	19 : 19–24
158	"Behold thy Son." Noon-day Darkness. "Finished."	27 : 45–56	15 : 33–41	23 : 44–49	19 : 25–30
159	His Side pierced. His Body laid in the Sepulchre.	27 : 57–66	15 : 42–47	23 : 50–56	19 : 31–42
160	The Empty Sepulchre. The Angel's Message	28 : 1–8	16 : 1–8	24 : 1–8, 12	20 : 1–10
161	With Mary and the Women. Disbelief of Disciples.	28 : 9–15	16 : 9–11	24 : 9–11	20 : 11–18
162	Walk to Emmaus with Two Disciples	.....	16 : 12, 13	24 : 13–35	.....
163	Meets the Eleven, and again a Week later	.....	16 : 14–18	24 : 36–43	20 : 19–29
164	At the Sea of Tiberias. "Lovest thou me?"	.....	.....	.....	21 : 1–24
165	With the Eleven in Galilee and at Jerusalem	28 : 16–20	1 Cor. 15 : 6, 7	24 : 44–49	Acts 1 : 3–5, 8
166	Ascension. Close of the Gospel	Acts 1 : 9–12	16 : 19, 20	24 : 50–53	20 : 30, 31; 21 : 25

TABLE TO FIND ANY VERSE OF ANY GOSPEL.

MATTHEW.			MARK.			LUKE.			JOHN.		
CHAP.	VERSES.	SECTION.	CHAP.	VERSES.	SECTION.	CHAP.	VERSES.	SECTION.	CHAP.	VERSES.	SECTION.
I.	1–17	5	I.	1–8	12	I.	1–25	1	I.	1–14	13
	18–25	6		9–11	14		26–38	2		15–18	14
II.	1–12	9		12, 13	15		39–56	3		19–34	16
	13–23	10		14	24		57–80	4		35–51	17
III.	1–12	12		15–20	26	II.	1–7	6	II.	1–11	18
	13–17	14		21–34	27		8–20	7		12–25	19
IV.	1–11	15		35–45	28		21–39	8	III.	1–21	20
	12	24	II.	1–14	29		40–52	11		22–36	21
	13–22	26		15–22	60	III.	1–18	12	IV.	1–26	22
	23–25	28		23–28	33		19, 20	21		27–42	23
V.	1–16	35	III.	1–7	33		21–23	14		43–54	24
	17–26	36		7–19	34		23–38	5	V.	1–16	30
	27–48	37		19–30	47	IV.	1–13	15		17–30	31
VI.	1–18	38		31–35	48		14–30	25		31–47	32
	19–34	39	IV.	1–12	54		31, 32	26	VI.	1–15	66
VII.	1–20	40		13–25	55		33–41	27		16–21	67
	21–29	41		26–34	57		42–44	28		22–40	68
VIII.	1	41		35–41	58	V.	1–11	26		41–71	69
	2–4	28	V.	1–21	59		12–16	28	VII.	1	69
	5–13	42		22–43	61		17–28	29		2–10	83
	14–17	27	VI.	1–6	62		29–39	60		11–36	84
	18–27	58		7–11	63	VI.	1–11	33		37–53	85
	28–34	59		12, 13	64		12–19	34	VIII.	1–20	86
IX.	1	59		14–16	65		20–26	35		21–47	87
	2–9	29		17–20	21		27–30, 32–36	37		48–59	88

MATTHEW.			MARK.			LUKE.			JOHN.		
CHAP.	VERSES.	SECTION.	CHAP.	VERSES.	SECTION.	CHAP.	VERSES.	SECTION.	CHAP.	VERSES.	SECTION.
IX.	10–17	60	VI.	21–29	65	VI.	31, 37–45	40	IX.	1–23	91
	18–26	61		30–46	66		45–49	41		24–38	92
	27–38	62		47–56	67	VII.	1–10	42		39–41	93
X.	1	63	VII.	1–23	70		11–23	43	X.	1–10	93
	2–4	34		24–37	71		24–35	44		11–21	94
	5–23	63	VIII.	1–10	72		36–50	46		22–42	95
	24–42	64		11–21	73	VIII.	1–3	46	XI.	1–16	96
XI.	1	64		22–30	74		4–10	54		17–31	97
	2–6	43		31–38	75		11–18	55		32–46	98
	7–19	44	IX.	1	75		19–21	48		47–54	99
	20–30	45		2–13	76		22–25	58		55–57	117
XII.	1–15	33		14–30	77		26–40	59	XII.	1–11	117
	15–21	34		31–33	78		41–56	61		12–19	118
	22–37	47		33–50	79	IX.	1–5	63		20–36	128
	38–50	48	X.	1	100		6	64		37–50	129
XIII.	1–17	54		2–16	111		7–9	65	XIII.	1–17	137
	18–23	55		17–31	112		10–17	66		18–30	138
	24–30	56		32–45	114		18–21	74		31–38	139
	31–36	57		46–52	115		22–27	75	XIV.	1–14	141
	36–43	56	XI.	1–10	118		28–36	76		15–31	142
	44–53	57		11–14	119		37–43	77	XV.	1–11	143
	54–58	62		15–26	120		43–45	78		12–27	144
XIV.	1, 2	65		27–33	121		46–50	79	XVI.	1–15	145
	3–5	21	XII.	1–12	122		51–56	83		16–33	146
	6–12	65		13–17	124		57–62	58	XVII.	1–12	147
	13–23	66		18–27	125	X.	1–16	82		13–26	148
	24–36	67		28–37	126		17–37	89	XVIII.	1	149
XV.	1–20	70		38–40	127		38–42	90		2–12	150
	21–29	71		41–44	128	XI.	1–13	90		13–18	151
	29–39	72	XIII.	1–13	130		14, 15	47		19–24	152
XVI.	1–12	73		14–32	131		16	48		25–27	151
	13–20	74		33–37	132		17–23	47		28–38	153
	21–28	75	XIV.	1, 2	136		24–36	48		39, 40	154

MATTHEW.		MARK.		LUKE.		JOHN.	
CHAP.	VERSES. SECTION.	CHAP.	VERSES. SECTION.	CHAP.	VERSES. SECTION.	CHAP.	VERSES. SECTION.
XVII.	1–13 76	XIV.	3–9 117	XI.	37–54 49	XIX.	1–16 155
	14–21 77		10–16 136	XII.	1–21 50		16–18 156
	22–27 78		17 137		22–40 51		19–24 157
XVIII.	1–9 79		18–21 138		41–59 52		25–30 158
	10–20 80		22–25 140	XIII.	1–9 53		31–42 159
	21–35 81		26 149		10–21 100	XX.	1–10 160
XIX.	1, 2 100		27–31 139		22–35 101		11–18 161
	3–15 111		32–42 149	XIV.	1–14 102		19–29 163
	16–30 112		43–52 150		15–35 103		30, 31 166
XX.	1–16 113		53 152	XV.	1–10 104	XXI.	1–24 164
	17–28 114		54 151		11–32 105		25 166
	29–34 115		55–65 152	XVI.	1–18 106	Acts I.	3–5, 8 165
XXI.	1–9 118		66–72 151		19–31 107	Acts I.	9–12 166
	10, 11 119	XV.	1–5 153	XVII.	1–10 108	1 Cor. XV.	6, 7 165
	12, 13 120		6–15 154		11–19 83	1 Cor. XI.	23–26 140
	14–19 119		15–19 155		20–37 109		
	20–22 120		20–23 156	XVIII.	1–14 110		
	23–32 121		24, 26 157		15–17 111		
	33–46 122		25, 27, 28 156		18–30 112		
XXII.	1–14 123		29–32 157		31–34 114		
	15–22 124		33–41 158		35–43 115		
	23–33 125		42–47 159	XIX.	1–10 115		
	34–46 126	XVI.	1–8 160		11–28 116		
XXIII.	1–39 127		9–11 161		29–40 118		
XXIV.	1–14 130		12, 13 162		41–44 119		
	15–36 131		14–18 163		45–48 120		
	37–51 132		19, 20 166	XX.	1–9 121		
XXV.	1–13 133				10–19 122		
	14–30 134				20–26 124		
	31–46 135				27–39 125		
XXVI.	1–5 136				40–44 126		
	6–13 117				45–47 127		
	14–19 136			XXI.	1–4 128		

MATTHEW.		MARK.		LUKE.		JOHN.	
CHAP. VERSES.	SECTION.	CHAP. VERSES.	SECTION.	CHAP. VERSES.	SECTION.	CHAP. VERSES.	SECTION.
XXVI. 20	137			XXI. 5–19	130		
21–25	138			20–33	131		
26–29	140			34–36	132		
30	149			37, 38	120		
31–35	139			XXII. 1–13	136		
36–46	149			14–18	137		
47–56	150			19–20	140		
57	152			21–23	138		
58	151			24–27	137		
59–68	152			28–30	138		
69–75	151			31–38	139		
XXVII. 1–14	153			39–46	149		
15–26	154			47–53	150		
26–30	155			54–62	151		
31–34	156			63–71	152		
35–37	157			XXIII. 1–5	153		
38	156			6–25	154		
39–44	157			26–34	156		
45–56	158			34–43	157		
57–66	159			44–49	158		
XXVIII. 1–8	160			50–56	159		
9–15	161			XXIV. 1–8	160		
16–20	165			9–11	161		
				12	160		
				13–35	162		
				36–43	163		
				44–49	165		
				50–53	166		

AUTHORS CITED, AND KEY TO ABBREVIATIONS.

[For the many readers who may desire to follow out citations made in these pages, the titles of leading volumes are appended to the names of authors. The opportunity of introducing these masterworks upon the Gospels and of conveying some impression of their great richness and value, to a wider circle of Christian and sympathetic readers, is one of many incidental advantages that have characterized this work.]

Aug. **Augustine.**

A. **Henry Alford, D. D.**
How to read the Gospels, etc.

J. A. **Joseph Angus, D. D.**
Christ our Life.

J. A. A. **J. Addison Alexander, D. D.**
Gospels of Matthew and Mark explained.

J. W. A **Jas. W. Alexander, D. D.**
Faith; Discourses.

N. A. **Nehemiah Adams, D. D.**
Friends of Christ; The Communion Sabbath.

L. A. **Lyman Abbott, D. D.**
Com. on Matthew and Mark.

W. A. **Wm. Adams, D. D.**
Conversations of Jesus Christ with Representative Men, etc.

W. L. A **W. L. Alexander, D. D.**

S. J. Andrews, D. D.
Life of our Lord upon the Earth.

An. **An Unknown Writer.**

Wm. Arnot, D. D.

Wm. Arthur, D. D.

Bp. L. Andrewes, d. 1626.

B. **David Brown, D. D.**
Com. on Gospels.

C. B. **C. G. Barth, D. D.**
Chronological Com.

Beng. **J. A. Bengel, D. D.**, d. 1752.

G. B. **Rev. George Bowen.**
Daily Meditations.

H. B. **Horace Bushnell, D. D.**
Sermons, etc.

J. B. **John Brown, D. D.**

R. B. **Rudolph Besser, D. D.**
Christ the Light and the Life of the World.

N. C. B. **N. C. Burt, D. D.**
The Land and its Story.

T. D. B. **T. D. Bernard, D. D.**
Progress of Doctrine in the New Testament.

W. A. B. **Wm. Archer Butler, D. D.**
Sermons.

W. I. B. **Wm. Ives Budington, D. D.**

A. B. B. **Alex. B. Bruce, D. D.**

J. G. B. **J. G. Butler, D. D.**

Bernard de Clairvaux, d. 1157.

Rev. Samuel Burder.
Oriental Customs.

William Burkitt, D. D., d. 1703.

James Beattie, LL. D., d. 1818.

Geo. W. Bethune, D. D.

Thomas Binney, D. D.

Bp. Gilbert Burnet, d. 1714.

Brenz. **John Brentzen**, d. 1714.

Rev. Peter Bayne.

Bp. William Beveridge, d. 1708.

Rev. Thos. Bisse, d. 1731.

Rev. J. W. Burgon.

Edward Burton, D. D., d. 1836.

Rev. E. O. Bartlett.

Rev. E. Bickersteth.

Bp. Ralph Brownrig, d. 1659.

Rev. G. H. Bogatsky, d. 1774.

Henry Belfrage, D. D., d. 1835.

Chrys. **Chrysostom**, d. 458.

C. **John Caird, D. D.**
Sermons.

John Calvin, d. 1574.

G. C. **George Campbell**, d. 1796.

H. C. **Henry Cowles, D. D.**
The Gospel of John.

J. C. **John Cumming, D. D.**

R. C. **Revue Chrétienne.**
Article translated by L. J. Evans, D. D.

S. C. **Samuel Clarke, D. D.,** d. 1729.
Adam Clarke, D. D., d. 1832.
E. D. Clarke, LL. D., d. 1822.
T. C. **Thomas Chalmers, D. D.**
Rev. Samuel Cox.
T. L. C. **T. L. Cuyler, D. D.**
Martin Chemnitz, d. 1586.
Rev. Geo. Carr, d. 1776.
D. **Philip Doddridge, D. D.,** d. 1751.
Family Expositor.
J. D. **Rev. James Drummond.**
Sermons, edited by J. G. Holland.
D. K. D. **D. T. K. Drummond.**
Parabolical Teaching of Christ.
I. Da Costa.
The Four Witnesses.
W. H. D. **Mr. Wm. Hepworth Dixon.**
J. De Liefde.
O. E. D. **O. E. Daggett, D. D.**
J. T. D. **J. T. Duryea, D. D.**
E. **Chas. J. Ellicott, D. D.,** Bishop of Gloucester and Bristol.
Historical Lectures on the Life of Christ
Z. E. **Zachary Eddy, D. D.**
Immanuel; or, The Life of Jesus Christ.
B. B. E. **B. B. Edwards, D. D.**
H. Ewald, D. D.
F. **Frederick W. Farrar, D. D.**
Life of Jesus Christ.
Geo. P. Fisher, D. D.
Beginnings of Christianity.
James Fergusson, F. R. S. A.
H. C. Fish, D. D.
Rev. Anthony Farindon, d. 1656.
G. **Cunningham Geikie, D. D.**
Life and Words of Christ.
F. G. **M. Guizot.**
Meditations upon Christianity.
D. S. G. **Daniel S. Gregory, D. D.**
Why Four Gospels.
W. G. **Rev. Wm. Gilpin,** d. 1804.
E. M. Goulburn, D. D.
Thomas Guthrie, D. D.
J. M. Gerhard, d. 1637.
Richard Graves, D. D., d. 1729.
Hugo Grotius, d. 1645.
W. L. Gage, D. D.
H. **William Hanna, D. D.**
The Life of our Lord, etc.
Bp. H. **Bp. Joseph Hall,** d. 1656.
Contemplations, etc.
F. D. H. **Frederick D. Huntington, D. D.,** Bishop of Central New York.
Christian Believing and Living; Sermons for the People; The Christian Year, etc.
R. D. H. **Roswell D. Hitchcock, D. D.**
J. S. H. **John S. Howson, D. D.**
H. B. H. **Horatio B. Hackett, D. D.**
Hengs. **E. W. Hengstenberg.**
Matthew Henry, D. D., d. 1714.
Samuel Harris, D. D.
J. H. **John Harris, D. D.**
M. H. **Mark Hopkins, D. D.**
Hare. **Julius Charles Hare.**
Mission of the Comforter.
Augustus W. Hare.
James Hamilton, D. D.
Hilary. **Hilarius Pictaviensis,** d. 368.
William Hales, D. D., d. 1819.
Henry Hammond, D. D., d. 1660.
Archbp. Herring, d. 1757.
Bp. Geo. Horne, d. 1792.
Bp. Samuel Horsley, d. 1806.
Chas. H. Hall, D. D.
Wayland Hoyt, D. D.
Robert Haldane.
Edward Irving, D. D., d. 1834.
Jerome.
John Jortin, D. D., d. 1770.
W. J. **Wm. Jones,** of Nayland, d. 1800.
K. **John Kitto, D. D.**
Life of our Lord.
Ker. **John Ker, D. D.**
The Day-Dawn and the Rain, etc.
Krum. **F. W. Krummacher, D. D.**
A. K. **Alex. Knox,** d. 1831.
John Keble, D. D.
A. C. Kendrick, D. D.
Lieut. H. H. Kitchener.
Rev. H. S. Kelsey.
T. Keim, D. D.
Luther.
J. P. Lange, D. D.
L. **J. B. Lightfoot, D. D.**
J. L. **John Lightfoot, D. D.,** d. 1675.
T. L. **Taylor Lewis, LL. D.**
H. P. L. **H. P. Liddon, D. D.**
Henry Leslie, D. D., d. 1660.
F. A. Lampe, D. D., d. 1729.
J. K. W. Löhe, d. 1872.
John Locke, d. 1704.
Wm. F. Lynch.
M. **James Macknight, D. D.,** d. 1800.
Harmony of Gospels.
A. M. **Adolphe Monod, D. D.**
H. M. **Henry H. Milman, D. D.**
History of Christianity, etc.
H. L. M. **H. L. Mansel, D. D.**
J. M. **Mr. John Macgregor.**
Rob Roy on the Jordan.
J. B. M. **J. B. Mozley, D. D.**
McD. **Rev. George McDonald.**
N. M. **Norman Macleod, D. D.**
S. M. **Selah Merrill, D. D.**
H. A. W. Meyer, D. D.
Hugh McMillan, D. D.
W. M. **William Milligan, D. D.**

Julius Müller, D. D.
Bp. Isaac Mann, d. 1789.
John McClintock, D. D.
Daniel March, D. D.
Wm. E. McLaren, D. D., Bishop of Illinois.
J. R. Macduff, D. D.
Bp. John Medley.
J. B. Massillon, d. 1742.
Joseph Mede, B. D., d. 1638.
W. L. Maury.

N. **J. Aug. W. Neander,** d. 1850.
Life of Jesus Christ.
Archbp. Newcome, d. 1800.
Bp. Thomas Newton, d. 1782.
Robert Nares, D. D., d. 1829.

O. **Hermann Olshausen, D. D.,** d. 1830.
Com. on Gospels.

Van O. **J. J. Van Oosterzee, D. D.**

J. J. O. **John J. Owen, D. D.**
Com. on Gospels.
Samuel Ogden, D. D., d. 1778.

P. **Bp. B. Porteus,** d. 1808.

De P. **E. de Pressensé, D. D.**
Jesus Christ: His Times, Life, and Work.

J. L. P. **J. L. Porter, D. D.**
Five Years in Damascus; Giant Cities and Syria's Holy Places.

Pool. **Rev. Matthew Pool,** d. 1679.

S. P. **J. J. S. Perowne, D. D.**
William Paley, D. D., d. 1805.
Bp. Symon Patrick, d. 1707.
Bp. Z. Pearce, d. 1774.
Bp. John Pearson, d. 1686.
Bp. Thomas Percy, d. 1811.
Austin Phelps, D. D.
Thos. M. Post, D. D.
John Parkhurst, D. D., d. 1797.
Wm. L. Page, D. D.

Q. **Pasquier Quesnel,** d. 1719.
Reflections on the Gospels.

R. **Edward Robinson, D. D.**
Harmony of the Gospels; Biblical Researches, etc.

F. W. R. **Fredk. W. Robertson, D. D.**
Sermons.

J. C. R. **John C. Ryle, D. D.**
Expository Notes on John's Gospel.

G. R. **George Rawlinson, D. D.**

A. R. **Alexander Raleigh, D. D.**

C. P. R. **Rev. Chas. P. Reichel.**
Rev. Robert Rollock, d. 1598.

S. **William Smith, LL. D.**
N. T. History, etc.

R. S. S. **Richard S. Storrs, D. D.**

H. B. S. **Henry B. Smith, D. D.**

P. S. **Philip Schaff, D. D.**
Person of Christ; Apostolic Church, etc.

A. P. S. **Arthur P. Stanley, D. D.**
Sinai and Palestine, etc.

R. S. **Robert South, D. D.,** d. 1716.
Sermons.

W. F. S. **Wm. F. Stevenson, D. D.**

Stone. **John S. Stone, D. D.**
Rudolph Stier, D. D.

A. S. **Adolph Saphir, D. D.**
James Strong, D. D.
Harmony and Expos. of Gospels.
Rev. Chas. H. Spurgeon.
Archbp. Sharp, d. 1713.
Archbp. Secker, d. 1768.
Bp. Thomas Sherlock, d. 1761.
Dean Wm. Sherlock, d. 1707.
Dean George Stanhope, d. 1728.
Bp. Stillingfleet, d. 1699.
Philip Skelton, D. D., d. 1787.
Bp. Sanderson, d. 1662.
Rev. Jer. Seed, d. 1747.
F. E. D. Schleiermacher, D. D.
Rev. Thomas Smith, d. 1710.
A. L. Stone, D. D.

T. **Richard Chenevix Trench, D. D.,** Archbishop of Dublin.
Notes on Miracles and Parables; Studies in the Gospels, etc.

J. P. T. **Joseph P. Thompson, D. D.**
Theology of the Words of Christ; Home Worship, etc.

A. T. **F. Aug. G. Tholuck, D. D.**
Light from the Cross, etc.

G. T. **Geo. Townsend, D. D.**
New Testament.

J. T. **Bp. Jeremy Taylor,** d. 1667.

H. B. T. **H. B. Tristam, D. D.**
Land of Israel.

W. M. T. **Wm. M. Thomson, D. D.**
The Land and the Book.

A. W. T. **Anthony W. Thorold, D. D.,** Bishop of Rochester.
The Presence of Christ.

W. T. **W. M. Taylor, D. D.**
The Lost Found; Peter the Apostle.

C. C. T. **C. C. Tittmann, D. D.**

Tisch. **Constantine Tischendorf.**
Andrew Thomson, D. D.
In the Holy Land.
John Tulloch, D. D.
E. A. Thomson, D. D.
Rev. R. B. Thurston.
Archbp. Tillotson, d. 1694.
Bp. Geo. Tomline, d. 1827.
Thomas Townson, D. D., d. 1792.
W. J. Tucker, D. D.
W. H. Thomson, M. D.
F. W. Upham, LL. D.
Archbp. Usher, d. 1656.

V. **Charles J. Vaughan, D. D.**
Christ the Light of the World; Teachings of Christ.

A. V. **A. Vinet, D. D.**
Vital Christianity; Gospel Studies.

V. D. **H. J. Van Dyke, D. D.**
The Lord's Prayer.

H. J. Van Lennep, D. D.
Bible Lands.

W. **Christopher Wordsworth, D. D.,** Bishop of Lincoln.
Notes on Gospels.

B. F. W. **Brooke Foss Westcott, D. D.**
Introd. to Study of Gospels.

T. D. W. **T. D. Woolsey, D. D.**

W. R. W. **William R. Williams, D. D.**
God's Rescue, etc.

A. W. **Archibald Watson, D. D.**
Dean Chr. Wordsworth, d. 1846.
Bp. Watson, d. 1816.
Peter Waldo, d. 1780.
Bp. Warburton, d. 1779.
Daniel Whitby, D. D., d. 1726.
Daniel Waterland, D. D., d. 1740.
Rev. Chas. Wheatley, d. 1742.
Rev. Arthur Warwick.
Rev. Ed. Wells, d. 1727.
Archbp. Wm. Wake, d. 1737.
Major Wilson.

Y. **John Young, LL. D.**
The Christ of History.

THE END.

William Jessup University
Library
333 Sunset Blvd.
Rocklin, Ca 95765

San Jose Bible College Library
790 S. 12th St., P.O. Box 1090
San Jose, California 95108

SAN JOSE CHRISTIAN COLLEGE LIBRARY
226.1 B985b 1883 v. I
Butler, J. Glentworth
Bible-work : (or Bible Reader's Commenta
3 SJCC 00001 2106

13812

13812

Butler

The B

DATE DUE

Demco No. 62-0549

DEMCO